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BRIEF

OF THE

UKRAINIAN NATIONAL FEDERATION OF CANADA INC.

TO THE

ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

TORONTO - 1964


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1.

THE UKRAINIAN NATIONAL FEDERATION
AND THE UKRAINIANS IN CANADA.

The Ukrainian National Federation of Canada Inc., which has the honour to submit this brief to the attention of the Royal Commission on Bilingualism and Biculturalism, was founded in 1932, and incorporated by Act of Parliament in 1950.

The Ukrainian National Federation is active throughout Canada, and is divided into provincial and local branches. Women's, veterans', and young peoples' organizations are also affiliated with the Federation. The Federation also sponsors a Cultural and Educational Centre as well as many credit unions.

The Ukrainian National Federation, together with its affiliated organizations, is one of the founding members of the Ukrainian Canadian Committee, which is the supreme representative organ of all Ukrainian Canadians.

Thanks to its varied activities and the number of its members, the Ukrainian National Federation plays a very important role in the life of Ukrainian Canadians, and it makes a useful contribution in the building of this country.

The Ukrainian National Federation is fully identified with the hundreds of thousands of Ukrainians who, in the past 75 years or so, have established themselves in Canada, where they form the fourth largest linguistic group.

These Ukrainians did not come with empty hands. They have brought with them to their adopted country their moral and physical health, the spiritual treasures of their faith and ancient traditions, their passionate love for liberty, their devotion to work, their theoretical and practical knowledge, their loyalty and their faithfulness.

These are the Ukrainians who, with their own hands, cleared the virgin lands of Manitoba, Saskatchewan, and Alberta, and it is with

pride that they view the endless fields and the Prairie gold bending under the wind. They are proud and happy, because it is the wheat of their native Ukraine that is growing in the hospitable land of Canada.

Other Ukrainians have worked in the mines and forests of the North, extracting our incomparable natural wealth. In laying the rails of the Canadian Pacific and Canadian National Railways, they have helped open faraway lands to civilization.

When Canada was beginning its great expansion, the Ukrainians constituted barely 3% of the total population of the country, they were enlisting in a proportion of about 15% in the Army, Navy, and Air Force. They served loyally, and in great numbers they fell in France, Italy, Holland, Germany and the Far East, in the skies over England and the Philippines, in the waters of the Atlantic and the Pacific, dying for Canada and the free world.

It was, therefore, perfectly fair and normal, that these farmers, these workers, these soldiers, their children and grandchildren, should play so important a role in the political, economic, and social life of Canada. Canadians of Ukrainian origin have already been ministers in the Federal government just as they have been, and still are, members of Provincial Cabinets; they are senators, members of Parliament and Legislatures, mayors of large and small towns, judges on superior courts, magistrates, high officials, officers holding important commands in the armed forces of Canada, and executives in great private enterprises. They are doctors, lawyers, journalists, university and college professors, engineers and so on. Everywhere, they are in the vanguard of culture and progress. And among these leaders, who serve Canada, members of the Ukrainian National Federation are in a preponderant position.

Ukrainians in general, and members of the Ukrainian National Federation in particular, believe that they have not only the right but also the duty to appear before the Royal Commission on Bilingualism and Biculturalism to put forward their point of view on the very grave problems facing Canada, upon whose solution the very fate of Canada depends.

2.

THE INTEGRATION OF UKRAINIANS IN CANADA

HAS NOT ALWAYS BEEN EASY.

The first steps taken by Ukrainians in Canada were dramatic ones. The Ukrainian peasants who landed here in 1891 were carried away by the immensity and beauty of the country; they also found that conditions of life were painful in the extreme. True, they knew beforehand that they would have to endure a harsh climate and a ruthless soil that had to be cleared lot by lot, and have to conquer the forest and the prairie weeds. But the human climate was hardly more inviting. If not hostile, the environment was at least indifferent. They did not know the language of the country, they had no near ones, no friends or relations. They had nothing but their will, their faith, and their eagerness for work. However, they latched on to the earth and they won the struggle.

Other Ukrainian colonizers after them met the same challenge. Sometimes they encountered even greater difficulties, particularly those who had to work for employers more anxious to extract the highest value from their work than to offer them decent conditions for living. What with their ignorance of the language, and their strange dress, the Ukrainian colonizers had to endure frustrations and humiliations of all kinds.

"Birds of a feather flock together", so goes the ancient proverb which so well reflects the profound needs of men who gather to form a society. The Ukrainians were no exception to this elementary rule. They grouped themselves to make themselves at home, to share their friendship and their common rejection, to hear the melody of their beautiful language, to summon the past with the marvellous songs and lively dances of their native land. And then they sought to maintain themselves, to help and protect one another. In this way, the earliest Ukrainian associations were formed. They helped bring cohesion to Ukrainian life, to strengthen their faith and national consciousness,

to give them that love of liberty and esteem for human dignity that distinguish them. The Ukrainians of Canada owe their success and their accomplishments to these national Ukrainian organizations. The Ukrainian National Federation takes pride in being one of these organizations which has been able to strengthen the faith of their fellow citizens; above all, the Federation takes pride in having as its members these admirable men and women who have met adversity with a tranquil courage, with a firm will, a lust for work, love of their faith, and respect for the highest spiritual values.

In the end, the Ukrainians have found in Canada the conditions which favour the development of their personality. They have become integrated to the life of the country, but they have never become assimilated. They have adopted the Canadian way of life, they speak the languages of the country, all the while retaining their own faith and their own cultural traditions. They have fought, and they are still fighting for their survival. They have confidence in the grandeur and the future of Canada. They want to contribute to its growth, but they follow the advice of a former Governor-General, Lord Tweedsmuir, who told them that to be good Canadians they must be, above all, good Ukrainians.

3. THE CRISIS OF CONFEDERATION IN CANADA THE TERMS OF
REFERENCE OF THE ROYAL COMMISSION ON BILINGUALISM
AND BICULTURALISM, AND THE ATTITUDE OF THE
UKRAINIAN NATIONAL FEDERATION.

The Canadian Confederation is going through a sharp crisis. This crisis has been set off, in the first place, by a series of French Canadian claims difficult to reconcile within the framework of a Constitution- the British North America Act - whose basically technical provisions were no longer able to meet all the aspirations, wishes, and longings of a population increasingly awakened, dynamic, conscious of its rights and concerned with its future.

The British North America Act is also a document which is the product of the pragmatic and empirical thinking of Anglo-Saxons. It is a royal charter, drawn up in the most impersonal and general style imaginable, which lays down rules of the game for a human society whose identity or national identities are unknown, rules which would have turned out splendidly, had the men for whom they were designed not wrecked the machinery.

The only acknowledgement of the French fact in Canada can be found, in a very narrow form at that, in Article 113 of the BNA Act:

Art. 133. Either the English or the French language may be used by any person in the debates of the Houses of Parliament of Canada and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective Records and Journals of those Houses; and either of those languages may be used by any person or in any pleading or process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec.

The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages.

Thus the letter of the Article provides for bilingualism in Quebec alone (and not completely so at that), while in the Federal sphere it is restricted to the legislative and judicial authority, leaving aside the executive arm, that is the ministry and the civil servants.

The British North America Act, differing as it does so profoundly from the philosophical constitutions of France and the United States of America, can and must be interpreted historically. Indeed, some of its provisions can be explained only insofar as the Act replaces the Act of Union of 1840, which followed the Constitutional Act of 1791, which in turn was preceded by the Quebec Act of 1774. In this context, the BNA Act can be seen to provide for a certain number of clauses which in the intention of its authors, were designed to satisfy the French fact in Canada.

These clauses, at Quebec's instigation, are in the main contained in Article 92, dealing with the jurisdiction of the provincial legislatures, and in Article 93 concerning the rights of the provinces to legislate in educational matters.

If, in the day to day practice of life in Canada, the nine other provinces have not fully explored the rights granted them under Articles 92 and 93 of the BNA Act, Quebec by contrast has, so to say, reached the extreme limit in exploiting its constitutional rights, and so is frequently coming into conflict with Article 91 of the BNA Act which defines the rights of the central power.

So, on the strictly constitutional level, the crisis in the Canadian Confederation can be reduced to two points:

a) the conflict resulting from the desire of French Canadians, and in particular Quebec, to extend the implementation of Article 133 of the BNA Act to all spheres of Canadian life;

b) the conflict resulting from the clash between Articles 91, 92, and 93 of the BNA Act, that is to say the mutual jurisdictional encroachments by Ottawa and Quebec.

The crisis of Confederation is more severe than generally thought, because while the constitutional Act of 1867 explains the rules of the game very well indeed, it unhappily takes no account of that living reality which is the people. It is all the more out of date

because the addition of new provinces upset the old equilibrium and because to the two main peoples (not counting the Indians and Eskimos) who were to be bound by the Pact, were added many other ethnical elements who were by no means prepared to go beyond the letter of the BNA Act and accept the spirit which informed its drafting, and whose secret has been lost in the various historical interpretations of this or that group.

In the face of this crisis, the Canadian general elections of April 8, 1963 reflected the deep confusion of public opinion in this country. As a remedy, the minority government, in vibrant terms, proclaimed its intentions in the Throne speech opening the 26th Federal Parliament.

These intentions opened the possibility of a wider solution of Canadian problems, and they found shape in the creation of the Royal Commission on Bilingualism and Biculturalism which received, by order-in-council on July 19th, 1963, the following terms of reference:

"...to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution; and in particular

1. to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration - including Crown corporations - and in their communications with the public and to make recommendations designed to ensure the bilingual and basically bicultural character of the federal administration;

2. to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism, better cultural relations and a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by other cultures; and to recommend what should be done to improve that role; and

3. having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual.

The Ukrainian National Federation can accept these terms of reference with only the greatest reservations, for the following reasons:

1. The terms of reference of the Royal Commission seem to face the people of this country with a generalization of Article 133 of the BNA Act as an already settled conclusion. It could even seem that the modification and extension of this article of the Constitution is the main object of the Commission's work. As against this, the Ukrainian National Federation:

a) opposes any camouflaged and undeclared change in the Constitution, believing that this procedure could create a dangerous precedent, and lead to baneful breaches in the security of the State and the welfare of its citizens.

b) opposes the association, with the notion of bilingualism, of the very debatable notion of biculturalism which has no valid definition in any known dictionary and whose meaning can be arbitrarily settled to the detriment of a vast portion of the population of Canada.

2. If the terms of reference of the Royal Commission touch slightly on Article 93(paragraph 3 of the terms), they completely ignore the root cause of debate on the crisis of Confederation, that is to say, the contradictions existing between Articles 91 and 92 of the BNA Act. Hence, the Ukrainian National Federation is justly concerned over an attempt to settle only one part of the problems which divide Canada today. The Ukrainian National Federation believes that if the Canadian Constitution is to be changed or modified, then this must be done not in secret or before commission, but by convoking a constituent assembly representing all the regions and all the elements of the population of this vast country.

3. The terms of reference of the Royal Commission seem to make a most unfortunate distinction between "the two founding races and the other ethnic groups who have contributed to the cultural enrichment of Canada." This distinction seems to establish a deplorable hierarchy of first and second class citizens. The Ukrainian National Federation protests with the very greatest possible vigour against this kind of discriminatory, anti-democratic and anti-Christian thinking and manner of expression, which is in complete contradiction not only with the Universal Declaration of Human Rights but also with the Canadian Bill of Rights. In a democratic state historical seniority confers absolutely no rights. All citizens are equal before the law. It may also be recalled that a very great part, if not the majority, of those who - according to the Commission's terms of reference - should enjoy preferential rights (the Anglo-Saxons) are people who came to Canada at the same time as our Ukrainian compatriots, or indeed even very much later. Hence the Ukrainian National Federation feels entitled to wonder, with some anxiety, whether the Royal Commission on Bilingualism and Biculturalism feels it has a mission to re-establish the out-dated privileges of the colonial and imperial regime which once obtained in Canada.

Having formulated these reserves, and hoping that these fears are exaggerated, the Ukrainian National Federation would like to put forward, before the Royal Commission on Bilingualism and Biculturalism, a number of concrete claims, as well as raising several points which it believes deserve discussion.

4.

BILINGUALISM AND THE LANGUAGE QUESTION.

The Ukrainian National Federation accepts à priori the idea of an official Canadian English-French bilingualism, as a means of communication between the citizens of this country. Incidentally, all the members of the Federation speak, besides Ukrainian, one or the other or both of these languages. However, we believe that in a democracy one cannot impose upon anyone the obligation to learn two languages; we believe that only the law of need, of supply and demand, and the natural advantages of knowing another language will determine the extension of official bilingualism in Canada.

The Ukrainian National Federation would, however, want that the use of Ukrainian, as well as languages of all other ethnic groups so wishing, be legally accepted on the school level and among the ethnic groups concerned. Contrary to what has often been said, it is not a question of the linguistic balkanization of Canada, but rather of cultivating linguistic resources useful to the country as a whole.

Use of the mother tongue should in no way affect the development of an official bilingualism of communication.

Official recognition of the use of mother tongues belongs to the most fundamental of democratic rights. The Ukrainian National Federation is proud to say that this right was one of the first to be recognized and observed, at its very founding, by the Ukrainian Democratic Republic.

5. ON THE NEED TO TEACH THE LANGUAGES OF THE ETHNIC GROUPS
AND STUDY THEIR CULTURE OF ORIGIN.

The ethnic groups of Canada, representatives in America of often glorious and sometimes dramatic traditions and civilizations, are genuine cultural hearths that deserve to be maintained. Perhaps not all the national communities are equally interested in keeping up their ancient heritages.

So it is that if some groups leave it up to the governments of their countries of origin to keep their cultural flame alive in Canada, others have taken upon themselves, with pride and determination, the immense responsibility of conserving and developing their language, their faith, and their culture. In most cases, it is a question of national families, whose country of origin is oppressed by a foreign people, or a political regime which practices a physical or moral genocide, excluding tolerance, attachment to religious and spiritual values and liberty in all its forms. The Ukrainian community in Canada, belongs precisely to this latter category.

The Ukrainian National Federation envisages the problem of conserving the cultural contribution of the ethnic groups under three different aspects: safeguarding principles generally accepted in democratic countries, the prime interests of all Canadians, and the interests of the communities concerned themselves.

1. Democratic principles. The right of association, freedom of thought, speech and the press, guarantees solemnly conferred on all individuals by virtue of the Universal Declaration of Human Rights and the Canadian Bill of Rights, permitting the full enjoyment of all civil rights and liberties irrespective of origin, race, colour, religion, sex etc..., as well as repeated assurances on the recognition of minority rights: with all these there can be no obstacle in Canada to providing instruction in the language and civilizations of a minority ethnic group on all three levels of education:

primary, secondary and university. On the contrary even, in districts and regions where a certain ethnic group comprises a numerically significant group, the teaching of its language or culture, or both at once, should be seriously considered by the competent authorities.

2. The Prime Interest of all Canadians. The criteria by which academic authorities have so far determined the need for teaching a foreign language or culture have always been the same: tradition, the scientific importance and world influence of the language and culture concerned, and the local interest aroused by this language and this civilization.

These criteria are valid in the majority of western states which are either 'mono-national' or which have strictly carried out a melting-pot policy. They seem, however, to be inadequate in Canada, which has for decades faced immigrants with a policy of integration and not the melting pot, and which could hardly turn back without taking police measures as distressing as they would be unnatural.

Canada, demographically the sum of different peoples, must come to know the cultural contribution of all these peoples. Consequently, Canadian academic authorities must give priority to teaching the languages and cultures of all these peoples who have come to enrich a common heritage. If they are to be completely scholarly in their attitude, these academic authorities should ever preach the teaching of those cultures which have not been able to maintain themselves in Canada, the better to understand the causes for their decline. All the more should they give close attention to those cultures which demonstrate an evident vitality.

3. The Interests of the Communities Concerned.

Each national community in Canada has its own reasons for wanting to promote the teaching of its language and culture of origin. The Ukrainian National Federation of Canada hereby sets forth the

reasons which compel Canadian Ukrainians to conserve their language, widen its use and share with all Canadians the cultural experience and attainments of their mother country.

a) The Place of the Ukrainian language in Canada.

According to the 1961 census, the Ukrainians are the fourth linguistic group in the country after the English, French, and Germans. They are the first among the Slavs, and their language is the most widely spoken in Canada among the Slav languages.

Moreover, according to the linguists, Ukrainian occupies a key position in the family of Slav languages. It serves as the bridge between the northern and southern Slavs. In morphology it shares many common points with Russian; in phonetics, it is close to Serbo-Croatian; in etymology, it closely resembles Polish. Thanks to these features, Ukrainian is understood by all these Slav groups, and it is often used as a means of communication.

Historically, Ukrainian is the oldest of Slav languages, since one can trace it back to the IXth century. It is spoken by 45 million people in the Ukraine, which, by order of importance, is the second Slav country in Europe. In studying the ethnic history of Canada, we arrive at the conclusion that Ukrainian is not a foreign language here. It is the mother tongue of a great number of Canadians who were pioneers in the West. Other Slav groups living in Canada use Ukrainian to a large extent. All this goes to demonstrate the very important place which Ukrainian occupies in the country.

b) Ukrainian is still evolving as a language, and its use by the Ukrainians of Canada contributes to its development. We have just noted that Ukrainian is one of the oldest Slav languages, but its modern literary form dates with the appearance of the *Eneid* - a poetic travesty (1798) by the great writer Ivan Kotliarevsky (1769-1838), who is considered the father of Ukrainian literature. With Taras Shevchenko (1814-1861), the national prophet, and spiritual

emancipator of the nation, Ukrainian literature became one of the most important in the Slav world. However it suffered a halt after the death of the bard. The prohibitions against writing and speaking Ukrainian (at the end of the last century) and persecutions of all kinds paralyzed the development of language and literature, yet they did not prevent the preparations for the great national and cultural explosion of the Ukraine at the turn of the century. In a few years the Ukrainian Parnassus could parade figures of such scope as Lessia Ukrainka, Ivan Franko, Michael Kotsiubinsky, Wasyl Stefanyk and so many others, whose names deserve to be as well known to readers of world literature as their German, English, French, and Russian contemporaries.

The work done by Ukrainian writers and poets since the period of independence (1917-1921) has been truly prodigious. In the past 45 years, in the Ukraine as well as in exile, and despite the persecutions, deportations and executions borne by the Ukrainians in their own country, and despite the privations of emigration, the Ukrainian language has become an instrument of extraordinary precision. It has enriched itself with a considerable number of words formed according to its national genius, and it has become refined to the point of becoming the most poetic of languages. We can state, without any false modesty, that the poetical literature of contemporary Ukraine equals in wealth, in harmony, in its flights, in grandeur and in depth any other poetical literature in the world. This intense work, and this spectacular success, recall the Renaissance during which the French language, thanks to the Pleiades of Ronsard and Du-bellay, made its prodigious leap from the Middle Ages to Modern Times, from the picturesque, colourful, and charming language of Villon, Rabelais and Marot to the perfection and classical discipline of the Grand Siècle.

The Ukrainian language is now completing the same miraculous metamorphosis as did the French language in the XVIth century. Ukrainian is now ready to serve as the vehicle for the most daring of thoughts and to become a language of universal literature.

The Ukrainians of Canada have made at least a partial contribution to this extraordinary flight. As citizens of a free country, where they have had the right to protest and to freely express their opinion, they have been living witnesses who have probably prevented the enemies of the Ukrainian nation to press their persecution to the ultimate conclusion. Besides, eminent Ukrainian writers, poets, linguists, and scholars have been born in Canada or have come to establish themselves in this country. They also have contributed in large measure to the great work of the Ukrainian renaissance.

A language which has passed through so turbulent a stage in its evolution offers a rich field of truly rare interest to linguistic scholars and all cultivated men. There is now a possibility to study - through Ukrainian - the phenomena of the development and settling of languages.

The Ukrainians of Canada are, moreover, perfectly justified in claiming that Ukrainian be placed on the university programmes for linguistic studies or Slavic studies throughout the whole country.

The Ukrainian National Federation also insists that the study of Ukrainian on the highest level should give the student the same credits as the study of any other language. Any other procedure would display an antischolarly and anti-democratic spirit.

c) Ukrainian is a Religious and Family Language. Canadian society is a christian society in which the family occupies a preponderant position. In this sense, Ukrainian society is typically Canadian.

The majority of Ukrainians belong to the Byzantine Rite Catholic Church or to the Greek-Orthodox Church.

Ukrainian youth in Canada continues to practice the religion and spiritual traditions of their parents and ancestors, whose faith is expressed in Ukrainian or in Slavonic (the Church language which is perfectly understandable to Ukrainians). In order to receive a genuine religious education and later to lead a truly Christian life, Ukrainian youth must understand the mysteries of the holy office and the whole significance of the rites. Therefore, to study the catechism in Ukrainian, the child must necessarily know Ukrainian.

So stems the need for evening and Saturday schools, which handicap young Ukrainians, forcing them to study at times when their other Canadian comrades are on holiday, and sometimes saturating them with religion (when they are not dispensed from religious classes in the regular schools).

So as to ward off these disadvantages and redress the injustices suffered by the children, the Ukrainian National Federation requests the recognition in principle of Ukrainian, and religion in Ukrainian, in primary and secondary schools. Where the number of students would justify them, then schools or special classes could give such instruction; in all other cases, a system of dispensation would have to be envisaged.

d) Ukrainian Civilization should be the Subject of Special Study in Canada. We have drawn attention to the interest which the study of Ukrainian presents. A people capable of giving its language such extraordinary vigor is a living and interesting people, whose distinctive and dramatic past illustrates its genius, its faith, its heroism and its determination to live in freedom.

The study of Ukrainian civilization should not be a matter for indifference to Canadians, since each one, in this country, will encounter one of the 473,000 fellow citizens of Ukrainian origin. Many Canadians belonging to other ethnic groups have joined themselves with

Ukrainians through marriage. We would estimate, therefore, that perhaps a million and a half Canadians would, through their origin or through their links, interest themselves in the Ukrainian problem.

Still, before introducing them on the university level and outlining them on the secondary level, Ukrainian studies should be re-thought, taken in their true context, and readjusted according to the following remarks:

The Ukrainian community in Canada is very greatly preoccupied by the quantity of phenomenal errors, inaccuracies, and false ideas which swarm in the history, geography, literature, music, philosophic, and art text-books used in our schools and universities. Above all, the community is stirred by the extravagances about the Ukraine, while recognizing that other people and countries are hardly more favoured from this point of view.

It is extremely difficult to disassociate the problem of these particular errors from the more general, and so the more grave problem of a false conception which exists in Canada, in the United States, and in many other countries in the free world, in the working out of historical and geographic treaties, as well as in other disciplines - literature, musicology and art - where the historical side is inevitably raised.

The history text, for example, is too often an enlarged monograph. In other words, the author, a specialist in the history of this own country or region of the world, gives great scope to this portion of his work, delves into obscure and fussy sources, introduces new ideas - but at the same time, to satisfy the demands of a wider programme of studies, has to touch on questions about which he knows little or is unaware; he is therefore content to borrow from sources which he has not verified himself. So history is automatically recorded, along with the errors, from generation to generation, acquiring even with the patina of time a certain authority which should only belong to the

In other cases the historian takes up the cudgel for one people against the other, stirs up old grudges, uses only tendentious documents and finally produces a work which can only sow hatred and discord.

Several empires have crumbled in the XXth century, colonial domination is coming to an end, and other oppressive powers have been born. Peoples which were enemies yesterday have now been reconciled, and others which were allied have now become enemies.

All this tremendous world disruption finds only a bare and superficial reflection in our school texts. These continue as vehicles for the preconceived fables of imperialism of past and present. Is there any justification whatsoever for our schools and universities in Quebec and in Canada acting as the propaganda bureaux for foreign regimes?

More particularly in regard to the Ukraine, the Ukrainian National Federation especially deplores the fact that this country is considered simply a Russian province in the texts used by our schools and universities, and the origins of the Ukraine are confused with those of Russia. The Federation deplores the fact that no mention is made whatsoever about the civil struggles of the Ukrainian people for their freedom and national independence. It notes with bitterness the fact that the greatest writers, composers, philosophers and painters of the Ukraine are either totally ignored or are generously assigned to the Russians.

Such twisting of the truth is certainly detrimental to the very quality of instruction, but it also provokes the most unhappy misunderstandings in schools attended by Ukrainians. Quite often our students respond to such defamatory allegations with some violence. What follow are conflicts, completely out of place in the classroom, between professors and students, and between students of different national origins.

The resultant harm done the Ukrainians is just as damaging to their position in Canada. Given the systematic plundering of our national heritage, our other Canadian fellow citizens are unable to give proper appreciation to our very important cultural contribution to the Canada of tomorrow.

After the second World War, the United Nations Economic, Social and Cultural Organization (UNESCO) set up a special commission with the task of recommending a complete recasting of the writing of history.

To help maintain world peace and security, and bring nations into tighter cooperation, this group deliberately set out to restore facts distorted by narrow or national interests, to prohibit interpretations that would wound any particular people, and totally outlaw the spirit of hate. Later on, a member of this commission enjoined the authors of history texts to adhere completely to the demands of truth, and to explain to readers that historical truth, displayed without hatred and inspired by a feeling of universal love, could not conceivably conflict with even the most intransigent nationalism.

In this spirit, the Ukrainian National Federation proposes a recasting of school and university texts throughout Canada. Since education and teaching belong completely to the provincial jurisdiction, the Ukrainian National Federation proposes that an inter-provincial conference be called to study the general revision of books used in teaching, and embark on a cooperative approach designed to unite if only the spirit in which history should be taught. The Ukrainian National Federation believes that this conference should appoint a permanent commission whose members would be university professors from all provinces, including specialists belonging to the several ethnic groups, among them Ukrainians.

6.

BICULTURALISM OR MULTICULTURALISM.

One aspect of the terms of reference of the Royal Commission on Bilingualism and Biculturalism concerns precisely this word biculturalism. With this word, one is in a sea of total confusion. It comprises the prefix 'bi', the stem 'culture', and a suffix whose scope and meaning we can only leave to the tender care of the linguists. In this form it appears in no known dictionary or encyclopedia.

There is no problem with the prefix 'bi' which means two; the trouble starts with the stem 'culture'. The encyclopedic dictionary 'Guillet' sends the interested reader on to the definition for Humanities. Here we tumble into a very narrow conception, a notion of interest only to the intellectual elite. The great French writer André Malraux, who is General de Gaulle's Minister of Cultural Affairs, was once asked what he thought culture meant; he refused to answer, and launched into a poetic and philosophic digression. A few years ago the great French weekly, Le Figaro Littéraire, made a study of culture and cultivated men in Western Europe. In its conclusions, the article confirmed the very restrictive notion of culture, in the numerical sense, and it established that in France only $1\frac{1}{2}\%$ were cultivated, in Germany 2%, in Italy 1%, in Spain and England $\frac{1}{4}\%$. If we applied the same reckoning to Canada, what would be the proportion of cultivated people in English, in French, and in the two cultures taken together? We would prefer not to answer this question.

The Ukrainian National Federation knows perfectly well that quite another criterion was arbitrarily assigned by the government and to the Royal Commission to this word: biculturalism. But which criterion? Neologisms are very difficult to work with, particularly when one carefully avoids giving them a precise definition from the very start.

The absence of any definition, and the restricted and almost oligarchic sense it has come to have quite naturally disturbs Ukrainians in Canada, and the members of our organization and the majority of other ethnic groups. These representatives of the 'third world' in Canada believe they can see, in this expression, another means of applying a discriminatory policy towards all who do not belong to the British or French tradition.

To this vague and indefinite conception of biculturalism, the other ethnic groups have opposed the equally vague notion of multiculturalism. We will not discuss the comparative value of all these terms.

The Ukrainian National Federation believes that the multi-ethnic society of Canada could be able to create a typically Canadian civilization, to which all the elements of the population would genuinely contribute according to their number and financial means, to their energy and desire to enrich the spiritual potential of the country. The authorities should be called upon to support such efforts.

For its part, the Ukrainian National Federation is convinced that the Ukrainians of Canada will make a useful contribution to this common effort upon which the future and greatness of this country depend.

7.

RADIO, TELEVISION AND FILM -USEFUL MEANS FOR PROMOTING INTER-ETHNICAL COOPERATIONAND CREATING A TRULY CANADIAN SOCIETY.

Canadians do not truly know themselves and one another. The country is huge. The people in the Prairies do not know the people of Ontario, of Quebec, the Maritimes and even of British Columbia. The English Canadians do not know their French compatriots, and vice versa. Each of these sets is equally ignorant of the other ethnic groups in the country, who themselves do not know one another.

The state has very great means at hand to put all these people in touch with one other.

The Ukrainian National Federation has given study to the whole problem of Radio, Television and Film.

It has arrived at the following conclusions:

a) The Canadian Broadcasting Corporation should extend its International Service to meet the needs of the non-British and non-French population of the country, by regularly broadcasting in the mother tongues of this population. At the same time, the National Film Board should annually produce a certain number of films - in those mother tongues - to help meet the educational needs of the ethnic groups.

b) There should be a continuing cultural exchange in the two official languages of the country on the regular networks, radio and television of the CBC, as well as in the normal production of the National Film Board. This subject has been studied in detail in a joint brief submitted by the ethnic groups, and which we draw to the attention of the Royal Commission.

CONCLUSION

In this brief, the Ukrainian National Federation has put forward its views on the crisis now facing the Canadian Confederation. This crisis goes far beyond the context of an investigation into bilingualism and biculturalism, because it is basically a constitutional problem.

While it has its own thoughts on constitutional reform, the Ukrainian National Federation will not embark on this subject, and contents itself with the desiderata falling within the limits set for the Royal Commission.

Summing up, the Ukrainian National Federation accepts official bilingualism as a means of communication between Canadian citizens, on condition that this bilingualism be not imposed. On the other hand, the Ukrainian National Federation rejects biculturalism, whose meaning it cannot fathom, and proposes that this conception be replaced by another, that of a common civil nation for Canada as a whole, to which all ethnic groups would contribute as equal partners.

The Ukrainian National Federation requests, in the most solemn way possible, that all the remnants of discrimination against ethnic groups, implicitly contained in the terms of reference of the Royal Commission, be done away with.

The Ukrainian National Federation asks that a spirit of liberalism and understanding be attained in the relations between the ethnic groups in the country, and that the members of these ethnic groups have access, without any discrimination, to all official positions in the country.

The Ukrainian National Federation asks that all the ethnic groups have free access to radio and television, and to the studios of the National Film Board, with the aim of bringing the citizens of Canada closer together.

Finally, the Ukrainian National Federation asks that the teaching of the mother tongues and cultures of the ethnic groups be encouraged by the competent authorities.

The Ukrainian National Federation hopes that the work of the Royal Commission on Bilingualism and Biculturalism will be crowned with success in finding a Christian, just, liberal and democratic solution to all of Canada's problems.

Toronto, June 30th, 1964.

Mykola PLAWIUK,
President of the Ukrainian National
Federation of Canada Inc.

Eugene MASTYKASH,
Secretary

Rostislav CHOULGUINE,
Editor-in-Charge

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SIR GEORGE WILLIAMS UNIVERSITY

ARTS
SCIENCE
COMMERCE
ENGINEERING
1964 - 65

Sir George Williams University

OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF MONTREAL

1435 DRUMMOND STREET

MONTREAL 25, QUE.

ACADEMIC YEAR 1964-65

The Faculties of Arts, Science, Commerce, and Engineering

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CALENDAR

Academic Year 1964-65

1964

MONDAY, JUNE 1.	Summer Term begins.
FRIDAY, JUNE 26.	Last day for receiving applications for supplemental examinations.
MONDAY, JUNE 29.	Dominion Day.
MONDAY, JULY 20.	Supplemental examinations begin.
THURSDAY, JULY 30.	Last day of classes, Summer Term.
MONDAY, AUGUST 3.	Summer Term examinations begin.
FRIDAY, AUGUST 7.	Last day of examinations, Summer Term.
FRIDAY, AUGUST 14.	Last day for receiving applications for admission.
MONDAY, AUGUST 24.	Registration begins.
MONDAY, SEPTEMBER 7.	Labour Day. University closed.
WEDNESDAY, SEPTEMBER 16.	Registration closes. NO LATE REGISTRATION.
MONDAY, SEPTEMBER 21.	First term begins in Day and Evening Divisions.
SUNDAY, OCTOBER 11.	Founders Day.
MONDAY, OCTOBER 12.	Thanksgiving Day. No Lectures in Day Division.
WEDNESDAY, NOVEMBER 11.	Remembrance Day.
FRIDAY, NOVEMBER 20.	Fall Convocation.
SATURDAY, DECEMBER 19.	Last day of classes in the first term.

CALENDAR

Academic Year 1964-65

1965

MONDAY, JANUARY 4.	First term examinations begin in Day and Evening Divisions.
MONDAY, JANUARY 18.	Second term begins in Day and Evening Divisions.
FRIDAY, APRIL 16.	Good Friday. No lectures in Day or Evening Divisions.
SUNDAY, APRIL 18.	Easter Sunday.
SATURDAY, APRIL 17.	Last day of classes.
MONDAY, APRIL 19.	Easter Monday.
TUESDAY, APRIL 20.	Final examinations begin in Day and Evening Divisions.
SATURDAY, MAY 1.	Last day of examinations.
TUESDAY, MAY 19.	Registration begins for regular nine-week Evening Division Summer Session.
THURSDAY, JULY 28.	Special six-week Summer Session, Day Division, in Geography begins.
MONDAY, JULY 13.	Special six-week Summer Session, Day Division, in Sociology begins.

Registration and Registration Dates

REGISTRATION AND REGISTRATION DATES

Before any new student may enter the classes of the university, he must do two things — apply for admission (see p. 62), and if formally notified that he has been accepted, come in to register during the time indicated in the schedule of “Registration Dates” immediately below. A clear distinction should be made between these two steps. “APPLICATION” includes submitting a request for admission accompanied by the necessary documents, and writing a series of tests (see page 41). “REGISTRATION” is a second step when those students who have been accepted by the University present themselves, in person, to discuss study programs, and to enroll in the specific courses they have selected. It includes making arrangements with the Bursar’s Office for payment of fees. *Note*, that except in the cases of evening students enrolling as “partial students,” *no student will be registered who has not been accepted by the University before the registration period begins.*

A FORMER STUDENT need not apply for admission unless he is changing faculty, transferring from “partial student” to “undergraduate,” or from the evening division to the day division. Otherwise, if in good academic standing, he need only appear on the proper day for registration to select courses and pay fees.

FALL REGISTRATION DATES

All “Registration” for the fall term 1964-65 will take place according to the following schedule. (To be sure of consideration, all new students should submit their applications with their school certificates and grades as early as possible. As the University has reached its maximum enrollment, the Registrar’s office will cease to consider applications as soon as it has accepted all that there will be room for in the coming year. Certainly, no application is likely to be considered after August 15th — except for partial courses in the evening). As the University is operating at maximum capacity, students who do not register on the date assigned for them may be unable to enter classes this year. Former students should note that absolutely no registration will be made after September 20th.

Registration will take place daily from 10:00 a.m. until 8:00 p.m. (Saturdays 10:00 a.m. until 12:00 noon — unless otherwise noted). Approximately 500 students will be registered daily. Appointment cards, specifying a date and time, will be mailed to each new student who has been accepted, and to each student currently registered. New “Partial Students” and former students of the University not attending during the 1963-64 session may obtain appointment cards from the Registrar’s Office in August.

SCHEDULE FOR ARTS, SCIENCE, AND COMMERCE

EVENING DIVISION

Fourth year students in the EVENING DIVISION will start to register on August 24th. Registration will continue for third year, second year, and first year students until September 3rd.

New "Partial Students" will register on September 16th and 17th.

DAY DIVISION

Fourth year students in the DAY DIVISION will start to register on September 4th. Registration will continue for third year, second year, and first year students until September 15th.

SCHEDULE FOR ENGINEERING

First year, EVENING DIVISION students will register on September 2nd or 3rd.

First year, DAY DIVISION students will register on September 10th.

All other students in Engineering, DAY or EVENING DIVISIONS, will register on August 24th and 25th.

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History and Aims of the University

THE HISTORY AND THE AIMS OF THE UNIVERSITY

Sir George Williams University is a Corporation chartered by the Provincial Legislature to conduct a "University within the Province of Quebec," and empowered by that Charter to grant the appropriate degrees, diplomas, and certificates.

It is the concentration of formal education in the Montreal Y.M.C.A., and developed from the formal educational work of that Association which was inaugurated in 1873, and took the form, at that time, of unit evening courses in vocational and general educational subjects, later co-ordinated into the system known as the Y.M.C.A. schools.

In 1920, the Evening High School was inaugurated to meet the educational needs of young men employed in Montreal, and in 1926, the name Sir George Williams College was adopted, to designate from that time forward, the expanding formal educational program of the Young Men's Christian Association in Montreal. (Sir George Williams was the founder of the Y.M.C.A. in London, June 6, 1844, seven years before it was established in Canada, when, in 1851, in Montreal, the first Y.M.C.A. in North America was established.) At the same time, the College was made co-educational.

In 1928, the Association held a building campaign for \$1,500,000, part of which sum was to provide enlarged facilities for the work of the College.

In 1929, the College program was extended to include the first year of studies at the university level in Arts, Science, Commerce, and pre-Engineering, in the evenings, only. From that time onward, the growth of the institution, particularly in its university level courses, has grown yearly and rapidly. In 1931, in spite of the depression, the Junior College was organized, offering two full years of University work in Arts, Science, and Commerce, and leading to the Diploma of Associate, and in 1932, day courses were inaugurated for the first time, providing pre-professional and Associate programs of study in the same three fields. Finally, in 1934, the two year programs in Arts, Science, and Commerce were expanded to four-year curricula culminating in the award of the Bachelor's Degree in Arts, Science, and Commerce. The members of the first class graduated in 1936.

During these years the College was conducted under a Charter of the Montreal Young Men's Christian Association (consolidation, June 1888). In March, 1948, however, it was granted a Charter in its own right as a college or university (Quebec, No. 175, 12 George VI, 1948), establishing it a body corporate and politic. By special by-law of agreement, however, it still operates as the formal educational arm of the Montreal Young Men's Christian Association, and as such characteristically is still primarily concerned with young

men and women who are employed in the day and in their full development as persons, spiritually, intellectually, and socially, through the medium of its formal educational programs and related extra-curricular activities. But in spite of this emphasis and concern for its evening classes, an expanding program of full-time studies for day students is constantly being developed to meet the needs in this area. And, although Sir George Williams is fundamentally a Christian institution, and Christian education therein is of the utmost importance, its doors are open without discrimination to all those of other faiths who wish to come.

In 1952, the Association held a building campaign for \$3,300,000, the major part of which provided the college with a new building especially designed and built to accommodate its activities, hitherto housed, in its rapid expansion, in inadequate and temporary "annexes" throughout the neighbourhood. In 1956, the College occupied a new building constructed especially for its use from funds contributed by the community. Already, these new quarters are being used beyond their maximum capacity. After continuing study the university has decided to expand its facilities, and an additional building is anticipated for 1966-67. The University is still studying, intensively, its future and the ways in which it can make an even larger and better contribution to the community. A first step in this direction was made in 1957 when a three year Engineering program was added to the curriculum, and plans have been approved to expand this to a full five-year program. The fourth year of Engineering will be offered for the first time in 1966-67. In 1961, the first Honours programs were announced, and others will be announced in the future.

With its efficient new building, and without a campus, located as it is in the heart of downtown Montreal where it is most readily accessible to its students, Sir George Williams has grown over the years, not only in numbers, but in the acceptance and esteem of its community and among other institutions of higher learning. Its status was clarified on December 18, 1959, when the Provincial Legislature passed an amendment to its act of incorporation changing its name to Sir George Williams University.

The fundamental educational philosophy of Sir George Williams University is that its chief concern shall be the development of persons, through the medium of formal education and its correlated activities. It is recognized that this is not accomplished by mere rote learning. While the subject matter of the curriculum is divided into "courses" for the sake of convenience in administration, the primary aim of the University is that students shall grow in character and personality as well as in those techniques and appreciations which may be required in full and satisfactory living. The units which go to make up such growth may be conveniently classified as attitudes, abilities, and skills. It is the development of these that the University endeavours to foster in its students.

This principle is not in the least opposed to good scholarship. On the contrary, scholarship can be sound only when it is vital, when it is a living process. For example, attitudes, or ways of feeling toward individuals, institutions, and other elements of one's environment, are as much a part of a person's growth as is the attainment of information, important though this may be.

Because of varying interests, aptitudes, and vocational aims, a modern educational institution must provide a wide range of educational experiences for its students. In the University these experiences, traditionally called the "curriculum", are divided into three broad areas of life, viz.: (a) the nature of the world in which we live (the Natural Sciences), (b) the nature of man and of the society of which he is a part (the Social Sciences), and (c) the cultural heritage of thought, language, and the arts which, though it reaches back to the dawn of history, is being continuously remade in our day (the Humanities). Believing that educated people should come into intimate contact with all of these areas of life, it is provided that the academic experience of every student shall include work in each of these major fields. One attempt to accomplish this is the provision of the three exploratory or survey courses in these three fields. The emphasis placed upon the study of contemporary English literature and of modern writings in the fields of science, social science, and the arts is another indication of this point of view. A fourth division of the University curriculum (Commerce), while distinctly practical and vocational in emphasis, is related in teaching and course content to the basic philosophy of the University, since that philosophy is based on the belief that there is no genuine conflict between the learning skills and the development of persons, that if sound personal attitudes are to be developed they may be as readily developed in so-called "vocational" courses as in those that are more traditionally academic in nature. Students following the Commerce Curriculum may take a large part of their work in the other three major fields.

The members of the staff of Sir George Williams University are interested in the teaching and guidance of students, and contacts between faculty members and students are not confined to the classroom. While students are encouraged to do independent and constructive work, staff members are available for consultation.

Degrees, Diplomas and Certificates

DEGREE OF BACHELOR. The University is divided into four Faculties, Arts, Science, Commerce, and Engineering. The degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Commerce are awarded upon completion of four-year courses of study in the Day Division or the equivalent in the Evening Division. The degree of Bachelor of Engineering is awarded after the completion of a five-year program of study in the Day Division. Only the first three years of the program are offered in the Evening Division.

DIPLOMAS OF ASSOCIATE. For students who plan to spend less time in study beyond high school graduation than is required for a Bachelor's degree the University offers three two-year programmes (longer in the Evening Division) leading to the diplomas of Associate in Arts, Associate in Science, and Associate in Commerce. Work done in fulfilment of the requirements for the Associate's diploma is applicable, of course, for credit toward a degree.

DIPLOMA IN ASSOCIATION SCIENCE. This diploma is awarded to students training for the Y.M.C.A. secretaryship, for professional training taken concurrently with studies for the Bachelor's degree.

CERTIFICATE IN ENGINEERING. Students who successfully complete the three-year program in Engineering will be awarded a Certificate in Engineering.

CERTIFICATE OF CREDIT. Students taking partial programmes, i.e., those who are following one or more subjects but are not proceeding to a degree or diploma, are awarded a Certificate of Credit in each subject upon completing the required work and passing the required examination, upon request at the Records Office.

Graduation Ceremonies

The Spring Convocation is held each year around the end of May. On this occasion those who have completed their studies during the regular session of the University receive their awards. The Degrees of Bachelor, the Diplomas of Associate, the Certificates in Engineering, and the Diplomas in Association Science are all presented at the Spring Convocation. Winners of the major prizes of the University are also announced.

The Fall Convocation is held around the end of November for students who have completed degree requirements during the summer session or by means of extra examinations. Any student graduating in the Fall is considered to be a member of the Graduating Class of the following year, and is eligible for prizes, etc., at that time.

Enrollment

The total enrollment of Sir George Williams University and the Sir George Williams Schools during the regular winter session of 1963-1964 was 15,310 individual students. Of these 10,693 were in the University (Faculties of Arts, Science, and Commerce), day and evening divisions. During the summer session, 1963, there were 3,742 individual students enrolled in the University and Schools. Of these, 1,969 were in the University.

Men and Women Students

The University is co-educational, women being admitted to all courses on the same basis as are men.

Evening Division

For employed men and women who for financial or other reasons are unable to attend university by day the Evening Division of the University offers the same programmes and courses of study as are available in the Day Division.

The outlines of the various courses of study, on pages 120 to 196 of this Announcement, apply to both Day and Evening Divisions. The standard of achievement demanded of the students in the Evening Division is strictly that of the Day Division, the subject matter is the same and equal academic credit is allowed.

Partial course students also are enrolled in the Evening Division. These include all those who wish to enroll for single subjects at the college level without necessarily working toward a diploma or degree.

In 1963 Sir George Williams University offered in its Evening Division sections of several of its basic introductory degree courses in the French language. This experiment, which is being continued this year, is designed to be helpful to evening students who are able to take university work in the French language.

The introductory courses which will have French sections during the 1964-65 academic year are listed in the University Timetable for the Evening Division.

Students planning to proceed to a degree should note that since most of the University courses are given in the English language, they must show reasonable ability to follow courses in that language.

Facilities and Services

FACILITIES OF THE UNIVERSITY

Sir George Williams University and the five Sir George Williams Schools occupy a modern six story building, completed in 1956, on Drummond Street, the second and third floors of the Drummond Street Y.M.C.A. building immediately adjacent to it and five floors of a neighbouring building.

LABORATORIES. The University has laboratories with modern equipment to assist in the teaching of many subjects. There are elementary, advanced, and special-purpose laboratories for Biology, Chemistry, Physics, and Engineering. A statistics Laboratory with desk calculators serves students in Economics and Sociology, as well as others. The psychology laboratory, and the Geography laboratory, are used by students in these areas, and the draughting rooms serve several departments.

COMPUTER. The computer center has a variety of electronic equipment including an IBM 1620 computer. Students in Engineering must become familiar with computer operations, and are required to take a course in computer programming. The computer center also provides services to many University departments, particularly the Registrar's Office.

STUDIOS. Four Art studios are available for work in drawing and painting, modelling and sculpture, and all phases of fine and applied art.

CLASSROOMS. The classrooms of the University are in continuous use, day and evening. Three of these rooms bear names in honour of the late D. A. Budge, Esq., the late Abner Kingman, Esq., and the late C. T. Williams, Esq. In addition there is an auditorium seating 400 students and equipped with stage, dressing rooms, and scene shop. The auditorium is named in honour of the late Colonel Gerald Walker Birks.

LIBRARY. The library, under the direction of trained librarians, makes available a growing collection of books, periodicals, government publications and other library materials for circulation or reading room use. The reading room has accommodation for approximately three hundred students at one time.

CHAPEL. The Captain's Chapel, with its modern-romanesque architecture, stained glass and organ, provides an atmosphere conducive to quiet meditation and spiritual inspiration.

GYMNASIUM AND SWIMMING POOL. Students, on request, are entitled to Central Y.M.C.A. membership cards which provide full membership privileges to day students and limited privileges to evening students during the academic terms. In accordance with

this practice students may use the gymnasias, swimming pool and other physical facilities of Central Y.M.C.A. as members. In addition, some scheduled time in these facilities is allotted for special University programs such as Athletic Nights, inter-University contests, intramural events, etc.

RESIDENCE. Sir George Williams University is a non-residential institution, and students from out-of-town are responsible for their own living arrangements. For further information see page 44.

STUDENT GUIDANCE SERVICES

Education being considered the process of stimulating and guiding the growth of individual students, all of the incidentals of education—instructors, courses of study, textbooks, examinations—are valuable only in so far as they serve these ends. To help students obtain their Educational goals, the University has for many years maintained a programme of educational, vocational, and personal guidance and counselling for its students. While all members of the administrative staff and instructional staff are responsible for student guidance as a part of their duties, and while several of these members possess a background of experience in the techniques of such work, a trained counselling staff consisting of professional psychologists, is primarily responsible for the co-ordination and development of the student guidance programme.

Psychological Testing Program

All new students in the Day Division (freshmen and upperclassmen) are required, as part of the admission process, to complete a psychological testing program. This program is designed to collect information about the personalities, aptitudes, interests, and study methods of the students involved. Such information is subsequently used as a basis for academic, vocational, and personal counselling and guidance.

Guidance

In recognition of the varying interests, aptitudes, and vocational aims of its students, the University has for many years maintained a programme of educational and vocational guidance. Extensive use is made of methods for determining a student's aptitudes, abilities, interests, and other personality characteristics. All students are encouraged to contact the Student Guidance Service early in their academic careers concerning orientation to university work, problems involving study habits, selection of suitable courses of study, and the choice of a vocation. Counsellors are prepared to assist students with such problems at any time.

Guidance Library

A special reference library of psychological and vocational information is maintained as a supplement to the student guidance services. This library includes information on personal and industrial applications of psychology, various vocational fields, techniques of improving verbal skills, and many other topics. There is also an extensive section, known as the Careers Library, providing comprehensive up-to-date information on a wide variety of professional, industrial and business vocations.

Effective Reading

As a service to students whose problems stem from poor reading and study habits, the University offers a programme of training in effective reading techniques. Designed to improve reading skill in all its aspects, the course consists of a series of 16mm films, tachistoscopic training, and drill exercises for directing attention to comprehension and critical reading. This course is given as frequently as possible during the year for both Day and Evening Students.

Personal Counselling

It is not unusual that, during the time spent in gaining an education, a student may be faced with a complex personal or emotional problem. Although these problems may not directly involve university studies, they may have a serious effect on them. Since such difficulties have a direct bearing on the development of the student as a person, the University offers whatever assistance it can. Both psychological and psychiatric counselling are provided.

Placement

In co-operation with the National Employment Service, a Placement Office with two full time officers is provided for students of the University. Through this Office the full resources of the National Employment Service are made accessible to all students seeking part time employment during the academic year, employment during the summer and employment upon graduation.

Students and their parents are urged to take full advantage of these services.

University Bookstores

All books and supplies required may be purchased at the University Bookstore. Students should consult a book-list at the University Bookstore and be sure of the edition required before buying books. The Paperback Bookstore has nearly three thousand titles in stock for supplementary reading lists.

Student Organizations
Student Government
Athletics & Physical Education
Student Services
Financial Aid
Graduates

INFORMATION OBTAINABLE FROM THE ASSISTANT DEAN, STUDENTS

EXTRA-CURRICULAR ACTIVITIES

Office of the Assistant Dean (Students)

This office, through its administrative officers, has University responsibility for certain non-academic aspects of student life. These include the extra-curricular program, physical education and athletics, certain personnel services, scholarships, bursaries, and financial aid to students.

Housing

The University prepares a list of rooming houses, apartments and homes that are available for students from outside Montreal. For information about these accommodations, students should contact the Student Affairs Office during September or early October.

Health Service

The University maintains an equipped First Aid Room staffed by a registered nurse.

The students are entitled to the service of the nurse when ill. Serious cases are referred to a physician of the student's choice, or to local hospitals.

Insurance: In co-operation with the Students' Undergraduate Society, the University has made available a voluntary Student Accident Plan for all day students. The details of the plan are mailed to students each year.

Health Certificate: As all new day undergraduates are required to submit a health certificate, a permanent health record is maintained in the Health Service.

Residence

Sir George Williams University is a non-residential institution and students from out-of-town are responsible for their own living arrangements.

Men: Some men students may reside in the Y.M.C.A. dormitory which occupies the building adjacent to the University. A limited number of rooms is available at a special student rate for full time day students during the academic year. Information about such reservations should be obtained in advance from the Residence Secretary, Central Y.M.C.A., 1441 Drummond Street, Montreal, Quebec.

Women: The residences of the Montreal Y.W.C.A. or the Julia Drummond Residence, within walking distance of the University, are recommended for women students. Particulars may be obtained from the Institutional Manager, Y.W.C.A., 1355 Dorchester Street West, Montreal, Quebec, or the Superintendent of the Julia Drummond Residence, 1208 St. Mark Street, Montreal, Quebec.

Overseas and Out-of-Town Students

In 1963-64, there were 228 students from 26 countries registered at the University in addition to 222 Canadian students from outside Montreal. Emphasis is placed upon the integration of these students into the student body, and there is a program of orientation to Canada for those students from other countries.

Student Organizations

The University encourages and supports student activities and organizations in the belief that through such endeavours and associations much real benefit may accrue to students. The Students' Undergraduate Society in the Day Division, and the Evening Students' Association in the Evening Division, are responsible for the initiation and control of a wide range of student programs of both a cultural and social nature. Students are free to choose the number and kinds of activities in which they wish to participate. However, it is the responsibility of the student to exercise the privilege of freedom in the best interests of the University.

Student Government

The primary purpose of student government is to provide students with the means to regulate student-sponsored activities, organizations, publications, and any other matters properly subject to their jurisdiction. Individual participation in a leadership capacity is regulated by the academic requirements stipulated in the student constitutions, and by the University.

Student Publications

All student publications, including the weekly newspaper "THE GEORGIAN", are financed out of the Students' Activity fee and are under the jurisdiction of the student government.

Dramatics and University Choir

Students are encouraged to participate in the University Choir, and the "GEORGIAN PLAYERS". These organizations have professional supervision and direction.

Annual Seminar on International Affairs

Each year, early in the academic term, the Student Societies sponsor a seminar on a topic of international importance. This programme attracts university delegates from all over the world and presents a number of prominent speakers. Sessions of the seminar are open to the students of the University.

Athletics

The University is a member of the Ottawa-St. Lawrence Inter-collegiate Athletic Association, and the Canadian Intercollegiate Athletic Union. Representative teams in most sports are sponsored, and participation in intercollegiate athletics is encouraged. A regular program of intramural sports is conducted each year, and special interest activities such as curling, bowling, badminton, swimming, fencing, etc., are encouraged. The program is governed by the University Athletic Council which has representation from the student body, the Faculty Council, the Association of Alumni, and the University Board of Governors.

Eligibility

Participation in inter-collegiate athletics is dependent upon satisfactory academic performance, and students may not compete for outside organizations without written permission from the Athletic Council. These regulations are academic in nature, and are designed to prevent a student from being involved in a programme which is detrimental to his scholastic progress.

Responsibility of University

While every reasonable precaution will be taken to prevent accidents, students are reminded that participation in athletics and other curricular or extra-curricular activities in the University is entirely at their own risk. The University accepts no responsibility for the loss of personal effects.

World Service

As part of the world-wide movement of the Young Men's Christian Association, organized in about 70 countries in all parts of the world, the University participates each year in the support of the World Service Fund of the Association. This fund is used to assist the indigenous Y.M.C.A. movements in about 26 countries which require aid from the International Committee. Once each year, a "WORLD SERVICE WEEK" is held in the University, during which students, staff, Board of Governors, and other interested friends are given the opportunity of making a voluntary contribution in aid of this important work.

The Garnet Key Society

The Garnet Key Society is an Honour Society instituted to represent the University as hosts at special events; to orient students to University life; and to provide general assistance to the University and its legally constituted entities.

A Garnet Key Society member may be identified by uniform while on duty. Male members wear a Garnet jacket, white trousers, and Garnet Key tie, while female members wear a white blazer and Garnet skirt.

GRADUATES

ASSOCIATION OF ALUMNI: The Association of Alumni was organized by the first graduating classes of the University in 1937, to perpetuate the fellowship established in their years at the University, to preserve an interest in education, and to work extra-murally for the welfare of the University. Each University undergraduate automatically becomes a member upon graduation and eligible for all the benefits of membership. The Association publishes a quarterly magazine — "THE POSTGRAD" — which is sent to all members and any others interested in the University, and is always ready to give assistance or advice to any undergraduate or graduate.

STUDENT LOAN FUND. The Association of Alumni Student Loan Fund grants financial assistance to students. These loans are based solely on the student's financial need. All loans are repayable within two years of graduating from or leaving the university, or if the student continues his studies elsewhere, upon graduating from or leaving that College or University to which he may transfer.

KENNETH E. NORRIS MEMORIAL LECTURES. In 1961, the Association of Alumni, in co-operation with the University and the Student Societies inaugurated an annual series of guest lectures by outstanding men of our time in memory of the late Kenneth E. Norris, Principal of Sir George Williams College from 1936 to 1956.

FURTHER ALUMNI INFORMATION FROM MR. J. F. FERGUSON, EXECUTIVE DIRECTOR, ALUMNI.

Scholarships

INFORMATION OBTAINABLE FROM THE ASSISTANT DEAN, STUDENTS

SCHOLARSHIPS AND BURSARIES

The Mount Royal IODE Scholarship: To be awarded to a second year Science student at the end of the 1964-65 academic year. The student must be Canadian by birth. The award will cover tuition and related University fees during the three years leading to the Bachelor of Science degree providing satisfactory academic progress is made each year by the student.

Abner Kingman Scholarships: In the evening division only, five scholarships of \$50.00 each, endowed by personal gift of the late Abner Kingman in 1928, awarded annually to students who have attended the University for at least one academic year and who show great promise.

D. A. Budge Memorial Scholarships: In the evening division, a series of scholarships in memory of the late D. A. Budge from the bequest of the late W. G. Cheney, tenable in Sir George Williams High School. Four of these scholarships are tenable in the first year of the University in the evening division, on the basis of work done in the final year of the High School.

Birks-Beaton Memorial Scholarship: Established by the Metropolitan Board of the Montreal Y.M.C.A. in memory of the late Gerald W. Birks, President of the Young Men's Christian Association of Montreal from 1922 to 1950 and the late John W. Beaton, General Secretary from 1920 to 1951. This Scholarship of \$150.00 is to be awarded annually, when merited, to a Y.M.C.A. fellowship student on the basis of academic standing after having completed at least one year at Sir George Williams University.

Birks-Beaton Memorial Bursary: This Bursary of \$150.00 is awarded annually, when merited, to a Y.M.C.A. fellowship student in his or her first year at the University by the Metropolitan Board of the Montreal Y.M.C.A. It is established in memory of the late Gerald W. Birks, President of the Young Men's Christian Association of Montreal from 1922 to 1950 and the late John W. Beaton, General Secretary, from 1920 to 1951.

John W. Ross Memorial Scholarship: In the day division, this Scholarship is established by the family of the late John W. Ross, President of the Young Men's Christian Association of Montreal from 1905 to 1915. \$150.00 is awarded annually to a Y.M.C.A. fellowship student on the basis of academic standing after having completed at least one year at Sir George Williams University.

The Montreal Hi-Y Scholarship: A Scholarship of \$150.00 per year, for a maximum of a four year period, is to be offered annually to a Montreal high school graduate who has been, in his or her final year at high school, an active member of a Hi-Y Club. Selection will be based on academic standing, activity and service in Hi-Y and leadership potential. Applications for this Scholarship must be submitted before August 15th each year.

Sir George Williams University Memorial Scholarship: In the day division, this Scholarship was established by the Veterans' Society and other students of Sir George Williams University in 1949, and maintained by them in subsequent years. A four year Scholarship, covering tuition fees, for courses at Sir George Williams University in the faculties of Arts, Science, or Commerce, for a son or daughter of a serviceman or servicewoman of the Canadian Armed Forces who died during or due to World War II (1939-1945). A student receiving this Scholarship in his first year will receive it in subsequent years provided he maintains the required standards.

Children of War Dead (Education Assistance) Act provides fees and monthly allowances for children of veterans whose death was attributable to military service. Enquiries should be directed to the nearest District Office of the Department of Veterans Affairs.

National Council of Jewish Women of Canada Bursaries: In the day and evening divisions bursary awards are provided according to financial need. It is expected that students will undertake to repay grants after graduation.

National Council of Jewish Women (Montreal Section) Scholarship: Awarded annually, at the discretion of the University Scholarship Committee, to an undergraduate student in the evening division of the Arts faculty who has achieved scholastic standing and is in need of financial assistance. The amount of this award is \$100.00.

P.E.O. Scholarship: In the day or evening division, a Scholarship of \$50.00 is awarded annually to a student in any year who demonstrates scholastic ability and has the need of financial assistance to pay tuition fees.

The Hugh Millar Scholarship Fund: The sum of \$500.00 is made available to day or evening Engineering students, in any year, who have good academic achievement and who need financial assistance to pay for tuition fees. Applications must be submitted before May 15th.

The Hugh Millar Loan Fund: The sum of \$500.00 is made available to day or evening Engineering students, in any year, who have good academic achievement and who need financial assistance to pay tuition fees. This loan is repayable after graduation from the University in accordance with regulations established for the University Loan Fund. Application forms may be obtained from the Bursar's Office.

Riddell, Stead, Graham and Hutchison Service Award: Awarded annually to a third year Commerce student entering fourth year with the intention of continuing studies with a practising firm of Chartered Accountants on graduation. The award, consisting of payment of tuition and other fees for the final year, will be made, on recommendation of the Dean of Commerce. Application should be made not later than February 28.

Malcolm Jacob Weiner Memorial Scholarship: A sum of \$50.00 available annually for the tuition of any needy student at Sir George Williams University.

Professor John Hughes Scholarships: In the day division two Scholarships of \$250.00 each to be awarded annually to two students with high scholastic standing in Arts or Science. Awards to be made by the Scholarship Committee on the basis of merit and not by application.

The IBM Thomas J. Watson Memorial Bursary Programme: IBM makes available \$1,000.00 annually to each of a number of Canadian universities to provide undergraduate bursaries which are known as the IBM—Thomas J. Watson Memorial Bursaries. The objective of the Programme is to provide financial assistance to needy undergraduates in any year of any faculty who are of good academic standing.

The Mitsu Tamura Tani Memorial Bursary: In the day and evening divisions, a fund of \$100.00 per annum to be awarded to help a deserving and needy student whose life-work is in the field of service to mankind.

L. W. Anderson Scholarships and Bursaries: In the day and evening divisions, a fund of \$500.00 per annum to be awarded at the discretion of the Scholarship Committee on the basis of need and academic standing.

Norman P. Woods Scholarships and Bursaries: In the day and evening divisions, the sum of \$100.00 per annum to be awarded at the discretion of the Scholarship Committee on the basis of need and academic standing.

F. B. Walls Scholarships and Bursaries: In the day and evening divisions, a fund of \$1,000.00 per annum to be awarded at the discretion of the Scholarship Committee on the basis of need and academic standing.

J. H. Andrews Limited Scholarship: In the day division, a sum of \$1,000.00 to be awarded to a student who has completed the first year of the Commerce degree curriculum. The award is to be distributed over the remaining three-year period of study. Satisfactory scholastic standing will be expected at the end of each academic year. The recipient must be a Canadian citizen.

Zeller's Scholarships: In the day and evening division, two scholarships of \$100.00 each, to be awarded on the basis of high scholastic achievement in the third year of the Commerce degree curriculum.

The John Crawford (NOMA) Bursary: \$100.00 will be awarded annually as a bursary to a deserving student in the evening division of the Commerce Faculty in memory of the late John Crawford, Charter Member and First President, 1938-40, Montreal Chapter, National Office Management Association, International

President, 1941-42, N.O.M.A., lecturer at Sir George Williams University for many years, and who showed an interest and devotion to matters of education worthy of special recognition by his associates in N.O.M.A.

The Maynard Metcalf Scholarship: In the day division, a scholarship of \$100.00 awarded to a student in any year or faculty for outstanding scholastic achievement during the preceding academic year.

Royal Albert Lodge: The sum of \$400.00 to be awarded as Scholarships or Bursaries to a) Children of members of the Royal Albert Lodge b) Children of members of other Masonic Lodges c) If neither a) nor b) qualify, any worthy student may apply and receive the Scholarship or Bursary at the discretion of the University.

Consolidated Paper Corporation Limited and Subsidiaries Scholarships: In recognition of the importance of assisting youth who have the required ability and qualities of leadership and to defray expenses required to obtain a university education, an annual Scholarship of \$500.00 tenable for four years is awarded to an entering day student in the faculty of Arts or Commerce. Preference will be given to the son, daughter or legal ward of a permanent (or deceased), employee of the Corporation.

The Building Trades Joint Committee Scholarship: A five year scholarship is available to a student entering into the faculty of Engineering. This award covers full tuition fees for five years subject to a satisfactory academic standing. Applicants must be the sons of employees or employers engaged in the construction industry in the District of Montreal.

Touche, Ross, Bailey and Smart Scholarship: This Scholarship is in the amount of \$200.00 and will be awarded annually to a student who is completing his third year and will be entering his final year, majoring in Accountancy in the faculty of Commerce, and who intends on graduation to pursue the qualification of Chartered Accountant. The award will be made by the Scholarship Committee on the basis of academic record, ability, personality and other suitable characteristics. Application should be made before February 28.

Montreal-Westward Rotary Club Student Loan Fund: In the day division, loans are available, without interest, to any worthy student of Notre Dame de Grace, Montreal West, Ville La Salle, Ville St. Pierre and Lachine, who is not otherwise able to meet the expenses of a university education. All loans are to be paid back in monthly installments, commencing six months after graduation.

Max Cohen Scholarships: In the day division, two Scholarships of \$150.00 each awarded to a needy student with academic achievement beginning or during his first year.

Hugh Nourse Bursaries: In the day division, 5 bursaries of \$50.00 each to be awarded to students on the basis of need and academic standing. These bursaries are only available to students outside of Canada and the United States.

The S. H. McNeilly Bursary: A \$75.00 bursary is available annually to a student who is employed by the Canadian Pacific Railway Company. This bursary is awarded to an evening student in the second year of any faculty of the University based upon scholastic achievement and need.

The Birks Family Foundation Bursaries: The bursaries are available to students recommended by the University, in any Faculty. They may be renewed annually until graduation, to successful students. The number and amount of awards may vary from year to year depending on the funds available from the Foundation.

Dominion Rubber Co. Ltd. Scholarship Fund: In the day division, Scholarship awards are provided on the basis of need and academic standing to students who have completed at least two years at university. It is expected that students will undertake to repay 25% of the aid received after graduation.

Ross High School Scholarship: The sum of \$400.00 is made available to a day student in Arts, Science or Commerce on the basis of high scholastic standing. This Scholarship is awarded annually at the discretion of the University Scholarship Committee.

Henry I. Chinks Memorial Scholarship or Bursary: Awarded annually to an evening student who has completed one academic year at this University and is working towards a degree in the field of Chemistry (B.Sc.). Awarded on the basis of need and academic standing.

Alvin J. Guttman Memorial Scholarship: A scholarship of \$100.00 is available annually to a student from Africa or Asia. This scholarship is awarded at the discretion of the University Scholarship Committee.

Birks Family Foundation Student Aid Fund: A sum of \$100.00 is available annually at the discretion of the University Scholarship Committee.

University of Oslo (Summer School) Scholarship: A \$400.00 summer school scholarship is available annually to a student who wishes to study in Norway from June 29th to August 9th, 1964. The deadline date for application is March 15, 1964.

Mr. and Mrs. Percy Caplan Scholarship or Bursary: A \$100.00 scholarship or bursary is available to a student in any year who achieves academic standing and is in need of financial assistance. Awarded at the discretion of the University Scholarship Committee.

Entrance Scholarships (Day Division): Designated for students with high scholastic standing, three Kenneth E. Norris Memorial Scholarships will be awarded each year to entering first year students. Awarded on a competitive basis, each of these Scholarships will have a value of \$500.00 a year for a total of \$2,000.00 through the undergraduate programme. The application deadline is August 15th.

Continuation Scholarships: In the day and evening divisions, twenty scholarships and bursaries are provided for students who, having completed one academic year at the University, have need of financial assistance. These awards will pay for half the tuition fees in the case of a scholarship and one third-the tuition fees in the case of a bursary.

THE UNIVERSITY UTILIZES A BASIC APPLICATION FORM FOR ALL SCHOLARSHIPS AND BURSARIES. THIS FORM CAN BE OBTAINED FROM THE OFFICE OF THE ASSISTANT DEAN, STUDENTS, AND MUST BE SUBMITTED BEFORE MAY 15th, EACH YEAR.

Province of Quebec: The Province of Quebec has an extensive programme of bursary-loan assistance available to Canadian citizens who are residents of the Province of Quebec. Information from:

Mr. Edmond Tanguay,
Superintendent,
Bursaries Division,
39 St. Louis Street,
Quebec 4, Quebec.

Province of Ontario: An information release concerning Province of Ontario Student-Aid Loans and Bursaries is available through the office of the Assistant Dean, Students.

GRADUATE SCHOLARSHIPS

Imperial Order Daughters of the Empire War Memorials I and II: In order to perpetuate the memory of the men and women who gave their lives in the defense of the Empire in World Wars I and II, the Imperial Order Daughters of the Empire established these memorials, of which the leading feature is postgraduate scholarships (Overseas). Each Scholarship is of the value of \$2,000.00 a year. The Order expects that all who hold these Scholarships will return to Canada and work here after the completion of their work in a British university. The Scholarship is awarded by a committee of selection appointed in each province. Applications must be submitted by October 15th to the I.O.D.E. Provincial Educational Secretary.

Commonwealth Scholarship: Under a plan drawn up at a conference held in Oxford in 1959, each participating country of the Commonwealth offers a number of scholarships to students of other Commonwealth countries. These scholarships are mainly for graduate study and are tenable in the country making the offer. Awards are normally for two years and cover travelling, tuition fees, other university fees, and a living allowance. For details of the awards offered by the various countries consult the Registrar's Office or write to the Canadian Universities Foundation, 77 Metcalfe St., Ottawa, Ontario.

Rhodes Scholarships: Two Rhodes Scholarships are tenable at the University of Oxford, England, to male Canadian citizens or British subjects with at least five years' domicile in Canada. Candidates for this Scholarship must be unmarried, and must have completed two years of study at a university in Canada.

The Canadian Federation of University Women Fellowships: The Travelling Fellowship (\$2,500.00) and the Margaret McWilliams Fellowship (\$2,000.00) are open to any woman holding a degree from a Canadian University, whose domicile is in Canada (although she may be studying elsewhere at the date of application) and who wishes to do postgraduate study or research outside Canada. Preference will be given to candidates who have completed one or more years of graduate study and who have a definite course of study or research in view.

The Junior Fellowship (\$1,500.00) is open to any woman holding a degree from a Canadian University who is not more than twenty-five years of age at the time of award and whose domicile is in Canada. Preference will be given to students who have studied in only one university and who wish to continue their studies in another.

The Professional Fellowship (\$1,500.00) is open to any woman holding a degree from a Canadian University, whose domicile is in Canada. Preference will be given to candidates who have completed one or more years of professional work and who wish to spend a year at an accredited Library School, College of Education, or similar professional school.

Prizes

PRIZES

The Birks Medal awarded annually, when merited, by Henry Birks & Sons (Montreal) Ltd., to the highest ranking graduating student in Arts.

The Mappin Medal awarded annually, when merited, by Mappin's Ltd. of Montreal to the highest ranking graduating student in Science.

The Charles E. Frosst Medal awarded annually, when merited, by Charles E. Frosst & Co., to the highest ranking graduating student in Commerce.

The Morris Chait Memorial Prize in Engineering, awarded annually, when merited, to the highest ranking student completing the Certificate in Engineering programme.

The Board of Governors Medal for Creative Expression awarded annually, when merited, by the Board of Governors of the University to the student or students giving evidence of outstanding ability in creative expression in the fine arts,—creative writing, oratory, drawing, painting, drama, or music.

First Graduating Class Award. The first graduating class of the Faculty of Arts, Science and Commerce, known as the Guinea Pig Club, a name symbolic of their pioneering experience, makes a presentation, when merited, to the student who is adjudged to have made the most outstanding new contribution, either academic or extra-curricular, to the student life of the University.

Association of Alumni Award awarded annually, when merited, to the graduating student, who, in the opinion of the Faculty Council of the University, has by his activities, achievements, and interest, during his term at the University, won the outstanding commendation and respect of his fellows and of the faculty.

Governor-General's Medal. A medal, presented by His Excellency the Governor-General of Canada, will be awarded annually to the graduating student showing the highest achievement in the field of English language and literature.

The Lieutenant-Governor's Silver Medal for History: Awarded annually, when merited, to the student with the highest standing in the History Major.

The Lieutenant-Governor's Bronze Medal for Mathematics and Physics: Awarded annually, when merited, to the student with the highest standing in the major in Mathematics and Physics.

Le Prix Villard founded by the students in the French Classes of the University in 1942-43 "pour récompenser, chaque année l'étudiant qui s'est le plus intéressé et distingué dans l'étude de la langue et de la littérature françaises," and continued since his death, as a memorial to the late Dr. Paul Villard, by one of his former students, Mr. Yves Gallet.

The J. W. Bridges Medal for Psychology: Awarded annually, when merited, to the student with the highest standing in Psychology. This prize was established by his colleagues of the Faculty to honor the outstanding contribution of Dr. J. W. Bridges, Professor Emeritus and former Chairman of the Department of Psychology.

The Sun Life Prize in Economics awarded annually, when merited, by the Sun Life Assurance Company of Canada, to the graduating student with the highest standing in the Economics Major.

The Canadian International Paper Company Prize in Biology, a cash prize of \$100.00 to be awarded annually, when merited, to the graduating student with the best record of work in the field of Biology.

The C.I.L. Prize in Chemistry, a cash prize of \$50.00 to be awarded to the graduating student with the highest standing in Chemistry courses.

Merit Award, The Society of Chemical Industry-Canadian Section, awarded annually, when merited, to the student majoring or honouring in chemistry with the highest standing in the final year of this course.

The Chemical Institute of Canada Prize awarded annually to the best third year student entering fourth year and majoring in Chemistry.

Hebrew Culture Organization of Canada Prizes, Samuel Kizell Memorial Prize of \$50.00 awarded annually, for excellence in the study of the Hebrew language.

An additional prize of \$50.00 awarded annually, for excellence in the study of the Hebrew language.

The Systems and Procedures Association Prize, awarded annually to the students who attain highest standings in each of Developing Effective Systems and Procedures, and Integrated Data Processing.

The Investment Dealers Association of Canada Medal, awarded annually to the student who obtains the highest standing in Corporation Finance.

Admission and Advanced Standing

INFORMATION OBTAINABLE FROM THE DIRECTOR OF ADMISSIONS

ADMISSION TO THE UNIVERSITY

Classification of Students

(1) **UNDERGRADUATES:** Undergraduates are students who, at the time of registration, meet the full admission requirements to the University and enrol with the intention of completing the work required for a degree or diploma. If the student is ultimately proceeding towards a degree, he will be classified as an undergraduate whether he be taking several subjects or only one in any given year.

(2) **PARTIAL COURSE STUDENTS:** Students who at the time of registration do not expect to proceed to a degree or diploma are classified as partial course students irrespective of the number of subjects they may be following in any given year. Students who register as partial students are not considered to have matriculated and have no standing towards any degree at the University. If a partial student later transfers to undergraduate standing, he may receive credit towards his degree for the courses already taken, but only in so far as these courses will apply towards the degree requirements at the time of transfer.

REQUIREMENTS FOR ADMISSION TO UNDERGRADUATE STANDING IN THE UNIVERSITY

The University reserves the right to refuse admission even when the stated requirements for entrance have been satisfied.

All applicants are required to submit evidence of facility in English. The following evidence is acceptable: (a) The High School Leaving Certificate (or equivalent) (b) Certificate of Proficiency in English issued by the Universities of Cambridge or Michigan, or satisfactory achievement in the University of Michigan English Language Test.

In addition to the requirements listed below, a student seeking admission to the Day Division must present a High School Principal's Report and a Medical Examination Report, and must take a series of tests administered by the Guidance Office of the University (see page 41).

(1) **ADMISSION TO UNDERGRADUATE STANDING IN ARTS:** Students must present satisfactory proof of graduation from high school with an average of at least 60% on ten papers on the Quebec High

School Leaving examinations, or the equivalent, including papers in English Literature and Composition. Applications for the fall term must be submitted by August 24th.

(2) **ADMISSION TO UNDERGRADUATE STANDING IN SCIENCE:** Students must present satisfactory proof of graduation from high school with an average of at least 60% on ten papers on the Quebec High School Leaving examinations, or the equivalent, including papers in English Literature and Composition, Algebra, Geometry, and at least one Science. Applications for the fall term must be submitted by August 24th.

(3) **ADMISSION TO UNDERGRADUATE STANDING IN COMMERCE:** Students must present satisfactory proof of graduation from high school with an average of at least 60% in not fewer than ten papers on the Quebec High School Leaving examinations, or the equivalent, including papers in English Literature and Composition, and Algebra. Applications for the fall term must be submitted by August 24th.

(4) **ADMISSION TO ENGINEERING:** Students must present satisfactory proof of graduation from high school with an average of at least 60% on ten papers on the Quebec High School Leaving examinations, or the equivalent, including papers in English Literature and Composition, Algebra, Geometry, and at least one Science. Applications for the fall term must be submitted by August 24th.

(5) **ADMISSION ON MATURE MATRICULATION:** Persons over 21 years of age who have not satisfied the technical requirements for high school graduation but who have the capacity to do university work may be admitted on a conditional basis as undergraduates in Arts, Science, Commerce or Engineering by fulfilling the Special Entrance Requirements for Persons over Twenty-one Years of Age. Details regarding these requirements may be obtained from the Registrar's Office.

(6) **REQUIREMENTS FOR ADMISSION TO THE UNIVERSITY AS A PARTIAL COURSE STUDENT:** In the case of students wishing to enroll for partial courses or unit subjects in the Evening Division, high school graduation is expected but may be waived for students over twenty-one years of age except in the case of those subjects in which successful university work is absolutely dependent upon preliminary work in the same subject taken at the high school level. Certain unit courses in the University, however, are not dependent upon work completed in the high school. Students wishing to register for such unit courses, as Partial Course Students, are required, therefore, only to be over twenty-one years of age

and to have had through other experience the essential background for the course. Although the University will follow this policy of admission of Partial Students, it reserves the right of decision as to the student's eligibility for each separate course applied for, and the right to ask for proof of High School Graduation in certain cases.

While such partial course students and students following single courses of interest are expected and encouraged in the Evening Division of the University, priority will be given to fully matriculated students proceeding towards one of the diplomas or degrees.

Sir George Williams High School

Applicants for admission to the Faculties of Arts, Science, Commerce, and Engineering whose entrance certificates do not quite meet the requirements, may make up the deficiency in the Evening High School, before entering the University.

LIST OF EQUIVALENT CERTIFICATES

The following certificates are accepted as fulfilling the requirements for entrance to the first year of the University provided that a standing equivalent to 60% average on the Quebec High School Leaving Certificate is indicated.

Province of Quebec

- a. The High School Leaving Certificate (Protestant or Catholic). (A grade 12 certificate is required from the French-Speaking High Schools).
- b. The Graduation diploma of Sir George Williams High School.
- c. The Junior School (or Matriculation) Certificate of the several Universities.
- d. The Graduation diplomas of certain secondary schools.
- e. Completion of "Rhetorique" in one of the classical colleges.

Other Provinces of Canada

- a. NEWFOUNDLAND: The Grade XI Public Examination Diploma.
- b. NOVA SCOTIA: The Grade XI Certificate.
- c. PRINCE EDWARD ISLAND: The Second Year Certificate, Prince of Wales College.
- d. NEW BRUNSWICK: Junior Matriculation or High School Leaving.
- e. ONTARIO: The Upper School Certificate, or Grade XIII. Students holding this certificate will be admitted to the second year of courses in the University. Students from Ontario who hold *only* the Middle School Certificate will not normally be accepted.
- f. MANITOBA: The Grade XI Certificate.
- g. SASKATCHEWAN: The Grade XI Certificate.
- h. ALBERTA: The Grade XII Certificate.
Students holding this certificate will be admitted to classes in the second year of the University. Students holding *only* the Grade XI Certificate from Alberta will not normally be admitted.
- i. BRITISH COLUMBIA: Junior Matriculation Certificate.

United States

- a. The Board of Regents Certificates, State of New York.
- b. The graduation diploma of accredited High Schools.

Other Certificates

Certificates other than those mentioned above may be submitted to the Director of Admissions for examination and evaluation.

Special Examinations

Normally, students will not be permitted to write examinations for courses for which they are not registered at the University. Under special circumstances, in order to validate certain courses for which proper certificates are not available, students may be permitted, by approval of Faculty Council, to obtain credit for such courses upon the writing of a special examination.

APPLICATION FOR ADVANCED STANDING

Students who wish to apply for advanced standing upon the basis of work already completed in other colleges or universities should understand the following conditions:

1. Each application for advanced standing is considered individually, on its merits. Official transcripts must be mailed directly from the former university attended before the advanced standing can be considered.

2. A student presenting evidence that he has completed one year of university work elsewhere will normally be admitted to the second year at this University. It is provided, however, that if such a student's first year selection of subjects has not coincided with the major curricular requirements of the University, the deficiency must be made up in the second year.

3. A student presenting Senior Matriculation, Senior High School Leaving, or Upper School Certificates, will, in general, be given credit for the first year, course for course, for subjects completed. The University however may require certain courses not included in these certificates to be made up in the second year.

4. A student transferring from other universities to the third or fourth year may be given full standing for the first and second years of his work depending upon the programme previously followed. The University will have the right to insist that certain courses not taken in the first or second year be included as part of the third or fourth year's work where this seems advisable.

5. In order to obtain a degree or diploma in the University, a candidate must do the equivalent of at least one full academic year's work (including the final year) in the University irrespective of the amount of pro tanto credit allowed. (In the Evening Division this is interpreted to mean that a student must complete at least five full courses over a period of at least three four-month terms.) This regulation applies to students presenting certification of more than one year's work in another college or university, and also to graduates of Sir George Williams University who may wish to qualify for a second Bachelor's degree in a field other than that in which they were graduated. The University does not encourage the practice of students qualifying for several degrees at the Bachelor level. In no case will the University grant all three Bachelor's degrees to one student without special review of the circumstances by Faculty Council.

6. Any undergraduate of the University presenting a qualifying certificate for a commission in any branch of Her Majesty's Forces will be granted one full course credit in any division (Natural Science, Social Science, or Humanities). Such credit will not apply to any of the specified courses, nor will it apply towards the five courses needed to meet the residence requirements.

7. A student will not be given credit for courses taken in another university during the same academic term in which he has been registered for courses at Sir George Williams University, unless special permission has been obtained in advance from the Registrar, nor may a student register for courses at the University if he is enrolled at the same time for studies elsewhere.

8. A student transferring from another university after a failed year will not be given credit for any of the courses in the failed year. If any of the courses in that year have been passed, he may, however, be allowed to substitute other courses for these instead of having to repeat them.

REGISTRATION

Enrollment must be made personally at the University offices, during the month preceding the opening of the Session (see calendar on page 4).

Anyone applying for admission to the University for the first time must provide a record of previous school and college work to accompany the application. Engineering applications must be submitted by August 14th and all others by August 24th. Notification of acceptance will be given by letter, and registration must then be completed in person during the regular registration period.

Notification of acceptance does not guarantee a place in classes until registration has been completed.

Course Load

Students in the Day Division will carry five courses in the first year (six for Engineering students); the remainder of the twenty-one courses will be taken over the three following years, with not more than six courses in any one year. A six course program will normally be sanctioned in only one of these three years. Students in the Evening Division will normally carry a maximum of three courses, except in Engineering.

A student with a deficiency may remove it by passing a supplemental examination. Under *exceptional* circumstances a student may be permitted to make up a deficiency by taking an extra course during the regular session on written application to the Faculty Council for permission to do so.

Fees

INFORMATION OBTAINABLE FROM THE BURSAR

FEES — DAY DIVISION

Effective June 1, 1964

Any student registered for four courses or more will be considered a full time student of the University and will be charged fees as scheduled below for the Day Division.

Tuition, per year, in Arts and Commerce (include the cost of one lab or problem period).....	\$450.00
Tuition, per year, in Science (include the cost of two lab or problem periods).....	475.00
Tuition, extra course in addition to regular programme.....	90.00
Tuition, partial students, per course.....	100.00
Tuition, per year, Engineering I, II and III (including lab fees).....	525.00
Tuition, Engineering Survey School (plus a refundable \$10.00 caution money deposit).....	65.00
Laboratory Fee, for each subject involving a lab or practice period in addition to those included in fees above. (Arts, Science, Commerce and Engineering).....	40.00
Deferred Payment Fee	
(Charge when payments are paid in two installments i.e. on registration and on January 2nd).....	5.00
(Charge when tuition fees are paid in more than two installments i.e. monthly	10.00
Course Change Fee (for each subject—payable at time of change).....	5.00
Special Registration Fee	10.00
Application Fee—This fee is refundable in case of non acceptance only. In all other cases this fee is applicable to tuition fees at time of registration. Only cash, money orders or certified cheques will be accepted.....	25.00
Supplemental Examinations, per paper (not transferable or refundable).....	10.00
Student Activities, Annual Fee—	
Student Undergraduate Society \$15.00	
Athletic Council 5.00.....	20.00
Associate Diploma Fee (payable March 1st of Award year).....	5.00
Engineering Certificate.....	5.00
Graduation Fee (payable March 1st of graduation year)....	10.00
Removal of Incompletes.....	10.00
Transcript Fee (for each issuance of Transcript of Record).....	1.00
Studio Fee (Fine Arts 221, 421 and 422) per month.....	15.00
Fee for re-reading of papers (refundable if grade is raised)....	10.00
Special Examination Fee, per paper.....	15.00
Effective Reading course.....	35.00
Tuition, Day Summer Session in Sociology, per course.....	100.00
Tuition, Day Summer Courses in Geography, per course.....	75.00

FEES — EVENING DIVISION

Effective September 1, 1964

Tuition, Arts, Science, Commerce and Engineering (exclusive of other fees listed below)	
Each half-course.....	\$ 37.50
Each full course.....	75.00
Tuition, Engineering II and III, Winter Session.....	262.50
Tuition, Engineering Survey School (plus a refundable \$10.00 caution money deposit).....	35.00
Laboratory Fee, for each subject involving laboratory or practice periods in addition to lectures (Arts, Science and Commerce).....	40.00
Deferred Payment Fee	
(Charge when payments are paid in two installments, i.e. on registration and on January 2nd)	5.00
(Charge when tuition fees are paid in more than two installments i.e. monthly)	10.00
Course Change Fee (for each subject—payable at time of change).....	5.00
Special Registration Fee.....	10.00
Application Fee—This fee is refundable in case of non acceptance only. In all other cases this fee is applicable to tuition fees at time of registration. Only cash, money orders or certified cheques will be accepted.....	
	25.00
Supplemental Examinations, per paper (not transferable or refundable)	10.00
Associate Diploma Fee (payable on March 1st of Award year)	5.00
Engineering Certificate (payable on March 1st of Award year).....	5.00
Graduation Fee (payable on March 1st of graduation year)..	10.00
Removal of Incompletes.....	10.00
Transcript Fee (for each issuance of record).....	1.00
Studio Fee (Fine Arts 221, 421 and 422) per month.....	15.00
Fee for re-reading of paper (refundable if grade is raised)....	10.00
Special examination fee, per paper.....	15.00
Effective Reading course	35.00

Policy on Payment of Tuition Fees

On registration students contract to pay the full tuition fees for the courses selected for the academic year. Students under 21 years of age must be accompanied by a parent or a guardian who will sign the tuition contract, or provide the University with the written consent of the parent or guardian when making a tuition contract with the University. These contracts are binding and may be cancelled only at the discretion of the Bursar. Non-attendance in classes will not be considered a reason for cancellation of contract.

Normally, tuition and other fees are paid in full at the time of registration. With the permission of the Bursar, students may apply to pay their fees in installments. When fees are paid in installments, a minimum deposit as indicated in plan "B" on registration must be paid at the time of registration. Registration is not considered complete in any case until students have complied with the regulations of the Registrar's Office and have paid the prescribed deposit or have made arrangements for payment, approved by the Bursar.

All tuition accounts *not* paid in full on or before October 10th are subject to a deferred payment fee.

All contracts are subject to revision for adjustment of errors.

The following plans are available for students who have been given permission to pay their fees in installments:

DAY UNIVERSITY					
Faculty	Plan "A"			Plan "B"	
	Fees at Regis- tration	at regis- tration	Jan. 2	at regis- tration	4 monthly payments
ARTS	\$470.00	\$275.00	\$200.00	\$160.00	\$80.00
SCIENCE	495.00	275.00	225.00	185.00	80.00
COMMERCE	470.00	275.00	200.00	160.00	80.00

DAY ENGINEERING				
Tuition Fees at Registration	Plan "A"		Plan "B"	
	at regis- tration	Jan. 2	at regis- tration	4 monthly payments
\$545.00	\$300.00	\$250.00	\$195.00	\$90.00

N.B. The above fees include a Student Activities Fee of \$20.00.

EVENING ENGINEERING				
Tuition Fees at Registration	Plan "A"		Plan "B"	
	at regis- tration	Jan. 2	at regis- tration	4 monthly payments
\$262.50	\$167.50	\$100.00	\$112.50	\$40.00

EVENING UNIVERSITY

Plan "A"

Plan "B"

	Fees				
Number of	at Regis-	at regis-	Jan. 2	at regis-	4
Courses	tration	tration		tration	monthly
					payments
$\frac{1}{2}$	\$ 37.50	\$ 22.50	\$ 20.00	\$ 15.50	\$8.00
1	75.00	50.00	30.00	25.00	15.00
1 + 1 lab.	115.00	75.00	45.00	53.00	18.00
$1\frac{1}{2}$	112.50	60.50	57.00	50.50	18.00
$1\frac{1}{2}$ + 1 lab.	152.50	80.50	77.00	62.50	25.00
2	150.00	80.00	75.00	60.00	25.00
2 + 1 lab.	190.00	100.00	95.00	80.00	30.00
2 + 2 labs.	230.00	135.00	100.00	100.00	35.00
$2\frac{1}{2}$	187.50	100.50	92.00	77.50	30.00
$2\frac{1}{2}$ + 1 lab.	227.50	132.50	100.00	97.50	35.00
$2\frac{1}{2}$ + 2 labs.	267.50	150.50	122.00	117.50	40.00
3	225.00	130.00	100.00	95.00	35.00

Withdrawals and Adjustments

Any student who is forced to withdraw from a course or from the University is required to notify the Registrar's Office in person or in writing and to give reasons for withdrawing. Withdrawal from classes does not entitle a student to refunds of fees or cancellation of contract without the permission of the Bursar. No withdrawals will be accepted after March 15th (November 15th for first term courses).

- (1) Applications for contract adjustments must be presented no later than ten days after the beginning of the University term. If a student cancels a course or courses within the ten day period the adjustment is 75% of the fee for each full course, 50% of the fee for each half course scheduled in the first term and all of the fee except the registration deposit of \$10.00 for each half course scheduled in the second term. If a student cancels a second term half course during the first ten days of the second term, the adjustment is 50% of the fee. After this period no tuition refunds or adjustment are allowed regardless of the reason for withdrawal.

No adjustments or transfers of fees are allowed for course changes made after the ten day period immediately following the beginning of the term.

- (2) Failure to attend classes shall not be considered a cancellation of contract.

- (3) In the event that the University grants a refund, the following fees are not refundable, viz: fees for course changes; late registration; removal of incompletes; supplemental examinations; student societies; advanced registration; mature matriculation; and registration deposit.
- (4) A registration deposit of \$10.00 per subject (full or half-course) will be charged for cancellations before the start of the term.

A student registering for more than the normal course load is not granted any adjustment for the cancellation of courses.

Failure to make payments of tuition, fees, or other amounts owed the University, when they fall due, or to arrange for such payments before their delinquent dates, is considered sufficient cause, until the debt has been adjusted with the Bursar's Office, to (1) bar the student from classes or examinations, and/or (2) withhold diploma, scholastic certificate, or transcript of record.

Regular Officer Training Plan (R.O.T.P.)

The Armed Forces of Canada subsidize a limited number of undergraduate University students who are willing to accept a military service obligation as a commissioned officer under the provisions of the R.O.T.P.

Acceptable applicants will be enrolled in their choice of the three services (R.C.N., Canadian Army, R.C.A.F.) as an officer cadet on a career basis. Upon graduation and fulfilment of military training requirements, officer cadets are promoted to commissioned rank and are required to serve a minimum of three years immediately thereafter in the service which sponsored their training. After such service, an officer may be released at his own request provided that a period of national emergency does not exist.

Details of eligibility and admission, financial assistance and training may be obtained from Mr. R. A. Fraser, Secretary of the University Council.

University Reserve Training Plan (U.R.T.P.)

The U.R.T.P. is designed to qualify university students for commission in the R.C.A.F. (Regular Force or one of the three Reserves—Auxiliary, Primary or Supplementary).

To be eligible for enrolment in the University Squadron, a student must be (a) between the ages of 17 years (18 years for women applicants)—may apply for enrolment in the Food Services Branch only) and 26 years. (b) able to participate in R.C.A.F. Summer Training (c) enrolled in a university course which is a requisite of the branch for which application is made (d) medically fit to R.C.A.F. standards and (e) a Canadian citizen or British subject resident in Canada with the status of a landed immigrant.

Successful candidates are enrolled in the Primary Reserve in the rank of Flight Cadet. Each year is divided into two training periods: Winter Training and Summer Training. Normally, the Plan requires three winters and one, two or three Summers, depending on the branch of training.

Upon graduation from university and completion of the training programme, Pilot Officers are eligible to transfer to the R.C.A.F. Regular, the Auxiliary, the Primary Reserve M.A.T.P. or the Supplementary Reserve in the rank of Flying Officer.

Further information obtainable from Mr. R. A. Fraser, Secretary of the University Council.

**Academic Year
Examinations and Advancement
Regulations**

ACADEMIC YEAR AND CLASS HOURS

Winter Session

The winter session of the university is divided into two terms; each is three and one-half months in length. Exact dates marking the opening and closing of the various terms are to be found in the calendar on page four of this announcement.

Summer Session

A nine-week session is operated in the evening division only. The session is held for the convenience of evening students and it is recommended that evening students who take advantage of this session do so primarily to lighten the course load in the winter session. Evening students are not advised to carry a program through both winter and summer sessions, unless at a reduced course load, for two consecutive summers. Students regularly enrolled in the Day Division of the University may not take courses for credit in the Summer Session.

SPECIAL SUMMER SESSION IN SOCIOLOGY

A six-week summer session in Sociology will be held during the day from July 13th to August 25th, 1964. Both Day and Evening Division students may register for these courses, subject to general regulations. For details of courses see Sociology page 178.

SPECIAL SUMMER SESSION IN GEOGRAPHY

A six-week summer session in Geography will be held during the day from July 2nd to August 15th, 1964. Both Day and Evening Division students may register for these courses, subject to general regulations. For details of courses see Geography page 168.

Students may register in more than one of these three programs, but may not take more than two credits.

Any Day Division student who intends to take summer courses for credit, whether at Sir George Williams University or elsewhere, and any Evening Division student who intends to take summer courses for credit at another institution, must obtain permission from Faculty Council in advance. No student may register at both Sir George Williams University and another institution for courses during summer 1964.

EXAMINATIONS AND ADVANCEMENT

All students registered in the University are required to write the regular progress examinations held in January and the final examinations held at the close of each course.

Identification cards have been provided for each student and must be presented for admission to each examination.

The grades awarded as the final standing in each subject for the academic year are given on the basis of:

- (1) The year's work of the student, week by week;
- (2) The progress examinations;
- (3) The final examinations.

The matter of satisfactory attendance and an acceptable level of expression in the English language will be given consideration in assessing the final grade for each subject. The *minimum* attendance required is 50% of the lectures in each term, although the instructor may set a higher requirement than this if he sees fit.

GRADING SYSTEM

Grades are awarded according to the following system:

- | | |
|-----|--|
| A | Excellent |
| B | Very Good |
| C | Good (Average) |
| D | Pass |
| F | Fail (failed final examination—may write supplemental) |
| R | Fail (failed final examination plus unsatisfactory attendance and/or incomplete term work—must repeat course for credit; or failed supplemental examination) |
| Inc | Fail (term work incomplete) |
| Abs | Fail (absent from final examination) |
| S | Credit (late completion of term work or passed supplemental) |

All grades remain permanently on the records. All grades on final examinations (including F, R, Inc, Abs whether cleared later or not) are reported on transcripts.

Re-reading of Examinations

All examination papers graded "F" or "R" are carefully re-read by the instructor before final approval of the grade. However, any student may request, within one month of the release of grades, that his paper be re-read by a committee which includes the instructor and at least one other impartial professor. Application to have an examination paper re-read must be submitted to the Director of Examinations on a form which may be obtained from the Registrar's Office. A fee of \$10.00 must accompany the application. If the grade is raised, the fee is refundable.

REGULATIONS ARTS, SCIENCE AND COMMERCE

Failures

Definition of a Failed Year—

(Failure includes the grades F, R, Inc, and Abs)

1. A student who fails courses equivalent to more than two credits in any academic year is considered to have failed the year.
2. A student who fails courses equivalent to two credits in each of two consecutive years is considered to have failed the (second) year.

Regulations Concerning a Failed Year

1. A student who has failed a year may not write supplemental examinations or complete courses marked incomplete.
2. A student who has failed a year may not reregister, but may seek readmission.
3. A student who has failed a year may be readmitted on a final trial basis by the Dean of his faculty or the Registrar.
4. A student readmitted on a final basis must pass the next five credits for which he registers. He will not be allowed to re-register if he fails any course (even a half credit) during a trial year.
5. The maximum load during a trial year is five credits for a Day Division student and two credits for any Evening Division student.
6. A student who completes his trial academic year successfully, reestablishes his position as a student in good standing, and is governed by the ordinary regulations.
7. If a student who has been successfully reinstated after a trial year fails courses equivalent to more than two credits in any subsequent academic year, he may not register. He may not apply for readmission.
8. The regulations concerning a failed year become effective for all students on June 1, 1963.

Final Limit on the Number of Failures

It is recognized that the first year at university represents a transitional period for most students. We do not charge failures during the first year (*as defined below*) against the maximum permitted total. Failures during the first year are, however, subject to all other regulations.

A student is considered to be in his first academic year until he has *registered* for his fifth credit, either here or at some other institution.

1. After the session in which a student has registered for his fifth credit, he may accumulate no more than five failures (whether cleared by supplemental examination or not) during the remainder of his program. A student who exceeds this limit will not be allowed to reregister. He may not apply for readmission. (Failure on a supplemental examination is not counted under this regulation. Failure in a repeated course is counted.)
2. This regulation applies to all students who have not successfully completed first year by June 1, 1963; and to all students subsequently admitted. Students in second year (or higher) by June 1, 1963, are not subject to this regulation. Such students will continue to come under the regulation now in effect:—After completion of his first five courses, no student may take more than twenty-two courses to meet the requirements for a degree.

Supplemental Examinations

1. A student who has failed a year may not write supplemental examinations in courses taken during that year.
2. A student may not write a supplemental examination in a repeated course, nor may he write a second supplemental examination in the same course.
3. After completion of his first year (first year includes the session during which he *registers* for his fifth credit, either here or at another institution), a student may write supplemental examinations for a maximum of three credits during the remainder of his program.
4. A student may write supplemental examinations for a maximum of two credits in his first year. These are not charged against the allowable maximum stated above.
5. "To write" a supplemental examination is interpreted as "to attempt to pass" it. A student who writes supplemental examinations in courses equivalent to three credits has used up his allowance, whether he passes the examinations or not.
6. If a student applies for permission to write a supplemental examination and the permission is granted, he is presumed to have written. Absence from such a supplemental examination is counted as a failure and is charged against the permissible maximum.

7. Medical reasons (certified by a physician on the form provided by the university) comprise a valid excuse for exemption from most of the regulations concerning supplemental examinations.
 - a) A student absent from a regular examination for medical reasons may, if he wishes, write a supplemental examination. If he passes he will receive a letter grade and will not be charged with a failure nor a supplemental under the maximum permissible allowances. If he fails he will be charged with both a failure and a supplemental.
 - b) A student absent from a supplemental examination for medical reasons is not considered to have failed the examination.
8. Supplemental examinations in courses taken during the regular session must be written not later than the following July; in courses of the summer session not later than July of the following year.
9. Supplemental examinations are graded only as S (pass), R (fail), or Abs (absent).
10. Application to write a supplemental examination must be submitted to the Director of Examinations NO LATER THAN JUNE 26th on a form which may be obtained from the Registrar's Office. The required fee must accompany all applications.
11. The regulations concerning supplemental examinations become effective on June 1, 1963 for all students who have not completed first year by that date, and for all students subsequently admitted. Students in second year (or higher) on June 1, 1963, are as of that date, subject to all of the regulations concerning supplemental examinations as listed above, except for number 3. No new maximum limit is imposed on such students.

NOTE: A student who fails courses in excess of the number that may be cleared by supplemental examinations may be unable to complete his degree in four years. Other regulations of the University will *not* be relaxed in order to allow this.

Completion of Courses Graded Incomplete

1. A student who has failed a year may not complete a course, taken during that year, that has been graded incomplete.

2. Application to complete a course graded incomplete must be submitted to the Director of Examinations at the same time as the work is submitted to the instructor. Forms are available at the Registrar's Office. The required fee must accompany all applications. The limiting dates are:—
 - a) For first-term courses in the regular session, not later than the following April 15th.
 - b) For all other courses in the regular session, not later than the following August 15th.
 - c) For all courses in the summer session, not later than the following November 15th.

NOTE:—The instructor can require earlier completion.
3. Late completions are graded only as S (pass) or R (fail) except for medical reasons (see regulations concerning supplemental examinations).
4. The regulations concerning the completion of incompletes become effective for all students on June 1, 1963.

Repetition of Courses

1. A student may repeat a failed course only once. He may not write a supplemental examination in the repeated course (except for medical reasons; see regulations concerning supplemental examinations).
2. If a student repeats a course that is specifically required for a degree and fails it a second time, he may apply to Faculty Council for permission to substitute an alternate course. Unless such permission is granted he will *not* be allowed to continue in the University toward that degree.
3. The regulations concerning repetition of courses become effective for all students registering for the first time during or after the Summer Session, 1963; and to all courses taken for the first time during or after the Summer Session, 1963 by students previously registered.

ENGINEERING

1. A student in Engineering who fails more than two full courses has failed the year and must repeat it (if permitted to do so) for credit.
2. A student in Engineering may write supplemental examinations in not more than two full courses, and not more than three papers, each year.

OTHER REGULATIONS

A brief summary of certain regulations is presented here for the guidance of students. A fuller statement of these regulations may be found elsewhere in the Announcement. Students should note that it is the policy of the University to consider individual circumstances in applying these regulations.

1. Residence Requirement

A student must attend at least one full year (including the final year) at the University. (page 66)

2. Special Examinations

A student is not permitted to write examinations in order to validate work done outside the University. (page 65)

3. Credits for Outside Courses

A student who has earned the Senior High School Leaving Certificate, or who transfers from another university, will receive *pro tanto* credit for equivalent courses, *if approved by the Registrar*. (page 65)

4. Course Load

The ordinary program consists of courses equivalent to five credits per year. (page 67)

5. Withdrawal from Class

A student must notify the Registrar's Office (by letter or in person) that he plans to discontinue a course. No entry of 'discontinued' will be made on a record after March 15th (November 15th for first-term courses). (page 73)

6. Refunds

All refunds must be arranged by the Bursar. (page 73)

7. Conduct

It is expected that at all times, and in all circumstances, a student will conduct himself as a responsible member of the University.

Curricula

FACULTIES

The subjects of study included in each of the Faculties of the University are as follows:

FACULTY OF ARTS

THE HUMANITIES DIVISION (Pages 142 to 162):

English Language and Literature
 Fine Arts
 French Language and Literature
 German
 Greek
 Hebrew
 Journalism
 Latin
 Mathematics
 Philosophy
 Religion
 Russian
 Spanish

THE SOCIAL SCIENCES DIVISION (Pages 163 to 184):

Economics	Political Science
Education	Psychology
Geography	Sociology
History	Applied Social Science

FACULTY OF SCIENCE

(Pages 120 to 134):

Biology	Mathematics
Chemistry	Natural Science
Geology	Physics

FACULTY OF COMMERCE

(Pages 186 to 196):

Accountancy	Finance
Administration	Industrial Relations
Commercial Law	Insurance
Executive Training	Marketing

FACULTY OF ENGINEERING

(Pages 136 to 140):

CURRICULUM FOR THE DEGREE OF BACHELOR OF ARTS

Students preparing for the degree of Bachelor of Arts will take 21 course credits* as listed below.

First Year Arts (5 credits)

- I. One of—Natural Science 210; Physics 210; Physics 211; Chemistry 211; Biology 211 and either 221 or 222
- II. Two of—English 211 (A student whose native language is not English 221 English should consult the statement on English Requirements for Non-English Speaking Students on page 92.)
- III. One of—Humanities 210
 - a selected credit in Fine Arts
 - “ “ “ “ a language other than English
 - “ “ “ “ Religion
 - “ “ “ “ Mathematics
- IV. One of—Social Science 210
 - a selected credit in Economics
 - “ “ “ “ Geography
 - “ “ “ “ History
 - “ “ “ “ Political Science
 - “ “ “ “ Sociology

Second Year Arts (5 credits)

- I. A selected credit in the Natural Sciences Division.
- II. A selected credit in English literature.
- III. A selected credit in the Humanities Division.
- IV. A selected credit in the Social Sciences Division.
- V. A selected credit in any Division.

Third and Fourth Year Arts (6 and 5 credits)

Students must take eleven further credits through the two years, with a maximum of six credits in any one year. At least six of these eleven credits must be from the Humanities and/or Social Sciences Division.

At least seven of the total of twenty-one credits required for the degree must be selected from courses at the “B” level (courses numbered in the 400’s in the Announcement).

To be admitted to the third year, the student must have completed (or if an evening student, be in the process of completing) the requirements as outlined for the first and second years.

* A full credit represents three hours of class work per week for a full academic year, with the required additional laboratory or studio work. A three-hour course followed for one term only is therefore a half-course and represents a half credit.

CURRICULUM FOR THE DEGREE OF BACHELOR OF SCIENCE

Students preparing for the degree of Bachelor of Science will take 21 course credits* as listed below.

First Year Science (5 credits)

- I. Two of—Physics 211; Chemistry 211;
Biology 211 and either 221 or 222
- II. Mathematics 213 and 223 (Students who have completed High School Trigonometry and Intermediate Algebra with a grade of 65% or more may substitute Mathematics 233 and 451.)
NOTE:—Students who have credit for some, but not all of Mathematics 211, 221, and 231, should consult a member of the Mathematics Department with regard to the courses necessary to complete first year Mathematics requirements.
- III. English 211 (A student whose native language is not English should consult the statement on English Requirements for Non-English Speaking Students on page 92.)

Second Year Science (6 credits)

- I. Three selected credits in the Natural Sciences Division.
- II. A selected credit in English literature.
- III. Two selected credits in the Humanities or Social Sciences Division.

Third and Fourth Year Science (5 and 5 credits)

Students must take ten further credits through the two years, with a maximum of six credits in any one year. At least six of these ten credits must be selected from the Natural Sciences Division.

At least seven of the total of twenty-one credits required for the degree must be selected from courses at the "B" level (courses numbered in the 400's in the Announcement).

To be admitted to the third year, the student must have completed (or if an evening student, be in the process of completing) the requirements for the first and second years.

CURRICULUM FOR THE DEGREE OF BACHELOR OF COMMERCE

Students preparing for the degree of Bachelor of Commerce will take 21 course credits* as listed on pages 89 and 90.

* A full credit represents three hours of class work per week for a full academic year, with the required additional laboratory or studio work. A three-hour course followed for one term only is therefore a half-course and represents a half credit.

First Year Commerce (5 credits)

- I. One of—Natural Science 210; Physics 210; Physics 211;
Chemistry 211;
Biology 211 and either 221 or 222
- II. English 211 (A student whose native language is not English should consult the statement on English Requirements for Non-English Speaking Students on page 92.)
- III. Economics 211
- IV. Accountancy 211
- V. One of—Humanities 210
 - a selected credit in Fine Arts
 - “ “ “ “ a language other than English
 - “ “ “ “ Religion
 - “ “ “ “ Mathematics
 - Social Science 210
 - a selected credit in Geography
 - “ “ “ “ History
 - “ “ “ “ Political Science
 - “ “ “ “ Sociology

Note:—Intermediate Algebra or the equivalent is prerequisite to Finance 231 in second year. A student who has not passed Intermediate Algebra in High School must either take Mathematics 213 under item V in first year, or take one of Mathematics 213 or Finance 221 under item IV in second year.

The registering officer may allow an *Evening Student* to defer *one* of items I or V until the second year to enable him to take Accountancy 411 sooner after the completion of Accountancy 211.

Second Year Commerce (6 credits)

- I. Administration 211.
- II. English 214 and 215.
- III. A full credit in English literature.
- IV. One of—Commercial Law 211
 - a selected full credit in any division.
- V. Accountancy 411.
- VI. Mathematics 241. (Mathematics 441 may be taken instead by those qualified. It must be taken by students majoring in Mathematics in Commerce.)
- VII. Finance 231. (See note concerning prerequisite under First Year Commerce.)
 - (Mathematics 451 may be taken instead, by those qualified. It must be taken by Commerce students majoring in Mathematics.)

* A full credit represents three hours of class work per week for a full academic year, with the required additional laboratory or studio work. A three-hour course followed for one term only is therefore a half-course and represents a half credit.

Third and Fourth Year Commerce (5 and 5 credits)

Students must take ten further credits through the two years, with a maximum of six credits in any one year. At least six of these ten credits must be from the Commerce Division, in Economics, or in Mathematics. At least two full credits in Economics, in addition to Economics 211, must be taken for the degree.

At least seven of the total of twenty-one credits required for the degree must be selected from courses at the "B" level (courses numbered in the 400's in the Announcement).

To be admitted to the third year, the student must have completed (or if an evening student, be in the process of completing) the requirements as outlined for the first and second years.

CURRICULUM FOR THE DEGREE OF BACHELOR OF ENGINEERING

The University offers a five year programme leading to the degree of Bachelor of Engineering in the fields of Civil, Electrical and Mechanical Engineering. The first year of this programme was offered for the first time in 1963-64. The curriculum is based on a uniform pattern of courses for all students in the first three years, followed by two years of specialized work in the particular professional field chosen by the student.

All Engineering students are required to pass a French language examination at some time following first year Engineering and prior to graduation. Examinations will be held in the Fall and Spring terms of each year. It is suggested that French 211 or 212 be taken as the second year optional course by students who do not have sufficient background in the French language. Foreign students attending the University on a student visa will be exempt from this requirement on request.

First Year Engineering

- I. English 211 (A student whose native language is not English should consult the statement on English Requirements for Non-English Speaking Students on Page 92).
- II. Mathematics 213 and 223 (Students who have completed High School Trigonometry and Intermediate Algebra with a grade of 65% or more may substitute Mathematics 223 and 451).
- III. Engineering 5213.
- IV. Physics 211.
- V. Chemistry 211.

* A full credit represents three hours of class work per week for a full academic year, with the required additional laboratory or studio work. A three-hour course followed for one term only is therefore a half-course and represents a half credit.

Second Year Engineering

(This pattern of courses was first offered in the 1964-65 session).

- I. Mathematics 2231 and 2251.
- II. Physics 4222 and 4232.
- III. Engineering 5211, 5241, 5271, 5321, 5272 (Day Students), and 5273 and 5274 (Evening Students).
- IV. One of English 222, 221. (Students whose secondary education has been completed in another language may substitute an optional course in the Humanities or Social Sciences Divisions.)
- V. Option. (One full course taken in any Faculty, excluding courses required in subsequent years of Engineering.)

Third Year Engineering

(The following is a tentative listing of the pattern of courses to be offered for the first time in the 1965-66 session.)

- I. Mathematics 2353 and 2357.
- II. Physics — A full course in Modern Physics. (new course)
- III. Chemistry — A full course in Physical Chemistry including Thermodynamics and Chemical Kinetics. (new course)
- IV. Engineering 5325, 5326, 5341, 5343 and a full course in Electrical Engineering. (new course)
- V. Option. (One full course taken in the Faculty of Arts.)

Fourth and Fifth Year Engineering

(To be listed in subsequent Announcements)

The first three years of this programme are offered in both Day and Evening Divisions, whereas the final two years will be available in the Day Division only. Evening students are eligible to transfer to the Day Division upon completion of any of the three full academic years.

In the Evening Division the courses of the first year will normally be taken over two calendar years. The second year programme must extend over two calendar years while the courses of the third year may be taken over two or three calendar years. It is imperative that students entering third year in the Evening Division indicate their choice of the two or three-calendar-year pattern since a change from one to the other may not be possible.

ENGINEERING COURSES IN THE BACHELOR OF SCIENCE DEGREE

A student in the Evening Division, registered as a candidate for the Bachelor of Science degree, may select as options any of the following courses for which he has the prerequisites:

NOTE:—Credits obtained in this way may not be applied towards the

Engineering 5241	Mechanics	1 "A" credit
Engineering 5323	Geology	1 "A" credit
Engineering 5341	Advanced Mechanics	1 "B" credit
Engineering 5351	Circuit Theory	1 "B" credit
Physics 4362	Modern Physics	½ "B" credit

CURRICULUM FOR THE CERTIFICATE OF ENGINEERING

Evening Division students who have satisfactorily completed the three academic years, and who do not intend to transfer to the Day Division for fourth and fifth year work, will be granted the Certificate in Engineering upon application to the Registrar. They may, if they wish, be admitted to the Faculty of Science, and continue their studies in the Evening Division to earn the Bachelor of Science degree. This will normally require a further five-course academic year.

Students presently enrolled in the Certificate in Engineering programme in either Day or Evening Division, and who would normally expect to complete their Certificate work in the Spring of 1964 or 1965, will continue to follow the pattern of courses defined in the 1963-64 Announcement.

ENGLISH REQUIREMENTS FOR NON-ENGLISH SPEAKING STUDENTS

Every new non-English speaking student will be tested for his competence in English upon entry to the University. If necessary, he will be required to take a non-credit service course designed to bring him up to a satisfactory standard of expression. A student will remain in this course until, in the opinion of the instructor, he is able to express himself competently and coherently.

A non-English speaking student who is later discovered to have an inadequate command of English in his classes may be required to return to the service course for further instruction.

A non-English speaking student is exempted from English 211, and may substitute any other course in its place. He should note that English 201 is a college level composition course designed for students for whom English is a secondary language. It may be taken for credit in first or later years if a student wishes, but should not be attempted until after the service course has been successfully completed or exemption obtained.

A non-English speaking student working toward the Bachelor of Arts degree may, if he wishes, substitute English 222 for English 221. He should note, however, that English 221 is prerequisite to most other courses in English literature.

CURRICULA FOR THE DIPLOMA OF ASSOCIATE

Curriculum for the Diploma of Associate in Arts

Students preparing for the diploma of Associate in Arts will take eleven course credits* consisting of the first and second years of the programme for the Bachelor of Arts degree, adding a sixth credit in the second year to be selected from the Humanities Division or the Social Sciences Division.

Curriculum for the Diploma of Associate in Science

Students preparing for the diploma of Associate in Science will take eleven course credits* consisting of the first and second years of the programme for the Bachelor of Science degree.

Curriculum for the Diploma of Associate in Commerce

Students preparing for the diploma of Associate in Commerce will take eleven course credits* consisting of the first and second years of the programme for the Bachelor of Commerce degree.

Note:—As the Associate's Diploma is intended for students who terminate their studies at the end of two years, the Associate's Diploma is awarded only upon advance application for it to the Registrar in the second year.

* A full credit represents three hours of class work per week for a full academic year, with the required additional laboratory or studio work. A three-hour course followed for one term only is therefore a half-course and represents a half credit.

CURRICULUM FOR THE DIPLOMA IN ASSOCIATION SCIENCE

Candidates for the Diploma in Association Science must complete the curriculum for a Bachelor's degree with five credits from the 'basic areas of preparation for the Y.M.C.A. Secretaryship' as outlined below (including all of the 'required' courses). Students who hold a Bachelor's degree from another recognized university may obtain the Diploma in Association Science by completing a minimum of five credits at the University, including necessary courses in the following programme:

1. History, Philosophy and Organization of the Y.M.C.A.

Required: Applied Social Science 211.

2. Christian Leadership and Interpretation

Required: Religion 231 and at least one half course listed under optional.

Optional: Religion 213, 221, 222, 243; Philosophy 231.

3. Administration

Required: Applied Social Science 221.

Optional: Accountancy 211, Administration 211, 431, Industrial Relations 421, Executive Training 211, 422, 431, English 214.

4. Leadership and Supervision of Programme and Groups

Required: Applied Social Science 431.

Optional: Applied Social Science 231, Education 221, English 215, 216, Fine Arts 211, 221, 231, 233, 234, 251.

5. Guidance of Individuals

Required: Applied Social Science 451 or Psychology 427.

Optional: Psychology 231, Sociology 221.

6. Community Organization and Relationships

Required: Applied Social Science 441.

Optional: Sociology 221, 441.

(Note: Sociology 211 is a prerequisite for Applied Social Science 441).

Honours, Majors and Special Programs

HONOURS DEGREE PROGRAMMES

The University has approved programmes leading to an Honours degree in certain selected fields. An Honours degree indicates specialization within a field, and high academic standing. In order to qualify for an Honours degree, a student must meet all of the academic qualifications and comply with the regulations set forth below.

1. An Honours student must obtain "A" or "B" grades in all courses in the basic Honours programme after the introductory course in the subject(s), and a passing grade in any additional courses that may be specifically required as part of the Honours programme.
2. An Honours student must obtain at least a "C" average over the total twenty-one credits of the degree programme.
3. A student who fails *any* course shall be suspended from the Honours programme. He may be reinstated by the Honours Committee upon recommendation from the Department(s) concerned.
4. An Honours student must meet the requirements for the general degree as well as the specific Honours requirements.
5. The normal point of entry into the Honours degree programme shall be at the beginning of the second academic year. (In the Evening Division, this shall be interpreted to mean at the beginning of the group of courses containing the seventh credit.) However, a student who has followed the courses prescribed for the second year of the Honours programme may be admitted to the programme at the beginning of the third academic year. (In the Evening Division, this shall be interpreted to mean at the beginning of the group of courses containing the twelfth credit.) Regular consultation and contact with the Department(s) is an intrinsic part of an Honours programme. For this reason, no student may enter an Honours programme after the beginning of the third year, and no retroactive approval of entry may be made.
6. A student must complete two full years (not less than ten credits) at this University to meet the residence requirement for an Honours degree.
7. An evening student must complete the last ten credits of the Honours programme within five calendar years.
8. An Honours student shall consult with his Department(s):
 - (a) prior to being accepted into the Honours programme.
 - (b) at the end of each year.
9. A student shall be allowed to qualify for only one Honours degree in one degree programme.

10. A student intending to undertake graduate work is strongly advised to include a second language in his undergraduate programme.

Honours in Chemistry

The following courses constitute an Honours programme in Chemistry, provided the student maintains the required academic standing:

- First year: First year Science with Chemistry 211 and Physics 211.
Second year: Chemistry 231, 411*, 412*, 421; Mathematics 451. In addition German 215 or Russian 215.
Third year: Chemistry 415, 417*, 427*, 431L, 432, 490; Mathematics 452.
(A student honouring in Chemistry may take Mathematics 452 without Mathematics 431 as prerequisite.)
Fourth year: Chemistry 416, 423*, 426*, 433, 450, 491.

Honours in Economics

The following courses constitute an Honours programme in Economics, provided the student maintains the required academic standing:

Pattern A. (for students in the Faculty of Arts)

- First year: Economics 211.
Second year: Economics 221, 452.
Third year: Economics 411.
Third and
Fourth years: Economics 412, 421, 453, 461, Social Science 241. One and one-half credits chosen from Economics 271, 422, 423*, 424, 425*, 426*, 444*, 445*, 483.

Mathematics 441 may be substituted for Social Science 241, provided that at least a "B" grade is obtained.

Pattern B. (for students in the Faculty of Commerce)

- First year: Economics 211.
Second year: Economics 452, Social Science 241.
Third year: Economics 221, 411.
Third and
Fourth years: Economics 412, 421, 453, 461. One and one-half credits chosen from Economics 271, 422, 423*, 424, 425*, 426*, 444*, 445*, 483.

Mathematics 441 may be substituted for Social Science 241, provided that at least a "B" grade is obtained.

* *Half-course.*

Honours in English

The following courses constitute an Honours programme in English, provided the student maintains the required academic standing:

- A. English 221, 253, 431, 434, 435, 436, 437, 454*.
- B. Two of: English 467, 471*, 472.
- C. Three credits chosen from: English 244, 261*, 444*, 445, 446, 453*, 455*, 461*, 462*, 463, 464*, 468, 481.

In addition, the following courses are required:

- D. Candidates for honours are required to take an approved modern or ancient language beyond the introductory level, or to pass during the second year a test in reading comprehension of a language approved by the English Department. One of the following course combinations meets requirement D:

French 211, German 211 and 212, German 215, Greek 211 and 212, Latin 211, Russian 211 and 212, Spanish 211 and 212.

The following sequence of courses is suggested for the Honours programmes:

First year: English 221.

Second year: English 253, one or two of English 244, 261*, 437, 445, 463.

Third and

Fourth years: The remaining courses to complete the programme.

Candidates should begin to take the required Language courses no later than the second year. Candidates are strongly advised to take History 212 during the first year.

Honours in History

The following courses constitute an Honours programme in History, provided the student maintains the required academic standing:

Pattern A. (emphasizing American History)

First year: One credit chosen from History 211, 212, 213.

Second year: History 251, 453.

Third year: History 472.

Fourth year: History 471.

Third and

Fourth years: History 425*. Three and one-half credits chosen from History 422, 423, 424, 452, 454*, 455*, 456*.

Any year: One credit, approved by the department, chosen from Economics, English, Fine Arts, Geography, History, or Political Science.

* *Half-course.*

It is strongly recommended that Honours students in History planning to do graduate work acquire a good reading knowledge of a modern language. For American History, French or Spanish is recommended.

Pattern B. (emphasizing European and World History)

First year: One credit chosen from History 211, 212, 213.

Second year: Two credits chosen from History 414, 415, 416.

Third year: History 472.

Fourth year: History 471.

Third and

Fourth years: History 433*. Three and one-half credits chosen from History 251, 413*, 431, 432*, 441*, 461*, 462*, 481.

Any year: One credit, approved by the department, chosen from Economics, English, Fine Arts, Geography, History or Political Science.

It is strongly recommended that Honours students in History planning to do graduate work acquire a good reading knowledge of a modern language. For European and World History, French, German, Russian or Spanish is recommended.

Honours in Mathematics

The following courses constitute an Honours programme in Mathematics provided the student maintains the required academic standing:

Pattern A. (for students entering without Intermediate Algebra and Trigonometry)

First year: Mathematics 213, 223.

Second year: Mathematics 431, 451.

Third year: Mathematics 441, 452, 458, 459.

Fourth year: Mathematics 461, 462, 463, 471*.

Pattern B. (for students entering with Intermediate Algebra and Trigonometry)

First year: Mathematics 233, 451.

Second year: Mathematics 431, 452.

Third year: Mathematics 441, 458, 459, 471*.

Fourth year: Mathematics 461, 462, 463.

* *Half-course.*

Honours in Mathematics and Physics

The following courses constitute an Honours programme in Mathematics and Physics, provided the student maintains the required academic standing:

- First year: First year Science with Physics 211, Chemistry 211, and Mathematics 233 and 451 instead of Mathematics 213 and 223. (A student who has not passed Intermediate Algebra and Trigonometry in High School will take Mathematics 213 and 223 in first year, and must take Mathematics 451 as an additional course during the summer session immediately following.)
- Second year: Mathematics 431, 452; Physics 222*, 232*, 440*, 442*.
- Third year: Mathematics 457, 459; Physics 441, 452, 461.
- Fourth year: Physics 451, 453, 471, 472.

Honours in Zoology

The following courses constitute an Honours programme in Zoology, provided the student maintains the required academic standing:

- First year: First year Science with Biology 211*, 222*, and either Chemistry 211 or Physics 211.
- Second year: Biology 221*, 422. The introductory science course (Chemistry 211 or Physics 211) not taken in the first year must be taken in either the second or third year.
- Third and
- Fourth years: Biology 431. Three and one half credits chosen from Biology 421, 451, 461*, 471*, 481, 491.

Honours programmes may be offered in other fields in the near future. Students interested should consult their department chairmen for advice on course selections in the meantime.

MAJORS IN THE CURRICULA FOR DEGREES

Majoring has been approved in the following subjects: Accountancy; Administration, Business; Administration, General; Administration, General and Marketing; Biology; Biochemistry; Canadian Studies; Chemistry; Classics; Economics; Economics and History; Economics and Mathematics; Economics and Political Science; English; Fine Arts (Drawing and Painting); Fine Arts (Sculpture); French; Geography; History, American; History, European and World; Mathematics; Mathematics and Physics; Philosophy; Political Science; Psychology; History and Philosophy of Religion; Social Welfare; Sociology.

A "major" is an approved *sequence* of at least six credits in one of the above subject matter fields, which may include certain approved

* *Half-course.*

courses in other closely related fields. The term "major" as used by Sir George Williams University implies that the student has followed, within the requirements for the degree, a planned programme in a specific field. The level of scholarship required is the same as that for the general degree.

Further information regarding majors may be found under the outlines of the specific subject matter fields listed in the following pages of the Announcement.

Any student wishing to major must consult the chairman of the department concerned for approval before planning his course sequence, and present to the Registrar a statement signed by the appropriate chairman, authorizing him to register for studies in the major field. It is recommended that such consultation take place during a student's second year, or before commencing the third year.

If necessary the requirements for a major may be completed after graduation.

REQUIREMENTS FOR MAJORS

Major in Accountancy

The following courses, in an approved sequence, constitute a major in Accountancy:

Accountancy 211, 411, 412, 421*, 431.

Administration 211, Commercial Law 211, 431*, 441*, Finance 411*.

English 214*.

Economics 451.

The major in Accountancy may be taken only in conjunction with the degree in Commerce.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Business Administration

The following courses, in an approved sequence, constitute a major in Business Administration.

Administration 251*, 431, Commercial Law 211, Finance 411*, Industrial Relations 421*.

Executive Training 421*, 422*, 431*.

English 214*.

Economics 451.

Psychology 211 or Administration 441*.

The major in Business Administration may be taken only in conjunction with the degree in Commerce.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the Dean of the Faculty of Commerce.

* *Half-course.*

Major in General Administration

The following courses, in an approved sequence, constitute a major in General Administration:

Administration 431, Industrial Relations 421*.

Executive Training 421*, 422*, 431*.

English 214*.

Psychology 211 or Administration 441*.

The major in General Administration may be taken only in conjunction with the degree in Commerce.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the Dean of the Faculty of Commerce.

Major in General Administration and Marketing

The following courses, in an approved sequence, constitute a major in General Administration and Marketing:

Courses required for a major in General Administration with the addition of:

Marketing 211*, 411*, 412*.

Any one of: Marketing 221*, 222*, 413*, 414*.

The major in General Administration and Marketing may be taken only in conjunction with the degree in Commerce.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the Dean of the Faculty of Commerce.

Major in Biology

The following courses, in an approved sequence, constitute a major in Biology:

Biology 211*, 221*, 222*, 241, 411, 422, and two and one-half additional credits in Biology.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Biology and Chemistry

The following courses, in an approved sequence, constitute a major in Biology and Chemistry:

Biology 211* or 212*, 222*, 422, 431 and one additional credit in Biology.

Chemistry 211, 221 or 421, 231, 411*, 412*, 441.

Physics 211.

NOTE:—This Major is no longer offered.

* *Half-course.*

Major in Biochemistry

First year: First year Science with Chemistry 211 and Physics 211.

Second year: Chemistry 221 or 421, 231; Biology 212, 222; Mathematics 451.

Third year: Chemistry 441, Biology 422.

Fourth year: Chemistry 442, Biology 431.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the Chemistry department.

Major in Canadian Studies

The following courses, in an approved sequence, constitute a major in Canadian Studies.

A. English 244, French 211, Geography 441, History 221.

B. At least three credits chosen from English 444*, Fine Arts 244*, 249*, French 231*, Economics 423*, 424, Education 231*, History 424, Political Science 251, Sociology 251.

C. Two courses with Canadian content chosen in consultation with the coordinator of the Canadian Studies programme.

D. Canadian Studies 411 to be taken in the fourth year.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the coordinator of the Canadian Studies programme.

Major in Chemistry

The following courses, in an approved sequence, constitute a major in Chemistry.

First year: First year Science with Chemistry 211 and Physics 211.

Second year: Chemistry 231, 411*, 412*, 421; Mathematics 451.

Third year: Chemistry 417*, 427*, 431L, 490 (Chemistry 413 may be substituted for Chemistry 417* and 427*).

Fourth year: Chemistry 432.

In addition, two credits in Chemistry, taken in the third and fourth years.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the Chemistry department.

* Half-course.

Major in Classics

The following courses, in an approved sequence, constitute a major in Classics:

Greek 211, 212, 421.

Latin 211, 421; 422 or 423.

English 241*, History 211, Philosophy 221.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Economics

The following courses, in an approved sequence, constitute a major in Economics:

Economics 211, 411, 421, 451 or 452, Social Science 241; two and one-half credits chosen from Economics 221, 271, 422, 423*, 424, 425*, 426*, 444*, 445*, 453, 461.

Mathematics 441 may be substituted for Social Science 241.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Economics and History

The following courses, in an approved sequence, constitute a major in Economics and History:

Economics 211, 422, 424.

History 211; 212 or 213; 221.

Economics 411 or History 451.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairmen of the departments of Economics and History.

Major in Economics and Mathematics

The following courses, in an approved sequence, constitute a major in Economics and Mathematics:

Economics 211, 411, 412, 421, 422; 451 or 452.

Mathematics 213 and 223 (or 233 by those qualified), 441, 451.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairmen of the departments of Economics and Mathematics.

* *Half-course.*

Major in Economics and Political Science

The following courses, in an approved sequence, constitute a major in Economics and Political Science:

Economics 211, 411, 421, 444*, 445*; 221 or 422.

Political Science 211, 431, one credit chosen from Political Science 251, 411, 413*, 414*, 421, 441*.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairmen of the departments of Economics and Political Science.

Major in English

The following courses, in an approved sequence, constitute a major in English:

A. English 211, 221, 253.

B. At least four credits chosen from English 431, 434, 435, 436, 437, 454*, 455*.

C. The remainder of ten credits chosen from English 241*, 242*, 243*, 244, 261*, 444*, 445, 446, 453*, 461*, 462*, 463, 464*, 467, 468, 471*, 472, 481.

One credit in a related field may be substituted for one of the credits required under C with the approval of the chairman of the department.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Fine Arts (Drawing and Painting)

The following courses, in an approved sequence, constitute a major in Fine Arts (Drawing and Painting):

First year: Fine Arts 231.

Second year: Fine Arts 211, 243.

Third year: Fine Arts 411, 413.

Fourth year: Fine Arts 412, 431, 461.

Third and

Fourth years: Fine Arts 240, 244*.

In addition, it is recommended that the following courses be taken with the major: English 261*, History 211, 213, Psychology 211, Sociology 231*, 232*.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

* *Half-course.*

Major in Fine Arts (Sculpture)

The following courses, in an approved sequence, constitute a major in Fine Arts (Sculpture):

First year: Fine Arts 231.

Second year: Fine Arts 211, 221.

Third year: Fine Arts 232, 421.

Fourth year: Fine Arts 422, 461.

Third and

Fourth years: Fine Arts 240, 243, 249*.

In addition, it is recommended that the following courses be taken with the major: English 261*, History 211, 213, Psychology 211, Sociology 231*, 232*.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in French

The following courses, in an approved sequence, constitute a major in French:

First year: French 211 or 212, unless exempted.

Second year: French 221, preferably French 214 or 213.

Third and

Fourth years: French 214 or 213 if not taken in second year,
French 421*, 422, 423*, 425, 451; 426 and 427*,
or 424.

Latin 211 or Philosophy 221.

One credit chosen from English 434, 467, Humanities 421.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Geography

The following courses, in an approved sequence, constitute a major in Geography:

Geography 211, 231*, 251, 261, 411, 421, 441.

Geology 211* and 212*.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

* Half-course.

Major in History

The following courses, in an approved sequence, constitute a major in History:

History 221; one credit chosen from History 211, 212, 213; three credits in History at the "400" level; one credit approved by the department chosen from History, Economics, English, Fine Arts, Geography, or Political Science.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Mathematics (Arts or Science)

The following courses, in an approved sequence, constitute a major in Mathematics:

7 B Category credits chosen among Mathematics courses and Physics 441.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Mathematics and Physics

The following courses, in an approved sequence, constitute a major in Mathematics and Physics:

Mathematics 213 and 223 (or 233 by those qualified), 431, 451, 452, 457.

Physics 211, 222*, 232*, 440*, 441, 442*, 452, 453, 461.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairmen of the departments of Mathematics and Physics.

Major in Philosophy

The following courses, in an approved sequence, constitute a major in Philosophy:

Philosophy 211, 221, and four additional credits in Philosophy.

One credit from among the following may be substituted for one credit in Philosophy with the approval of the chairman of the department: History 211, Humanities 421, Political Science 431, Psychology 211, 412, Sociology 211.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

* *Half-course.*

Major in Political Science

The following courses, in an approved sequence, constitute a major in Political Science:

Political Science 211, 431, and four additional credits in Political Science.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Psychology

The following courses, in an approved sequence, constitute a major in Psychology:

Psychology 211, 412, and four additional credits in Psychology.

One credit from among the following may be substituted for one credit in Psychology with the approval of the chairman of the department: one credit in Biology, one credit in Education, Fine Arts 461, Mathematics 241*, Philosophy 211, 221, one credit in Sociology.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in the History and Philosophy of Religion

The following courses, in an approved sequence, constitute a major in the history and philosophy of Religion.

A. Three credits chosen from Religion 211*, 212*, 213, 221*, 231*, 241*, 242*, 243, 251*, 252*.

B. Two credits chosen from Religion 411*, 412*, 413, 414.

C. Religion 443, 444.

D. Philosophy 211 or 221, 411.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

Major in Social Welfare

The following courses, in an approved sequence, constitute a major in Social Welfare:

A. At the introductory level: Economics 211, Political Science 211, Psychology 211, Sociology 211.

B. Two additional credits in Sociology and two additional credits in at least *one* of the other three fields named above.

C. Applied Social Science 461*, 462*, Mathematics 241*.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

* *Half-course.*

Major in Sociology

The following courses, in an approved sequence, constitute a major in Sociology:

Sociology 211, and two additional credits in Sociology.

Psychology 211, 441; one and one-half credits chosen from Economics 271, Psychology 225*, 451, Social Science 241.

No student will be accepted for the major until a plan of study over the several undergraduate years has been approved by the chairman of the department.

NOTE:—The attention of majoring students is also drawn to the Special Summer Session in Sociology. (See page 78).

* *Half-course.*

SPECIAL PROGRAMMES OF STUDY

Preparation for Entrance to Graduate Faculties and University Professional Schools

A student intending to transfer after graduation from Sir George Williams University to a university graduate faculty or professional school should consult the Registrar upon entrance to the University in order that his programme of study may be planned to satisfy the entrance requirements of the university he expects later to attend, as well as the requirements for the degree or diploma he seeks in the University.

It is standard practice for university graduate schools to require of applicants not only a high standard of previous academic performance but an extended amount of undergraduate specialization in the specific subject in which the advanced degree is sought, sufficient to enable the student to commence immediately upon the graduate courses. Graduates of high standing in a general university course are therefore usually required to take additional work, sometimes to the extent of a "qualifying year", before proceeding to the work for higher degrees. Graduates in an Honours Course may find that they can undertake the work for higher degrees with a minimum of qualifying courses.

Y.M.C.A. Secretaryship Training

Young men and young women wishing to prepare themselves as Secretaries in the Canadian Y.M.C.A. may do so in the University by choosing for the Bachelor's degree the maximum possible number of courses in the Social Sciences Division and fulfilling the requirements as outlined in the "Curriculum for the Diploma in Association Science." Candidates should note that field work in a Y.M.C.A. during their academic activity is highly desirable as an experience complementary to the classroom phase of training. Suitable candidates will find such field work opportunities available under the Fellowship Training Plan of the Montreal Y.M.C.A. This plan also provides some remuneration to offset tutorial and living expenses. Applicants for the Fellowship Training Plan are directed to the Metropolitan Office of the Montreal Y.M.C.A. Those who are interested in qualifying for the Y.M.C.A. Secretaryship are directed to the following publications in pamphlet form:

1. "Qualifications and Training for the Secretaryship of the Young Men's Christian Association."
2. "Basic Areas of Professional Competence in the Y.M.C.A. Secretaryship."

(These pamphlets may be obtained from the Personnel Offices of the Montreal Y.M.C.A. or the National Council of Y.M.C.A.'s of Canada, 2160 Yonge Street, Toronto 7).

Preparation for Entrance to the Study of Medicine

Students preparing at Sir George Williams University for admission to the Faculty of Medicine of McGill University may take the B.A. or B.Sc. course, at least three years of either being required for admission, although the complete degree course is preferable and usually is insisted upon by the medical school.

Such students must be sure to include among their courses these four: Inorganic Chemistry—Chemistry 211. Organic Chemistry—Chemistry 221 or 421. General Biology—Biology 211, and 221 or 222. General Physics—Physics 211.

Students planning to study medicine at universities other than McGill should consult the Registrar of the selected university for information regarding required pre-medical courses.

Preparation for Entrance to the Study of Dentistry

Students preparing at Sir George Williams University for admission to the Faculty of Dentistry at McGill University may follow either the B.A. or B.Sc. course.

The minimum requirement for admission to the dental course is the satisfactory completion of two full years of study in a recognized University or Faculty of Arts and Science (or the equivalent thereof), including courses in the following subjects: English and Mathematics, one year of each; Physics, one year with laboratory work (Physics 211); Biology, one year of General Biology or Zoology with laboratory work (half year of Botany and half year of Zoology will be accepted, but not one year of Botany alone), (Biology 211, and 221 or 222); Chemistry, two full courses, including one full course of Organic Chemistry with laboratory work (Chemistry 211 and 221 or 421).

Students should clarify their eligibility early with the Licensing Board of the Province or State in which they intend to practice on graduation.

Preparation for the Study of Law

Students planning to enter the study of law should take the Arts degree and should note that Article 29, Section (i) of the Bylaws of the Bar of Quebec require proof that "a candidate has followed successfully a regular course in philosophy either before or after his admission to study law". Such students are advised, therefore, to include Philosophy 211, 221, 241, 451 among their course selections.

It should also be noted that an ability to read French easily is required for admission to the Faculty of Law at McGill University. For admission to the Faculty of Law at the University of Montreal, students require two years of university Latin and three years of Philosophy (including Logic and Ethics).

The degree of the University is approved for admission to the study of law at Osgoode Hall.

Teacher's Class I Diploma

Regulation 130 (c) and Regulation 133 of the Regulations of the Protestant Committee of the Council of Education of the Province of Quebec provide that those who hold an acceptable degree from an approved university may be admitted to a course of training leading to a Class I Certificate, or may be permitted to upgrade to Class I Diplomas if they already hold Class II Diplomas. The Protestant Central Board of Examiners has approved the Bachelors degree in Arts, Science, and Commerce from Sir George Williams University for this purpose.

Teacher's Class II Diplomas

A. Class II Diplomas shall be granted to teachers holding Class III Diplomas provided they have passed in ten papers of the Grade XI examinations and have obtained the Senior High School Leaving Certificate, or its equivalent, with passes in English (Composition and Literature) and four other subjects.

The courses that satisfy these requirements are English 221 and four of the following: French 211 or 212, Chemistry 211, Biology 211 or 212 and 221 or 222, Physics 210 or 211, Mathematics 213 or 223 or 211 and 221, Latin 211, History (any number) or Economics 221, German 211, Geography (any number), Natural Science 210, Spanish 211.

B. Class II Diplomas shall be granted to teachers holding Class III Diplomas provided they have passed in ten papers of the Grade XI examinations and have obtained certificates showing that they have passed courses in English of the First and Second Year College or University level and three other First Year subjects, at least one of which shall be Mathematics, French, Latin, or a Science.

The courses named as satisfying these requirements are as follows:

- (1) English 221 plus one full course (or equivalent) above English 211.
- (2) One of French 211 or 212, Chemistry 211, Biology 211 or 212 and 221 or 222, Physics 210 or 211, Mathematics 213 or 223 or 211 and 221, Latin 211, Natural Science 210.
- (3) Any two additional subjects at the First Year level, not including English 211.

Teacher's Class II Certificate

Interim Class II Certificates shall be granted to teachers holding Temporary Permits provided they have obtained credits similar to those outlined in A or B above.

High School graduates who have passed in ten papers of the Grade XI examinations may enter the Macdonald College Institute of Education in the one-year course leading to the Class II Certificate if they have successfully completed the following courses:

1. English 211, 221.

2. Four of the following subjects: Natural Science 210, Biology 211 or 212 and 221 or 222, Chemistry 211, Physics 210 or 211, French 211 or 212, Geography (any number), German 211, History (any number) or Economics 221, Latin 211, Spanish 211, Mathematics 213 or 223 or 211 and 221, English 445.

Membership in the Chemical Institute of Canada

The degree of Bachelor of Science with the major in chemistry that is offered by Sir George Williams University is approved as satisfying the requirements for admission to membership in the Chemical Institute of Canada under bylaws 6 and 7 of the Institute. Undergraduates, who have reached the age of seventeen, are eligible for election as *Student Members* if they are following the program leading to the degree and major mentioned on page 103. Graduates are eligible for election as *Junior Members* provided they are obtaining further training in approved graduate courses in Chemistry or Chemical Engineering or further professional experience approved by the Institute; upon completion of such training or experience, commencing not earlier than the first of January immediately following graduation, and provided that they have reached the age of twenty-one, they may be eligible for election as *Professional Members*. Further information may be obtained from the Registrar's Office.

Chartered Accountants

Students holding the Bachelor of Commerce degree with a Major in Accountancy from Sir George Williams University at the time of registering with the Institute are usually exempted from the Intermediate examinations of the Institute of Chartered Accountants of Quebec, and from three of the five years of apprenticeship required for the C.A. certificate. Further information may be obtained from the Registrar's Office.

Certified General Accountants

Students of the University may prepare for the examinations of the General Accountants Association which grants the title of C.G.A. (Certified General Accountant). This may be done by making an appropriate selection of unit courses, or by including the required courses in programmes leading to the diploma of Associate in Commerce or to the degree of Bachelor of Commerce. Students holding the Bachelor of Commerce degree from Sir George Williams University are now exempt from the first two years of the Association's examinations and from three of the five years of practical accounting experience required. Those with Major in Accountancy are exempted from the first three years of the Association's examinations and from three of the five years of practical accounting experience required. Further information may be obtained from the Registrar's Office.

The Chartered Institute of Secretaries

Students of the University may prepare for the examinations of The Chartered Institute of Secretaries which grants the professional certificate of "A.C.I.S." (Associate Chartered Institute of Secretaries). This may be done by making an appropriate selection of unit courses, or by including the required courses in programmes leading to the diploma of Associate in Commerce or to the degree of Bachelor of Commerce. Students holding the degree of Bachelor of Commerce from Sir George Williams University are now exempt from three of the intermediate examinations of the Chartered Institute of Secretaries, excluding the Secretarial Practice examination itself. Application for these exemptions must be made to the Secretary of the Institute. Further information may be obtained from the Registrar's Office.

Registered Industrial and Cost Accountants

Students of the University may prepare for the examinations of the Society of Industrial and Cost Accountants which grants the professional certificate of "R.I.A." (Registered Industrial and Cost Accountant). This may be done by making an appropriate selection of unit courses, or by including the required courses available in programmes leading to the diploma of Associate in Commerce or the degree of Bachelor of Commerce. Students may complete the requirements for the R.I.A., except for Report Writing, Management Accounting and the Cost Accounting Thesis, at the same time as they complete the requirements of the B.Com. degree, by appropriate selection of unit courses. Only two years of service are required for those who have completed the requirements for the Bachelor of Commerce degree. Further information may be obtained from the Registrar's Office.

Certified Office Administrators

The Montreal Chapter of the National Office Management Association grants certificates, to those who complete a prescribed program of studies, naming the holder a Certified Office Administrator, entitled to use the designation C.O.A. The program includes five required courses and five optional courses from Sir George Williams University, plus two years of office experience. Further information may be obtained from the Registrar's Office.

Other Specially Planned Programmes

Students wishing a programme of study different from any of those suggested are invited to discuss their plans with an officer of the University. Students whose mother tongue is other than English particularly are urged to take advantage of the special arrangements which can be made to suit their needs.

OUTLINES OF SUBJECTS

On the following pages are given brief outlines of the various courses of study offered in the University. These courses are offered in both Day and Evening Divisions. Students should consult the requirements of the Curricula (pages 87-94) before making their selections. *Each of these courses may be taken separately, as a unit course, by Partial Course Students in the Evening Division.*

The University reserves the right to alter without notice the content of any of the courses listed in the following pages, to change the schedule of courses offered, and to cancel any course for which there is insufficient registration.

A KEY TO COURSE NUMBERING IN THE ANNOUNCEMENT

The courses in the University curriculum, in Arts, Science, and Commerce, are divided into Categories A and B, and seven courses for each degree must be selected from Category B of the curriculum.

Category A courses are numbered from 200 to 299.

Category B courses are numbered from 400 to 499.

The courses in Engineering are numbered from 2000 to 5999.

REFERENCE INDEX TO OLD COURSE NUMBERS

(For your convenience courses are listed below according to the numbering system in effect up until June, 1958, with new course numbers shown in brackets)

NATURAL SCIENCES

Natural Science 101 (210)
 Natural Science 102A (221)
 Natural Science 102B (222)
 Natural Science 103 (231)
 Natural Science 104 (241)
 Biology 101-1 (211)
 Biology 101-2 (212)
 Biology 101-3 (221)
 Biology 101-4 (222)
 Biology 102 (241)
 Biology 103 (461)
 Biology 104 (471)
 Biology 105 (431)
 Biology 106 (422)
 Biology 107 (421)
 Biology 108 (451)
 Biology 109 (271)
 Chemistry 102 (211)
 Chemistry 103A (411)
 Chemistry 103B (412)
 Chemistry 104A (413)
 Chemistry 105 (421)
 Chemistry 106 (422)
 Chemistry 107 (414)
 Chemistry 108 (431)
 Chemistry 109 (432)
 Chemistry 110 (461)
 Chemistry 111 (423)
 Chemistry 112 (441)
 Chemistry 113 (424)
 Chemistry 114 (462)
 Chemistry 115 (425)
 Chemistry 116 (451)
 Draughting 101 (211)
 Draughting 102 (212)
 Draughting 103 (411)
 Mathematics 100 (201)
 Mathematics 101-1 (211)
 Mathematics 101-2 (221)
 Mathematics 101-3 (212)
 Mathematics 101-4 (222)
 Mathematics 101-5 (231)
 Mathematics 101-6
 (Commercial Mathematics 221)
 Mathematics 102
 (Commercial Mathematics 231)

Mathematics 103 (241)
 Mathematics 104 (431)
 Mathematics 105 (451)
 Mathematics 106 (461)
 Mathematics 107 (455)
 Mathematics 108 (453)
 Mathematics 108A (454)
 Mathematics 110 (462)
 Mathematics 111 (same as Mathematics 451)
 Mathematics 114 (463)
 Physics 101 (211)
 Physics 104 (441)
 Physics 105 (451)
 Physics 106 (221)
 Physics 107 (231)
 Physics 109 (461)
 Physics 110 (453)
 Physics 112 (471)

HUMANITIES

Humanities 101 (210)
 Humanities 102 (421)
 Humanities 103 (Religious
 Knowledge 231)
 English 100 (201)
 English 101 (211)
 English 103 (445)
 English 104 (435)
 English 105 (432)
 English 107 (434)
 English 108 (253)
 English 109 (244)
 English 110 (241)
 English 111 (464)
 English 112 (419)
 English 113 (471)
 English 114 (242)
 English 115 (243)
 English 116 (221)
 English 117 (254)
 English 118 (433)
 English 119 (214)
 English 120 (215)
 English 121 (465)
 English 122 (436)
 English 123 (216)

English 124 (455)
 English 125 (463)
 English 126 (261)
 English 127 (262)
 English 128 (454)
 English 129 (461)
 English 132 (472)

Fine Arts 101A (233)
 Fine Arts 101B (234)
 Fine Arts 102 (231)
 Fine Arts 103A (211)
 Fine Arts 103B (411)
 Fine Arts 103C (412)
 Fine Arts 104 (247)
 Fine Arts 105 (252)
 Fine Arts 106 (453)
 Fine Arts 107 (232)
 Fine Arts 108 (221)
 Fine Arts 109A (241)
 Fine Arts 109B (242)
 Fine Arts 109C (243)
 Fine Arts 110 (461)
 Fine Arts 111 (251)
 Fine Arts 112 (245)
 Fine Arts 113 (244)
 Fine Arts 114 (248)
 Fine Arts 115 (246)

French 100 (201)
 French 101A (211)
 French 101B (212)
 French 102 (213)
 French 104 (231)
 French 112 (422)
 French 113 (423)
 French 114 (421)
 French 118 (424)
 French 119 (425)

German 101 (211)
 German 102 (212)

Greek 101 (211)
 Greek 102 (212)
 Greek 103 (421)
 Greek 104 (422)

Hebrew 101 (211)
 Hebrew 102 (212)
 Hebrew 103 (421)

Journalism 101 (211)

Latin 100 (201)
 Latin 101 (211)
 Latin 102 (421)

Philosophy 101 (211)
 Philosophy 102 (221)
 Philosophy 103 (411)
 Philosophy 104 (261)
 Philosophy 105 (231)
 Philosophy 106A (451)
 Philosophy 106B (452)
 Philosophy 107 (241)
 Philosophy 107A (242)
 Philosophy 108 (412)
 Philosophy 109 (453)

Spanish 101 (211)
 Spanish 102 (212)
 Spanish 103 (213)
 Spanish 105 (421)

SOCIAL SCIENCES

Social Science 101 (210)
 Social Science 102 (251)

Economics 101 (211)
 Economics 102 (221)
 Economics 106 (261)
 Economics 107 (271)
 Economics 108 (251)
 Economics 109 (421)
 Economics 111 (411)
 Economics 112 (441)
 Economics 113 (442)
 Economics 114 (481)
 Economics 115 (482)
 Economics 116 (443)
 Economics 117 (222)
 Economics 118 (422)
 Economics 120 (223)

Education 101 (211)
 Education 102 (221)
 Education 103 (Religious
 Knowledge 221)
 Education 104 (Religious
 Knowledge 222)
 Education 105 (411)
 Education 107 (231)

Geography 101 (211)
 Geography 102 (251)

History 101 (211)
 History 102 (212)
 History 103 (213)
 History 104 (413)
 History 105 (452)
 History 106 (451)
 History 108 (432)
 History 109 (222)

History 110 (221)
 History 111 (441)
 History 112 (231)
 History 113 (461)
 History 114 (462)
 History 115A (471)
 History 115B (472)

Political Science 101 (211)
 Political Science 102 (421)
 Political Science 103 (291)
 Political Science 104 (441)
 Political Science 105 (431)
 Political Science 106 (251)
 Political Science 107 (221)
 Political Science 108 (411)
 Political Science 109 (442)

Psychology 101 (211)
 Psychology 102 (412)
 Psychology 103 (427)
 Psychology 104 (221)
 Psychology 105 (223)
 Psychology 106 (441)
 Psychology 107 (451)
 Psychology 108 (225)
 Psychology 109A (461)
 Psychology 109B (462)
 Psychology 110 (231)

Sociology 102 (211)
 Sociology 103 (221)
 Sociology 104 (231)
 Sociology 105 (422)
 Sociology 106 (441)
 Sociology 107 (442)
 Sociology 108A
 (Applied Social Science 431)
 Sociology 108B
 (Applied Social Science 221)
 Sociology 108C
 (Applied Social Science 211)
 Sociology 108D
 (Applied Social Science 231)
 Sociology 108E
 (Applied Social Science 441)
 Sociology 109 (232)
 Sociology 110 (443)
 Sociology 112 (423)
 Sociology 113 (238)
 Sociology 114 (251)

COMMERCE

Accountancy 101 (211)
 Accountancy 102 (411)
 Accountancy 103A (421)

Accountancy 103B (422)
 Accountancy 104 (431)
 Accountancy 105 (412)
 Accountancy 106 (441)
 Accountancy 107 (451)

Commerce 105 (Administration 211)
 Commerce 106 (Commercial Law 211)
 Commerce 107 (Marketing 221)
 Commerce 109A (Marketing 251)
 Commerce 109B (Marketing 252)
 Commerce 110 (Marketing 211)
 Commerce 111 (Marketing 222)
 Commerce 113 (Commercial Law 431)
 Commerce 114A (Finance 251)
 Commerce 114B (Finance 252)
 Commerce 115 (Finance 421)
 Commerce 115A (Finance 422)
 Commerce 116 (Finance 411)
 Commerce 116A (Finance 412)
 Commerce 117 (Insurance 211)
 Commerce 118 (Administration 442)
 Commerce 119 (Commercial Law 441)
 Commerce 123 (Administration 221)
 Commerce 124 (Communication 211)
 Commerce 125 (Executive
 Training 211)
 Commerce 126 (Industrial
 Relations 421)
 Commerce 127 (Marketing 241)
 Commerce 127A (Marketing 242)
 Commerce 128 (Administration 431)
 Commerce 129 (Administration 251)
 Commerce 130 (Industrial
 Relations 411)
 Commerce 131 (Industrial
 Relations 412)
 Commerce 132 (Marketing 411)
 Commerce 133 (Marketing 414)
 Commerce 134 (Marketing 412)
 Commerce 135 (Marketing 413)
 Commerce 136 (Commercial Law 221)
 Commerce 137 (Administration 441)

Executive Training 102 (Executive
 Training 421)
 Executive Training 103 (Executive
 Training 422)
 Executive Training 104 (Executive
 Training 431)
 Executive Training 105 (Insurance
 212)

Mathematics 101-6 (Commercial
 Mathematics 221)
 Mathematics 102 (Commercial
 Mathematics 231)

Faculty of Science

FACULTY OF SCIENCE

Samuel Madras, *Dean*.

Students requesting admission to advanced courses in Biology, Chemistry, Mathematics and Physics must have their courses approved by the professors concerned.

NATURAL SCIENCE

Henry Foss Hall, *Professor of Natural Science*.

Edward Russell Paterson, *Assistant Professor of Natural Science*.

500 - Natural Science 210. General Course in the Natural Sciences

A pandemic course providing an introduction to the basic sciences necessary for an intelligent appreciation of the world of our day. Science is presented as a unity. The subject matter dealt with is: (a) the earth in space, the universe; the earth's crust, soil, minerals, rocks, strata, fossils; the nature of matter, radiation, etc. (b) animals and plants, their functions and relations; the human body; heredity and environment; evolution. (Full course.)

500 - Natural Science 231. Descriptive Astronomy

The course deals in a descriptive way with the various celestial bodies and their relationships. Starting with the Solar System and continuing into Stellar and Galactic Astronomy, it offers the student the modern concept of the stellar universe as a whole. While it avoids mathematical treatment as much as possible, a background of some high school physics and mathematics is of advantage. Lectures are copiously illustrated with lantern slides. The course is intended as a preparation for an intelligent amateur interest in this rapidly expanding science. (Full course.)

500 - Natural Science 241. History of Science

This course deals with the origins of science and its development from primitive times to the 19th century. It explains the greatly differing attitudes of the past towards science by relating them to the characteristics of successive historical periods. Throughout the course science is treated as a unity, not subdivided into compartments. It is intended for students who have some background in one or more scientific fields, with the aim of clarifying their views of the significance of their particular interests in the broader conception of science as a whole. (Half course.)

500 - Natural Science 221. Principles of Physical Geology

The course deals with the earth as a body; its structure; the changes taking place on its surface; and the forces producing these changes. It includes the principles of identification of rocks and minerals. It is not intended to equip those who may wish to undertake practical geological work, but offers a broad general basis for an intelligent interest in the physical aspects of the earth. Lectures are illustrated with lantern slides and specimens. (Half course.)

This course is no longer offered. See Geology 211.

500 - Natural Science 222. Principles of Historical Geology

Prerequisite: Natural Science 221. This is an advanced course in Geology, applying the principles of Physical Geology to a reconstruction of the history of the earth. The course provides a survey of the great changes that have taken place on the earth's surface throughout geological time. It explains the interpretation of evidence on which the history is based. It also gives a general picture (but not in detail) of the development of successive life forms as revealed by fossils. Illustrated with specimens and lantern slides. (Half course.)

This course is no longer offered. See Geology 212.

BIOLOGY

James Murray Honeyman, *Professor of Biology, and Chairman of the Department.*
William F. Black, *Associate Professor of Biology.*
Donald L. Peets, *Associate Professor of Biology.*
C. F. MacLeod, *Assistant Professor of Biology.*
Frank M. Molnar, *Lecturer in Biology.*
Janet Melvin, *Senior Demonstrator in Botany.*
Malcolm Telford, *Senior Demonstrator in Zoology.*

501 - Biology 211. The Plant Kingdom

A course on the nature and evolution of the plant world. The structure, physiology and reproductive processes of representative plants from the simplest to the most complex types are studied. The laboratory work is intended to acquaint the student with the variety of plant organisms and to illustrate botanical techniques. Lectures and laboratory. (Half course.)

NOTE:—Students who have credit for Biology 101A may not take this course for credit.

501 - Biology 221. The Invertebrates

A course in general zoology using the invertebrates as illustrative material. The structure, physiology, reproduction, distribution and economic importance of these animals are considered. In the laboratory representative species are studied. Lectures and laboratory. (Half course.)

NOTE:—Students who have credit for Biology 101B may not take this course for credit.

501 - Biology 222. The Vertebrates

A course in general zoology using the vertebrates as illustrative material. The structure, physiology, reproduction and evolution of these animals are considered. In the laboratory representative species are dissected. Lectures and laboratory. (Half course.)

NOTE:—Students who have credit for Biology 101B or Biology 422 may not take this course for credit.

501 - Biology 241. Genetics and Human Welfare

A course on the principles of heredity as understood by modern biology. It deals also with the application of genetic principles to organisms including man. The biological basis of social problems is dealt with at some length. The doctrine of organic evolution and its implications for human life and welfare are considered. Lectures only. (Full course.)

501 - Biology 271. Histological Technique

Prerequisite: Owing to limitations of laboratory space, permission of instructor must be obtained before registering. A course in methods of preparing plant and animal tissues for microscopic study. Practical experience is acquired in fixing, embedding, cutting and staining. The techniques are useful to students intending scientific or technical work in biological or medical laboratories. A course mainly for majoring students. Lectures and laboratory. (Full course.)

501 - Biology 411. Taxonomy of the Vascular Plants

Prerequisite: Biology 211 or 212. A survey of the classification, morphology, distribution and evolution of the flowering and cone-bearing plants and of the ferns. Local species as well as those of wider distribution are studied. Field work includes the preparation of a collection of plants by each student. Lectures and laboratory. (Full course.)

501 - Biology 412. Plant Anatomy

Prerequisite: Biology 211 or 212. The internal anatomy and the phylogenetic development of structure in the vascular plants. Lectures and laboratory. (Full course.)

501 - Biology 421. Invertebrate Zoology

Prerequisite: Biology 221. A course on the structure, taxonomy and development of the invertebrate animals. Emphasis is placed on species of economic importance. Biological phenomena such as regeneration and the parasitic mode of life are considered. In the laboratory representatives of the principal invertebrate phyla are dissected. Field work includes the preparation of a collection of animals by each student. Lectures and laboratory. (Full course.)

501 - Biology 422. Chordate Anatomy

Prerequisite: Biology 222. The comparative anatomy of chordate animals, their reproduction, development, distribution and evolution. In the laboratory, representatives of the principal vertebrate classes are dissected. Lectures and laboratory. (Full course.)

501 - Biology 431. General Physiology

Prerequisites: Biology 422, Chemistry 211, Physics 211. A course in functional biology. The principal physiological processes are studied with considerable emphasis on human physiology. In the laboratory these processes are investigated using the appropriate techniques. Lectures and laboratory. (Full course.)

501 - Biology 451. Animal Ecology

Prerequisites: Biology 211 or 212, 221, 222. The natural history of animals. A study of the interrelations between animals, groups of animals, and their environments. Zoological geography; migrations and other movements of animals. Ecology and evolution. Lectures only. (Full course.)

501 - Biology 461. Vertebrate Embryology

Prerequisite: Biology 422. A course to acquaint the student with the fundamental processes of growth and development in the vertebrates. A comparative study is made of selected vertebrate species and a survey of experimental procedures is included. In the laboratory appropriate illustrative material is studied. Lectures and laboratory. (Half course.)

501 - Biology 471. Vertebrate Histology

Prerequisite: Biology 422. A study of the microscopic characteristics of tissues and organs. By means of lectures and laboratory work, the student will become familiar with the origin, the structure, and the organization of the cells comprising the various tissues of man. Lectures and laboratory. (Half course.)

501 - Biology 481. History of Biology

Prerequisite: Biology 431. A course following the growth of biological science to the end of the nineteenth century. Lectures only. (Full course.)

501 - Biology 491. Special Study

Prerequisite: Permission must be obtained from the Chairman of the Department. In this course the student undertakes a special project to develop his knowledge of scientific procedures as used by biologists. (Full course.)

Biology 212. The Flowering Plants

A review of the flowering plants including an account of their structure, physiology, reproduction, distribution and economic importance. In the laboratory the characteristic features of a variety of species of these plants are studied and botanical techniques illustrated. Lectures and laboratory. (Half course.)

This course is no longer offered.

Honours in Zoology

Attention is called to the statement on honours on page 96.

Major in Biology**Major in Biochemistry**

Attention is called to the statement on majors on page 100.

Cognate Courses

Courses in related fields may be helpful or required for the student who plans a career in a branch of Biology. Among such courses are Chemistry 221 or 421, 441, and German 215.

CHEMISTRY

Samuel Madras, *Professor of Chemistry.*

John Russell Ufford, *Professor of Chemistry and Chairman of the Department.*

Roger H. C. Verschingel, *Associate Professor of Chemistry.*

James G. Dick, *Assistant Professor of Chemistry.*

Jacques Lenoir, *Assistant Professor of Chemistry.*

Andrew D. Long, *Assistant Professor of Chemistry.*

Russell V. Webber, *Assistant Professor of Chemistry.*

503 - Chemistry 211. General Chemistry

Prerequisite to all other chemistry courses. Fundamental development of the theory of chemistry. Lectures, conferences and laboratory. (Full course.)

503 - Chemistry 221. Elements of Organic Chemistry

Prerequisite: Chemistry 211. Chemistry of aliphatic, aromatic and heterocyclic compounds. The application of organic chemistry to other fields such as biochemistry, biology and pharmacology. Lectures and laboratory (Full course.)

NOTE:—Credit will not be given for both Chemistry 221 and Chemistry 421. Chemistry 421 is prerequisite for certain advanced courses.

Textbook: Nussenbaum, *Organic Chemistry, Principles and Applications.*

503 - Chemistry 231. Introductory Physical Chemistry

Prerequisites: Chemistry 211; Mathematics 213 or 221, Physics 211. Gas state, liquids and solutions, introduction to the solid state, introduction to thermodynamics, thermochemistry, electrochemistry and introduction to chemical kinetics. Lectures only. (Full course.)

Textbook: To be announced.

503 - Chemistry 411. Introductory Inorganic Chemistry

Prerequisites: Chemistry 211; Mathematics 213 or 221, Chemistry 412 concurrently or previously. Solubility, crystal structure, amphoterism, electronegativity, atomic and molecular structure, complex ion formation and structure, oxidation-reduction and apparent anomalies in the periodic table. The laboratory consists of a systematic study of the elements of the periodic table to illustrate the principles discussed in the lectures. Lectures and laboratory. (Half course.)

Textbook: Clifford, *Inorganic Chemistry of Qualitative Analysis.*

Reference: Gould, *Inorganic Reactions and Structure.*

503 - Chemistry 412. Introductory Quantitative Analysis

Prerequisites: Chemistry 211, Mathematics 213 or 221, Chemistry 411 concurrently or previously. Fundamental principles of quantitative analysis applied to neutralization, precipitation, oxidation-reduction and complex formation reactions. Lectures and laboratory. (Half course.)

Textbook: Day and Underwood, *Quantitative Analysis.*

503 - Chemistry 413. Advanced Quantitative Analysis

Prerequisites: Chemistry 411, 412; Physics 211; Chemistry 431L previously or concurrently. Instrumental methods in neutralization, precipitation, oxidation-reduction, colorimetry, spectrophotometry, nephelometry, voltammetry, polarography and spectrography. Lectures and laboratory. (Full course.)

NOTE:—Students who have credit for Chemistry 104 may not take this course for credit. For the session 1964-65 this course may only be taken by permission of the Chemistry department.

Textbooks: Ewing, *Instrumental Methods of Chemical Analysis*.

Laboratory Manual: Reilley and Sawyer; *Experiments for Instrumental Methods*.

503 - Chemistry 415. Intermediate Inorganic Chemistry

Prerequisites: Chemistry 411, 412; Chemistry 431L previously or concurrently. Amplification of periodic classification, oxidation-reduction, electronegativity, and crystal chemistry. Discussion of non-aqueous, non-stoichiometric and radio-chemistry. Lectures and laboratory. (Full course.)

Textbook: Day and Selbin, *Theoretical Inorganic Chemistry*.

503 - Chemistry 416. Advanced Inorganic Chemistry

Prerequisites: Chemistry 415; Mathematics 452. Introduction to quantum theory. Structure of atoms, molecules, metals, organo-metallic and coordination compounds. Lectures only. (Full course.)

Textbook: Day and Selbin; *Theoretical Inorganic Chemistry*.

503 - Chemistry 417. Advanced Quantitative Analysis

Prerequisites: Chemistry 411, 412; Physics 211; Chemistry 490 previously or concurrently. Instrumental methods in neutralization, precipitation, oxidation-reduction, colorimetry, spectrophotometry, conductimetry, coulometry and electrogravimetry. Lectures and laboratory. (Half course.)

NOTE:—Students who have credit for Chemistry 413 may not take this course for credit.

Textbook: Ewing, *Instrumental Methods of Chemical Analysis*.

Laboratory Manual: Reilley and Sawyer, *Experiments for Instrumental Methods*.

503 - Chemistry 421. Introductory Organic Chemistry

Prerequisite: Chemistry 211. Chemistry of aliphatic and aromatic compounds; structural isomerism and stereoisomerism; mechanisms, electronic theories and stereochemistry of organic reactions. Lectures and laboratory. (Full course.)

NOTE:—Students who have credit for Chemistry 221 may not take this course for credit.

Textbook: Morrison and Boyd, *Organic Chemistry*.

503 - Chemistry 422. Carbohydrates, Proteins, Amino-acids and Lipids

Prerequisite: Chemistry 221, or equivalent. Classification, proof of structure and methods of synthesis of carbohydrates, amino-acids and lipids. Lectures only. (Half course.)

NOTE:—Chemistry 422 may not be taken after Chemistry 441. Only one credit will be given for the combination Chemistry 422 followed by Chemistry 441.

Textbook: Percival and Percival, *Structural Carbohydrate Chemistry*.

Reference: Gilman, *Organic Chemistry*.

503 - Chemistry 423. Advanced Organic Chemistry I

Prerequisite: Chemistry 427 or 424, and 431L. Advanced topics in organic chemistry. Lectures only. (Half course.)

Textbook: Gould, *Mechanism and Structure in Organic Chemistry*.

503 - Chemistry 425. Chemistry of High Polymers

Prerequisite: Chemistry 221 or equivalent. Survey of natural and synthetic polymers. Correlation of structure and properties of macromolecules. Methods and mechanisms of polymerization. Lectures only. (Half course.)

Textbook: Stille, *Introduction to Polymer Chemistry*.

503 - Chemistry 426. Advanced Organic Chemistry II

Prerequisite: Chemistry 427 or 424. Chemistry of heterocyclic compounds. Application of advanced techniques to synthetic organic chemistry. Lectures and laboratory. (Half course.)

Textbook: Acheson, *An Introduction to the Chemistry of Heterocyclic Compounds*.

503 - Chemistry 427. Intermediate Organic Chemistry

Prerequisite: Chemistry 412 and 421. Amplification of concepts presented in introductory organic chemistry; qualitative and quantitative analysis of organic compounds and mixtures. Lectures and laboratory. (Half course.)

NOTE:—Students who have credit for Chemistry 424 may not take this course for credit.

Textbooks: Cheronis and Entrikin, *Semimicro Qualitative Organic Analysis*.
Wiberg, *Laboratory Technique in Organic Chemistry*.

Reference: Morrison and Boyd, *Organic Chemistry*.

503 - Chemistry 431L. Physical Chemistry Laboratory

Prerequisites: Chemistry 231, 412; Mathematics 451 previously or concurrently. Laboratory only.

NOTE:—Extra credit will not be given for this course, but students who take this in addition to Chemistry 231 will obtain credit for Chemistry 231 as a laboratory course at the "B" level.

Laboratory Manual: Daniels, et al., *Experimental Physical Chemistry*.

503 - Chemistry 432. Intermediate Physical Chemistry

Prerequisites: Chemistry 431L previously or concurrently, Mathematics 451. Second and third laws of thermodynamics, thermodynamic functions determination of activities and fugacities, advanced chemical kinetics. Lectures only. (Full course.)

Textbook: To be announced.

503 - Chemistry 433. Advanced Physical Chemistry

Prerequisites: Chemistry 432; Mathematics 452 previously or concurrently. Statistical thermodynamics and other selected topics. Lectures and laboratory. (Full course.)

Textbook: To be announced.

503 - Chemistry 441. Introductory Biochemistry

Prerequisites: Chemistry 221 or equivalent, and any formal course in Biology. Study of carbohydrates, lipids, proteins, enzymes, and nucleic acids. Metabolic pathways with some reference to pathological conditions and detoxication mechanisms. Lectures and laboratory. (Full course.)

NOTE:—Chemistry 422 may not be taken after Chemistry 441. Only one credit will be given for the combination Chemistry 422 followed by Chemistry 441.

Textbook: White et al., *Principles of Biochemistry*.

References: West and Todd; *Textbook of Biochemistry*.
Karlson, *Textbook of Biochemistry*.

503 - Chemistry 442. Advanced Biochemistry

Prerequisite: Chemistry 441; Biology 431 previously or concurrently. Metabolism of amino acids. Role of steroids and their biosynthesis. Metabolism of pigments of the porphyrin type in relation to their origin and role in animal respiration and in carbon dioxide fixation. Photosynthetic cycle. Biosynthesis and function of antibiotics. Mechanism of antibiotic action on microorganisms. Lectures and laboratory. (Full course.)

Textbook: Fruton and Simmonds, *General Biochemistry*.

Reference: Greenberg, *Metabolic Pathways*.

503 - Chemistry 450. Research Project and Thesis

Prerequisite: Permission of the Chemistry department. The student will work on a research project under the direction of a staff member and write a thesis on the result. (Full course.)

NOTE:—This course is required of fourth year honours students. Some fourth year major students may take it with special permission. Students planning to take this course should consult with the Chemistry department as early in their third year as possible.

503 - Chemistry 461. Industrial Inorganic Chemistry

Prerequisite: Chemistry 211. Study of industrial inorganic processes. The industries discussed include those concerned with mineral acids, alkalies, synthetic ammonia, fertilizers, cements, ceramics, glass, electrothermal products, electro-metallurgy, water treatment, etc. This course is not applicable towards a major in Chemistry. Lectures only. (Half course.)

503 - Chemistry 462. Industrial Organic Chemistry

Prerequisite: Chemistry 221 or equivalent. This course is similar to Chemistry 461, but deals with the field of organic chemistry. The industries discussed include those concerned with organic synthesis, fermentation, coal and wood distillation, petroleum refining, oils and fats, pulp and paper, paints, resins and plastics, rubber, etc. This course is not applicable towards a major in Chemistry. Lectures only. (Half course.)

503 - Chemistry 490. Transducers in Chemical Instrumentation

Prerequisite: Chemistry 231, 412; Mathematics 451. Transducers and related principles of electricity, electronics and optics in chemical instrumentation. The laboratory consists of a systematic study of instrumentation units. Lectures and laboratory. (Full course.)

Textbook: Malmstadt, et al. *Electronics for Scientists*.

Strobel, *Chemical Instrumentation*.

503 - Chemistry 491. Chemical Instrumentation

Prerequisites: Chemistry 417 or 413, 427 or 424, 431L and 490. Theory and application of emission spectroscopy, absorption spectrophotometry, X-ray spectrometry, nuclear magnetic resonance, mass spectrometry, radiochemistry, electrochemistry, gas chromatography, etc. Lectures and laboratory. (Full course.)

Textbooks: Bair, *Introduction to Chemical Instrumentation*.

Strobel, *Chemical Instrumentation*.

503 - Chemistry 424. Intermediate Organic Chemistry

Prerequisites: Chemistry 412, 421. Identification reactions and advanced techniques in organic analysis. Instrumental techniques such as ultraviolet and infrared spectrophotometry are used in the laboratory. Lectures and laboratory. (Full course.)

NOTE:—This course is no longer offered.

Chemistry 3231. See Engineering Division.

Honours in Chemistry

Attention is called to the statement on honours on page 96.

Major in Chemistry

Major in Biochemistry

Attention is called to the statement on majors on page 100.

GEOLOGY

505 - Geology 211. Principles of Physical Geology

The course deals with the earth as a body; its structure; the changes taking place on its surface; and the forces producing these changes. It includes the principles of identification of rocks and minerals. It is not intended to equip those who may wish to undertake practical geological work, but offers a broad general basis for an intelligent interest in the physical aspects of the earth. Lectures are illustrated with lantern slides and specimens. (Half course.)

NOTE:—Students who have credit for Natural Science 221 may not take this course for credit.

505 - Geology 212. Principles of Historical Geology

Prerequisite: Geology 211. This is an advanced course in Geology, applying the principles of Physical Geology to a reconstruction of the history of the earth. The course provides a survey of the great changes that have taken place on the earth's surface throughout geological time. It explains the interpretation of evidence on which the history is based. It also gives a general picture (but not in detail) of the development of successive life forms as revealed by fossils. Illustrated with specimens and lantern slides. (Half course.)

NOTE:—Students who have credit for Natural Science 222 may not take this course for credit.

505 - Geology 213. Structural Geology

Mechanical principles of rock deformation; description and representation of folds; description, classification and recognition of faults and joints; secondary foliation and lineation; unconformities; granite tectonics; plutonic rocks and lava flows; structural problems. Lectures and laboratory. (Full course.)

505 - Geology 221. Mineralogy

The study of crystallography and 32 classes of symmetry. The study of physical properties of minerals and the properties depending upon light will also be part of the course as well as chemical, descriptive and determinative mineralogy. Lectures and laboratory. (Half course.)

505 - Geology 222. Optical Mineralogy

The study of minerals under the polarizing or petrographic microscope. Identification of minerals in thin sections and in oil immersion. Lectures and laboratory. (Half course.)

505 - Geology 231. Petrology

The three classes of rocks; composition and crystallization of the magma; forms, structures, textures of igneous rocks; mineralogy, texture, structure and origin of sedimentary rocks; types of metamorphism and their products; metamorphic minerals, processes and structures; rock nomenclature. Lectures and laboratory. (Full course.)

MATHEMATICS

Norman Edward Smith, *Professor of Mathematics, and Chairman of the Department.*

Frederick W. Bedford, *Associate Professor of Mathematics.*

Clifford Carroll Sparling, *Associate Professor of Mathematics.*

Edna Vowles, *Associate Professor of Mathematics.*

Kailash K. Anand, *Assistant Professor of Mathematics.*

Victor Byers, *Assistant Professor of Mathematics.*

J. Ivan Dowling, *Assistant Professor of Mathematics.*

Martin Harrow, *Assistant Professor of Mathematics.*

Mary A. McIlwraith, *Assistant Professor of Mathematics.*

John Senez, *Assistant Professor of Mathematics.*

Jean C. Turgeon, *Assistant Professor of Mathematics.*

502 - Mathematics 201. Elements of Mathematics

This course is offered for students who have not had the usual pre-university training in mathematics. Subject matter: Elementary algebra up to and including simultaneous quadratic equations, and indices; certain theorems and problems in plane geometry. Students may have the option of taking an extra tutorial period, and may be required to do so at the instructor's discretion. (Full course.)

NOTE:—Students who have received credit toward their admission for High School Mathematics may not take this course for credit.

This course will not satisfy the requirements in Mathematics for any degree or diploma. It may be counted as an option in the Natural Sciences Division by students eligible to receive credit for it.

502 - Mathematics 213. Algebra

Sets; function; natural, integral, rational, real and complex numbers; logarithms; inequalities; permutations and combinations; mathematical induction; theory of equations; determinants. (Full course.)

NOTE:—Students who have completed High School Trigonometry and Intermediate Algebra with a grade of 65% or more need not take this course. They may fulfill first year Science requirements with Mathematics 233 and Mathematics 451. These may be taken concurrently only by day students.

Students who have credit for this course may not take Mathematics 233 for credit.

Students who have credit for Mathematics 233 may not take this course for credit.

502 - Mathematics 223. Analytical Trigonometry and Geometry

Prerequisite: Mathematics 213 previously or concurrently. Coordinate systems; distance formula; angular measures; trigonometry—function, right triangle, identities, composite angles, oblique triangle, inverse functions, equations; complex numbers in polar form; geometry—translation, rotation, straight line, circle, parabola, ellipse, hyperbola, parametric equations. (Full course.)

NOTE:—Students who have completed High School Trigonometry and Intermediate Algebra with a grade of 65% or more need not take this course. They may fulfill first year Science requirements with Mathematics 233 and Mathematics 451. These may be taken concurrently only by day students.

Students who take this course may not take Mathematics 233 for credit.

Students who have credit for Mathematics 233 may not take this course for credit.

502 - Mathematics 233. Algebra and Analytic Geometry

Prerequisite: 65% in High School Trigonometry and Intermediate Algebra. Day students registering for this course must also register for a special section of Mathematics 451 concurrently. Algebra—sets, functions, number systems, inequalities, mathematical induction, theory of equations, determinants; Geometry—coordinate systems, distance formula, translation, rotation, straight line, circle, parabola, ellipse, hyperbola, parametric equations. (Full course.)

NOTE:—This course, with Mathematics 451, is an alternative to Mathematics 213 and 223 for students who have completed High School Trigonometry and Intermediate Algebra with a grade of 65% or more.

Students who take this course may not take Mathematics 213 or 223 for credit.

Students with credit for either Mathematics 213 or 223 may not take this course for credit.

502 - Mathematics 241. Statistical and Graphical Methods

This course provides the elementary principles of statistical method as applied in the scientific study and interpretation of economic and social phenomena. The course includes the collection of statistical data; various methods of presentation including tables and graphs; the frequency distribution and its mathematical analysis including averages, measures of dispersion, measures of skewness; normal curve; and correlation. (Half course.)

NOTE:—Students who have credit for Economics 481 or Social Science 241 may not take this course for credit.

502 - Mathematics 431. Analytic Geometry and Series

Prerequisites: Mathematics 451 previously or concurrently, and any of the following first year patterns: (a) Mathematics 213, 223, (b) Mathematics 233, or (c) Mathematics 211, 221, 231. Continuation of plane geometry; co-ordinate systems in space, line, plane and other surfaces; vectors, inner and outer products, linear dependence and bases, directional derivative; sequences and series, tests for convergence, power series. (Full course.)

502 - Mathematics 441. Mathematical Statistics

Prerequisite: Mathematics 451. Foundations of probability, distributions of one variable, sampling theory, estimation, hypothesis testing, correlation and regression, analysis of variance, non-parametric statistics. (Full course.)

502 - Mathematics 451. Calculus

Prerequisites: (a) Mathematics 213, 223, (b) Mathematics 233 previously in the Evening Division and concurrently in the Day Division, (c) Mathematics 211, 221, 231. Limits, differentiation and integration of rational and trigonometric functions, applications, mean value theorems, differentials, properties of the definite integral, logarithmic and exponential functions, Taylor's expansion, partial differentiation. (Full course.)

502 - Mathematics 452. Differential Equations

Prerequisites: Mathematics 451; 431 previously or concurrently. First order first degree equations, linear equations, operators, Laplace transforms, series solutions and special functions, numerical methods, elementary partial equations Fourier series. (Full course.)

NOTE:—Only one full credit will be given from among Mathematics 452, 455 and 456.

502 - Mathematics 457. Advanced Calculus

Prerequisites: Mathematics 431, 451. Indeterminate forms, partial differentiation, multiple integrals, line integrals improper integrals, gamma and beta functions, basic complex integral theorems, residue theory. (Full course.)

NOTE:—This course is intended primarily for Physics students. It does not serve as prerequisite to Mathematics 461 or 462.

Only one full credit will be given from among Mathematics 453, 454, 457, and 458.

502 - Mathematics 458. Advanced Calculus

Prerequisites: Mathematics 431, 451. Indeterminate forms, partial differentiation, multiple integral, line integrals, series, improper integrals, gamma and beta functions, orthogonal functions. (Full course.)

NOTE:—Only one full credit will be given from among Mathematics 453, 454, 457, and 458.

502 - Mathematics 459. Linear Algebra

Prerequisites: Mathematics 431, 451. Vector spaces, linear transformations, matrices, determinants, equivalence relations on matrices, characteristic values, metric concepts, matrix functions, convex sets. (Full course.)

502 - Mathematics 461. Real Variable

Prerequisites: Mathematics 458, or 453 and 454. Definition of real numbers, set theory, continuity, differentiation, mean value theorems, functions of bounded variation, Riemann-Stieltjes integration, selected topics. (Full course.)

502 - Mathematics 462. Complex Variable

Prerequisites: Mathematics 458, or 453 and 454. Elementary functions, Cauchy-Riemann equations, integration, Cauchy's integral theorem, Taylor's and Laurent's theorems, calculus of residues, analytic continuation, conformal mapping. (Full course.)

502 - Mathematics 463. Modern Algebra

Prerequisite: Mathematics 459. Integral domains, rings, fields, groups, selected topics. (Full course.)

502 - Mathematics 471. Digital Computer Programming

Prerequisite: Mathematics 452 or 455 previously or concurrently. An introductory course in computer programming and computer use oriented to the IBM 1620. Lectures and laboratory. (Half course.)

Mathematics 211. Trigonometry

No student who has passed high school trigonometry with 65% or more may register for this course. Subject matter: definition of trigonometric functions, identities and trigonometric reduction, radian measure, functions of multiple angles, transformation of products and sums of functions, solution of triangles by logarithms, solution of trigonometric equations, inverse functions, graphs. Tutorial: students may be required to take supervised practice in the solution of problems in trigonometry. (Half course.)

This course is no longer offered.

Mathematics 221. Algebra

No student who has passed intermediate algebra with 65% or more may register for this course. Subject matter: ratio, proportion, variation, arithmetic progressions, geometric progressions, harmonic progressions, theory of equations, permutations and combinations, binomial theorem, mathematical induction, and inequalities. Tutorial: students may be required to take supervised practice in the solution of problems in algebra. (Half course.)

NOTE: Students having completed High School Trigonometry and Intermediate Algebra with 65% or more, may register in special sections of Mathematics 231 and 451 concurrently.

This course is no longer offered.

Mathematics 231. Analytic Geometry

This course is compulsory for first year science students. Subject matter: points, distances, areas of polygons, straight line equations. Circle equations, tangents to the circle, parabola equations. (Half course.)

This course is no longer offered.

Mathematics 453. Advanced Calculus

Prerequisites: Mathematics 431, 451. Subject matter: discontinuities, mean value theorems, limits and indeterminate forms, partial differentiation and applications, multiple integrals, infinite series, expansion of functions. (Half course.)

This course is no longer offered.

Mathematics 454. Advanced Calculus

Prerequisites: Mathematics 431, 451, 453. Subject matter; line integrals, improper integrals, gamma and beta functions, maximum and minimum in several variables, Fourier series, introduction to complex analysis, introduction to calculus of variation. (Half course.)

This course is no longer offered.

Mathematics 455. Differential Equations

Prerequisite: Mathematics 451; 431 previously or concurrently. Recognition and solution of equations of first order, homogenous, linear, exact, etc. Second and higher order equations. Simultaneous equations, solution by series. Applications. (Half course.)

This course is no longer offered.

Mathematics 456. Differential Equations

Prerequisite: Mathematics 455. A continuation of Mathematics 455 including introduction to partial differential equations, with further applications. (Half course.)

This course is no longer offered.

Mathematics 2231, 2251, 2353, 2357.

See Engineering Division.

Honours in Mathematics**Honours in Mathematics and Physics**

Attention is called to the statement on honours on page 96.

Major in Mathematics (Arts or Science)**Major in Mathematics and Physics****Major in Economics and Mathematics**

Attention is called to the statement on majors on page 100.

PHYSICS

Walter Rudolf Raudorf, *Professor of Physics, and Chairman of the Department.*

Jean-Pierre Petolas, *Associate Professor of Physics.*

Ludwig Paul Lange, *Assistant Professor of Physics.*

Ramesh C. Sharma, *Assistant Professor of Physics.*

Francisco Tomas, *Curator in Physics.*

504 - Physics 210. Great Discoveries in Modern Physics

This course is intended primarily for Arts students. It traces the fundamental ideas of modern physics and their historical development by a descriptive and reflective study of the most telling discoveries in modern physics. Lectures only. (Full course.)

NOTE:—Students who have credit for Physics 211 may not take this course for credit.

References: Gamow & Cleveland, *Physics, Foundations and Frontiers*;

M. H. Shamos, *Great Experiments in Physics*;

A. Beiser, *The World of Physics*.

504 - Physics 211. General Physics (Introductory)

Perequisites: Mathematics 213 and 223, or 233, or 211 and 221 previously or concurrently. Elements of mechanics, sound, heat, magnetism, electricity, and light. A descriptive approach using only elementary mathematical methods. This course may be taken by students having no previous knowledge of Physics. Lectures and laboratory. (Full course.)

References: Smith and Cooper, *Elements of Physics*;

Sears and Zemansky, *College Physics*;

Weber, White and Manning, *Physics for Science and Engineering*.

504 - Physics 222. Sound and Light

Prerequisites: Physics 211; Mathematics 451 previously or concurrently. Simple harmonic motion, waves, Huygen's principle, interference and diffraction of sound and light, acoustics, lenses and mirrors, illumination, polarization, origin of spectra. Lectures and laboratory. (Half course.)

References: Marshall and Pounder, *Physics*;

Robertson, *Introduction to Physical Optics*;

Jenkins and White, *Principles of Optics*;

Sears, *Optics*.

504 - Physics 232. Heat

Prerequisites: Physics 211; Mathematics 451 previously or concurrently. Temperature, thermal properties of matter, gas laws, kinetic theory, the laws of thermodynamics, heat engines, heat transfer. Lectures and laboratory. (Half course.)

References: Marshall and Pounder, *Physics*;

Zemansky, *Heat and Thermodynamics*;

Weber, *Heat and Temperature Measurement*;

Sears, *Mechanics, Wave Motion and Heat*.

504 - Physics 440. Mechanics

Prerequisites: Physics 211; Mathematics 451 previously or concurrently. Methods of plane kinematics, Statics and Dynamics; Elements of Elasticity and Fluid Mechanics. Lectures and laboratory. (Half course.)

References: Duncan & Starling, *Mechanics*;
Sears, *Mechanics, Wave Motion and Heat*;
Van Name, *Analytical Mechanics*.

504 - Physics 441. Statics and Dynamics

Prerequisites: Physics 211, 440, Mathematics 451. Analytic and vector mechanics of particles and rigid bodies, gyroscopic motion, Lagrange's equations, Hamilton's principle, some non-holonomic systems, relativity. Lectures only. (Full course.)

References: Synge and Griffith, *Principles of Mechanics*, 3rd ed;
Slater and Frank, *Mechanics*;
Lamb, *Statics and Dynamics*;
Corson and Lorrain, *Electromagnetic Fields and Waves*.

504 - Physics 442. Mechanics of Continuous Media

Prerequisites: Physics 211; Mathematics 451 previously or concurrently. General properties of matter; elasticity; stress and strain; compressibility of liquids, solids and gases; fluid statics; surface tension; fluid dynamics; flow of ideal and real fluids. Lectures and laboratory. (Half course.)

504 - Physics 451. Advanced Electricity and Magnetism

Prerequisites: Physics 211, 452, Mathematics 451. This course is intended chiefly for students majoring in Mathematics and Physics. It is a continuation of Physics 452 with emphasis on the application of Maxwell's Equations, circuit concepts, transmission lines, radiation, and wave propagation. Lectures only. (Full course.)

References: Peck, *Electricity and Magnetism*;
Slater and Frank, *Electromagnetism*.

504 - Physics 452. Electricity and Magnetism

Prerequisites: Physics 211, Mathematics 451. Analysis of direct-current circuits; steady-state magnetism; chemical and thermal effects of a current; electrostatic problems; charged particles in electric and magnetic fields; electromagnetic induction; transient currents; analysis of alternating current circuits; transformers; basic electronics. Lectures and laboratory. (Full course.)

References: Duckworth, *Electricity and Magnetism*;
Sears, *Electricity and Magnetism*;
Page and Adams, *Principles of Electricity*, 3rd ed.;
Winch, *Electricity and Magnetism*.

504 - Physics 453. Electronics

Prerequisite: Physics 452 or equivalent. Basic electron physics, theory and application of electronic devices, analysis of electron tube circuits. The lecture topics include amplifiers, oscillators, rectifiers, relaxation oscillators, sweep generators, pulse techniques, differentiating, integrating and scaling circuits, modulation and detection, electronic instruments, transistors. Lectures and laboratory. (Full course.)

References: Ryder, *Electronic Fundamentals and Application*;
Gray, *Applied Electronics*.

504 - Physics 461. Atomic Physics

Prerequisites: Physics 211, Mathematics 451. Elementary particles, structure of the atom, X-rays, Compton effect, photo-electric effect, Bohr's theory of atomic spectra, De Broglie waves, Schrodinger's equation, radioactivity, nuclear physics, atomic energy, cosmic rays. Lectures and laboratory. (Full course.)

References: Hoag and Korff, *Electron and Nuclear Physics*;
Weidner and Sells, *Modern Physics*.

504 - Physics 471. Methods of Theoretical Physics

Prerequisites: Physics 441, 451; Mathematics 452 or 455, and 457 or 453 previously or concurrently. Application of differential equations, Fourier transforms, Vector and Tensor analysis to problems in Physics. Lectures only. (Full course.)

References: W. V. Houston, *Principles of Mathematical Physics*;
A. J. McConnell, *Applications of Tensor Analysis*;
Morse and Feshbach, *Methods of Theoretical Physics*;
L. P. Smith, *Mathematical Methods of Scientists and Engineers*.

504 - Physics 472. Introductory Quantum Mechanics

Prerequisite: Physics 461. This course is for the student interested in theoretical physics who wishes to become familiar with the physical ideas and mathematical methods of quantum mechanics either because of their own intrinsic interest or in preparation for a comprehensive and critical survey of the theory, or for a study of its applications. Lectures only. (Full course.)

Physics 221. Light

Physical and geometrical optics, interference, diffraction, polarization, simple spectrum analysis. Prerequisites: Physics 211 and Mathematics 451 previously or concurrently. Lectures and Laboratory. (Half course.)

References: Robertson, *Introduction to Physical Optics*;
Jenkins and White, *Principles of Optics*;
Sears, *Optics*.

This course is no longer offered.

Physics 231. Heat and Thermodynamics

Thermometry, calorimetry, heat transfer, thermodynamic systems, the laws of thermodynamics, Carnot's Cycle, entropy, change of phase, elementary kinetic theory. Prerequisites: Physics 211 and Mathematics 451 previously or concurrently. Lectures and Laboratory. (Half course.)

References: Zemansky, *Heat and Thermodynamics*;
Weber, *Heat and Temperature Measurement*.

This course is no longer offered.

Physics 4222.
Physics 4232.
Physics 4354.
Physics 4362. } See Engineering.

Honours in Mathematics and Physics

Attention is called to the statement on honours on page 96.

Major in Mathematics and Physics

Attention is called to the statement on majors on page 100.

Faculty of Engineering

FACULTY OF ENGINEERING

Jack Bordan, *Dean.*

Carl Goldman, *Assistant Professor of Engineering.*

Muhammad Iqbal, *Assistant Professor of Engineering.*

Graham Martin, *Assistant Professor of Engineering and Acting Director of the Computer Centre.*

CHEMISTRY

903 - Chemistry 3231. Physical Chemistry

The gaseous and liquid states of matter; thermochemistry; thermodynamics; properties of solutions; chemical equilibria; phase equilibria; chemical kinetics; conductance and electromotive force; applications to engineering.

Lectures: 2 hours per week, 2 terms.

Problem period: 1 hour per week, 2 terms.

ENGINEERING

905 - Engineering 5211. Mechanical Drawing

Draughting techniques in pencil and ink; use of instruments; lettering; dimensioning; conventions; sketching; orthographic projection; sections; auxiliary views; common machine elements. Elementary design calculation for rivetted and welded joints, keys, thin cylinders and shells, spur gears, belt drives.

Lecture and

Draughting Room: 4 hours per week, 2 terms.

905 - Engineering 5213. Descriptive Geometry

Orthographic projection; solution of problems involving points, lines, planes, solids; auxiliary views; revolution; sections and developments; practical examples from various fields.

Lectures: 2 hours per week, 2 terms.

905 - Engineering 5241. Mechanics

Statics; analysis of simple structures by analytical and graphical techniques; friction, particle dynamics.

Lectures: 2 hours per week, 2 terms.

Conference: 1 hour per week, 2 terms.

Draughting Room: As required.

905 - Engineering 5271. Surveying

Types of surveys; description and use of level, compass, transit, chain and tape; levelling; traverses, stadia; the circular curve.

Lectures: 2 hours per week, 1 term.

905 - Engineering 5272. Surveying Summer School

Field work in surveying and mapping.

4 weeks in residence.

905 - Engineering 5273. Surveying Summer School

First half of Engineering 5272.

2 weeks in residence.

905 - Engineering 5274. Surveying Summer School

Second half of Engineering 5272.

2 weeks in residence.

905 - Engineering 5311. Engineering Drawing

Continuation of Engineering 5211 design problems for students in Mechanical option. Design of machine members; bending and torsion, springs, surface and roller bearings, brakes and clutches. Detailed and assembly drawings of projects including design briefs. Production processes.

Lectures and

Draughting Room: 2 hours per week, 2 terms.

905 - Engineering 5321. Materials of Engineering

Manufacture, properties and uses of common engineering materials and their testing methods.

Lectures: 2 hours per week, 1 term.

905 - Engineering 5322. Technical Report

Each Engineering student must submit a technical report on entering Engineering III. This essay should be from 2,000 to 5,000 words in length, on a topic drawn from the engineering experience of the student during his summer work, or in the case of an evening student, from his full-time employment.

If a suitable topic based on personal experience cannot be found, the student may apply to the Dean of the Faculty of Engineering for permission to write on a topic connected with engineering, scientific, or industrial work. The letter of permission must accompany the essay.

The essay must be completely documented and illustrated, must be type-written on one side only of 8½ x 11 inch white paper of good quality, and must be suitably bound. A series of lectures will be given in Engineering II in preparation for writing of the essay.

905 - Engineering 5323. Geology

Elements of mineralogy, petrology, structural geology, historical geology, physiography. Emphasis is laid on the relationship of geology to engineering practice.

Lectures: 2 hours per week, 2 terms.

Laboratory: 2 hours per week, 2 terms. Field trips to points of interest in and near Montreal.

905 - Engineering 5324. Engineering Problems

Digital computer applications to problems in engineering for students in the Mechanical option.

Conference and Laboratory: 2 hours per week, 1 term.

905 - Engineering 5325. Physical Metallurgy

Metallic deformation and annealing. Alloys, ferrous and non-ferrous. Heat treatment.

Lectures: 1 hour per week, 1 term.

Laboratory: 2 hours per week, 1 term.

905 - Engineering 5326. Digital Computer Programming

An introductory course in computer programming and computer use oriented to the IBM 1620.

Lectures: 2 hours per week, 1 term.

Laboratory: 2 hours per week, 1 term.

905 - Engineering 5341. Mechanics

The mechanics of systems of particles and rigid bodies; variable rectilinear and curvilinear motion; relative motion with respect to translating and rotating axes; vibration; gyroscopic motion; fluid mechanics. Vector calculus used freely.

Lectures: 2 hours per week, 2 terms.

905 - Engineering 5342. Mechanics of Machines

Instant centres, velocity and acceleration diagrams; design of simple mechanisms, cams, involute gear teeth; gear trains; belts.

Lectures and

Draughting Room: 2 hours per week, 2 terms.

905 - Engineering 5343. Strength of Materials

Stress, strain, elasticity of materials; shear and bending moment diagrams; beams and columns; torsion and bending in shafts and springs.

Lectures: 2 hours per week, 2 terms.

Laboratory: 3 hours per week, 1 term.

905 - Engineering 5351. Circuit Analysis

Response of circuit elements to steady and time-varying currents; phasor algebra; locus diagrams; network theorems; Fourier series.

Lectures: 2 hours per week, 2 terms.

Problems

and laboratory: 3 hours per week, 2 terms.

905 - Engineering 5352. Circuit Analysis

Introductory course in circuit theory for non electrical engineering students.

Lectures: 2 hours per week, 1 term.

Laboratory: 3 hours per week, 1 term.

905 - Engineering 5371. Surveying

Adjustment of level and transit; circular, vertical and spiral curves; polar planimeter; areas; land partition; chaining errors and corrections; earthwork calculations.

Lectures: 2 hours per week, 1 term.

Problem Period: See 5372.

905 - Engineering 5372. Surveying Problems

A course, complementary to 5371 for students in Civil option.

Problem Period: 2 hours per week, 1 term.

905 - Engineering 5381. Mechanical Engineering

Thermodynamics, steam properties, combustion, steam power plants, gas cycles, compressors, refrigeration, I-C engines, turbo-machinery, heat transfer. fluid dynamics.

Lectures: 2 hours per week, 2 terms.

Laboratory: 3 hours per week, 2 terms.

905 - Engineering 5363. Chemical Engineering Problems

Energy and material balances; properties of gases and gaseous mixtures; humidity; heats of reaction and combustion; gas analysis, hydrostatics; elementary fluid flow.

Conference: 1 hour per week, 2 terms.

Problem period: Hours to be arranged.

This course is no longer offered.

MATHEMATICS**902 - Mathematics 2231. Analytic Geometry**

Conic sections; polar coordinates; parametric representation; curve tracing; elementary solid geometry; simple statistical measures; curve fitting.

Lectures: 2 hours per week, 2 terms.

Problem Period: 1 hour per week, 2 terms.

902 - Mathematics 2251. Calculus

Limits; differentiation of the elementary functions with applications to maxima and minima, time-rates, errors and approximations; elementary integration with applications to areas, volumes, arc length, moments, etc.

Lectures: 2 hours per week, 2 terms.

Problem Period: 1 hour per week, 2 terms.

902 - Mathematics 2353. Calculus

Partial differentiation; multiple integrals; infinite series; vectors.

Lectures: 2 hours per week, 2 terms.

902 - Mathematics 2357. Differential Equations

Recognition and solution of equations of first order, homogeneous, linear, exact, etc.; second and higher order equations, solution by series; partial differential equations; applications.

Lectures: 2 hours per week, 2 terms.

902 - Mathematics 2224. Algebra and Spherical Trigonometry

Determinants; theory of equations; complex numbers, spherical triangles and applications.

Lectures: 2 hours per week, 1 term.

This course is no longer offered.

PHYSICS

904 - Physics 4222. Sound and Light

Simple harmonic motion using methods of calculus; waves; Huygen's principle, interference and diffraction of sound and light; acoustics; lenses and mirrors; aberrations; the eye; illumination; polarization; origin of spectra.

Lectures: 2 hours per week, 1 term.

Problem Period: 1 hour per week, 1 term.

Laboratory: 2 hours per week, 1 term.

904 - Physics 4232. Heat

Temperature; thermal properties of matter; gas laws; kinetic theory; first and second laws of thermodynamics; heat engines; heat transfer.

Lectures: 2 hours per week, 1 term.

Problem Period: 1 hour per week, 1 term.

Laboratory: 2 hours per week, 1 term.

904 - Physics 4354. Electricity and Magnetism

Analysis of direct-current circuits; steady-state magnetism; chemical and thermal effects of a current; electrostatic problems; charged particles in electric and magnetic fields.

Lectures: 2 hours per week, 1 term.

Laboratory: 3 hours per week, 1 term.

904 - Physics 4362. Modern Physics

An introductory course in atomic, solid-state, and nuclear physics, for Electrical engineers.

Lectures: 2 hours per week, 1 term.

Laboratory: Selected experiments.

Faculty of Arts

FACULTY OF ARTS

John W. O'Brien, *Dean.*

THE HUMANITIES DIVISION

William R. Fraser, *Senior Professor in the Humanities Division.*

HUMANITIES

Rachel Wasserman, *Professor of Humanities.*

600 - Humanities 210. General Course in the Humanities

It is the purpose of this course to enlarge and enrich the student's comprehension of his cultural heritage by the study of Man as a unique creative being. The sources for this study of man are drawn primarily from the fields of history, philosophy, religion, literature and the arts with a view toward examining those experiences and ideas of enduring power which have shaped the nature of the modern man from the age of Greece to the present century. (Full course.)

600 - Humanities 421. Twentieth Century Humanism

Prerequisite: Philosophy 211 or 221, or other approved courses. Modern authors and philosophers are studied and discussed in an attempt to discover the trend of humanistic thinking in the present century. Particular emphasis is placed on global thinking, the effect of modern conditions on contemporary thought. (Full course.)

ENGLISH

Neil Compton, *Professor of English, and Chairman of the Department.*

Douglass Burns Clarke, *Professor of English and Fine Arts*

Rachel Wasserman, *Professor of Humanities.*

Wynne Francis, *Associate Professor of English.*

Sidney Stevens Lamb, *Associate Professor of English.*

Lorna Elizabeth MacLean, *Associate Professor of English.*

Rytza Tobias, *Associate Professor of English.*

Roslyn Belkin, *Assistant Professor of English.*

Michael Brian, *Assistant Professor of English.*

Audrey Bruné, *Assistant Professor of English.*

Mervin Butovsky, *Assistant Professor of English.*

Richard J. Sommer, *Assistant Professor of English.*

Malcolm Foster, *Lecturer in English.*

Anne M. Stokes, *Lecturer in English.*

601 - English 200. English Language

A non-credit course for students whose first language is other than English, designed to raise the student's level of expression to a standard which will enable him to work efficiently at the University. This course is offered as a one-semester course, but the student will remain in English 200 until, in the opinion of the instructor, he is able to express himself clearly and coherently. Although passing English 200 will fulfil the English language requirement for a student whose first language is other than English, students who pass this course may later elect to take English 201 or English 211 for credit.

601 - English 201. English Language and Composition

This course is designed for students who have completed secondary school or the equivalent in a language other than English and for whom, therefore, English is a secondary tongue. (Full course.)

NOTE:—Students who have credit for English 211 may not take this course for credit.

601 - English 211. College Composition

This course encourages the development, through practice in the skills of writing, of an effective prose style, to enable the student to work effectively at the college level and beyond. (Full course.)

601 - English 214. Reports, and Précis Writing

Prerequisite: English 211. A general introduction to the techniques of preparing reports, précis, minutes and other special types of concise and accurate expository prose. Class members are encouraged to co-ordinate their assignments with their other studies or their daily work. (Half course.)

601 - English 215. Public Speaking

Prerequisite: English 211. The aim of this course is to develop in the student the ability to express himself more effectively in everyday life, as well as to give practice in speaking before groups of people. (Half course.)

601 - English 216. Public Speaking, Advanced

Prerequisites: English 211, 215. Students in this course will be trained in the preparation and delivery of major speeches and lectures, during which they will be subject to questioning of the type to be expected in normal speaking engagements. (Half course.)

601 - English 221. Introduction to English Literature

This first year course studies the development of English literature from Chaucer to the present through the examination of individual works and their social background. Students are expected to attend regular conferences in addition to the lectures. (Full course.)

601 - English 222. Literature and the Modern World

Intended primarily for students in science or commerce, this introductory course is devoted mainly, although not exclusively, to a study of the literature of this century. Students are expected to attend regular conferences in addition to the lectures. (Full course.)

601 - English 241. World Literature—Classical

Through the medium of the best English translations, this course attempts to give the student a clear knowledge and appreciation of the great masterworks of thought and expression that are an important part of his cultural heritage from the Ancient World. (Half course.)

601 - English 242. World Literature—Medieval

A course complementary to English 241, which explores, through the reading of modern English versions, the literary heritage of the middle ages from Boethius to Dante; writings of the early Christian Church; Irish, Old English, Romanesque, Arthurian, Teutonic, Romance, and Late Latin Literature. (Half course.)

601 - English 243. World Literature—Modern

A course complementary to English 241, which attempts to extend the literary experience of the student beyond the confines of his mother tongue, and of those secondary languages which he is ordinarily able to learn. Through the medium of the best English translations, a study will be made of the outstanding literature of other modern languages, including the French, German, Russian, Italian, Spanish, and Scandinavian. (Half course.)

601 - English 244. Canadian Literature

Prerequisite: English 221 or 222. This course provides for the study of Canadian prose and poetry written in or translated into English. Particular emphasis is placed upon contemporary writers. (For a similar and complementary course in French, see French 231.) (Full course.)

601 - English 253. Shakespeare

Prerequisite: English 221. A study of Shakespeare's achievements as dramatist and poet, and the relationship of his work to the social and literary traditions of his day. Shakespeare's work as a whole will be surveyed in some detail: close attention will be paid to some five or six plays and to the Sonnets. (Full course.)

601 - English 261. Introduction to Poetry

Prerequisite: English 221. A study of the principles of poetry and its forms with special emphasis on the reading and analysis of all types of poetry with a minimum of historical and biographical detail. (Half course.)

601 - English 411. Advanced Composition

Prerequisite: English 211 with grade of C or above. English 411 is offered to those students who wish to continue in a writing course in order to gain greater effectiveness in composition for general purposes. (Full course.)

NOTE:—Students who have credit for English 212 may not take this course for credit.

601 - English 418. Creative Writing (Poetry)

Prerequisite: English 211, and permission of the instructor. This course offers advice and a critical reading of their work to advanced students with a special interest and ability in written expression. (Half course.)

NOTE:—This course is open to undergraduates only.

601 - English 419. Creative Writing (Prose)

Prerequisite: English 211, and permission of the instructor. This course offers advice and a critical reading of their work to advanced students with a special interest and ability in written expression. (Half course.)

NOTE:—This course is open to undergraduates only.

601 - English 431. Literature of the English Renaissance

Prerequisites: English 221, 253. A study of English literature from Wyatt to Marvell. (Full course.)

NOTE:—Only two full credits will be given from among English 431, 432, 433, and 468.

601 - English 434. English Literature of the Restoration and 18th Century

Prerequisites: English 221, and one additional credit in English Literature. A study of literature in English from 1660 to 1780. (Full course.)

601 - English 435. English Literature of the Romantic Period

Prerequisite: English 221. A study of prose and poetry from Blake to Keats. (Full course.)

NOTE:—Students who have credit for English 102 may not take this course for credit.

601 - English 436. Victorian Literature

Prerequisite: English 221. A study of the works of major writers in England from 1830 to 1900. (Full course.)

NOTE:—Students who have credit for English 102 may not take this course for credit.

601 - English 437. Modern British and American Literature

Prerequisite: English 221. A study of literature in English since 1900. (Full course.)

601 - English 444. Canadian Literature (Advanced)

Prerequisites: English 221 or 222, 244. A study at a more advanced level than is possible in English 244 of a limited number of major Canadian writers. (Half course.)

601 - English 445. American Literature

Prerequisite: English 221. A study of American prose and poetry from colonial times to the twentieth century. (Full course.)

601 - English 446. Modern European Literature

Prerequisites: English 221, and one additional credit in literature. A study of the work (in translation) of major European writers from 1880 to the present. (Full course.)

601 - English 453. Shakespeare (Advanced)

Prerequisites: English 221, 253. An advanced study of a limited number of plays. (Half course.)

601 - English 454. Chaucer

Prerequisites: English 221, and one additional credit in English Literature. A preliminary study of Chaucer's life and time: a systematic reading of Chaucer's works and a study of the language. (Half course.)

601 - English 455. Milton

Prerequisites: English 221, 253. A study of the poetry and prose of John Milton. (Half course.)

NOTE:—Students who have credit for English 106 may not take this course for credit.

601 - English 461. Modern Poetry

Prerequisites: English 221, 261. A study of the works of major poets in the English language in the twentieth century. (Half course.)

NOTE:—Beginning in 1965-66, the prerequisites for this course will be English 221, 437.

601 - English 462. The Modern Drama

Prerequisite: English 221. A study of the evolution of modern drama. Emphasis will be placed upon the plays of Ibsen, Shaw, and subsequent dramatists. (Half course.)

NOTE:—Students who have credit for English 262 may not take this course for credit.

Beginning in 1965-66, the prerequisites for this course will be English 221, 437

601 - English 463. The English Novel

Prerequisite: English 221. A study of the origin and development of the English Novel to the end of the Nineteenth Century with special emphasis on readings from Defoe to Henry James. (Full course.)

601 - English 464. Modern Fiction

Prerequisite: English 221. A study of the types, techniques, and themes of modern prose fiction. (Half course.)

NOTE:—Beginning in 1965-66, the prerequisites for this course will be English 221, 437.

601 - English 467. Literary Criticism

Prerequisites: At least three credits in literature. This course offers both a history of literary criticism from antiquity to the present and studies in the practice of the best contemporary critics. (Full course.)

NOTE:—Only one full credit will be given from among English 467, 465 and 466

601 - English 468. English Renaissance Drama

Prerequisites: English 221, 253. A study of the English drama in the 16th and 17th centuries. (Full course.)

NOTE:—Only two full credits will be given from among English 431, 432, 433, and 468.

601 - English 471. Advanced Study of a Selected Period or Author

Senior students who wish to make an advanced study of a selected period or author will be admitted to this course. The work of each student will be supervised by the member of the English staff whose major field of interest is closest to the topic which the student intends to investigate. (Half course.)

NOTE:—No student may register for this course without prior permission from the Chairman of the Department.

601 - English 472. Advanced Seminar in a Special Subject

This course, intended for senior students with a good background of English courses, is designed to provide an opportunity for cooperative study and discussion of literature at a more advanced level than the normal lecture course will allow. It is taught, from year to year, by different members of the English faculty, and the subject itself changes in order to take advantage of the seminar leader's special talents and current interests. The special subject for 1964-65 will be:—Tragedy. (Full course.)

NOTE:—With the permission of the department, a student may take this course twice for credit, provided that a different subject is dealt with the second time. He will register the second time under the course number English 473.

601 - English 473. Advanced Seminar in a Special Subject

Prerequisite: English 472 and permission of the department. A student repeating English 472 a second time for credit registers under the course number English 473. The special subject for 1964-65 will be:—Utopian Literature. (Full course.)

601 - English 481. Anglo-Saxon

Prerequisite: At least three credits in English Literature. A study of language and literature in the Anglo-Saxon era. (Full course.)

English 254. The English Bible

A brief study of the Bible as literature and its development through the centuries. Particular attention is given to certain parts of the text. (Half course.)

This course is no longer offered. See Religion 251 and 252.

English 432. English Literature in the 16th Century

Prerequisites: English 221, and 253. In addition to the non-dramatic poetry and prose of the period, this course includes a study of the Elizabethan and Jacobean drama apart from Shakespeare. (Full course.)

This course is no longer offered.

English 433. English Literature of the 17th Century

Prerequisites: English 221, and 253. This course may not be taken by students who have credit for English 106. A study of literature from Donne to Dryden (excluding Milton). (Full course.)

This course is no longer offered.

English 465. Literary Criticism

Prerequisite: At least two full courses in English Literature. This course is a study of the factors involved in making literary judgments. It is not a history of criticism. (Half course.)

This course is no longer offered.

English 466. History of Literary Criticism

Prerequisite: At least two full courses in English Literature. A survey of critical thought from Aristotle to the present day. (Half course.)

This course is no longer offered.

Honours in English

Attention is called to the statement on honours on page 96.

Major in English

Attention is called to the statement on majors on page 100.

THE FINE ARTS

Alfred Pinsky, *Associate Professor of Fine Arts, and Chairman of the Department.*

Douglass Burns Clarke, *Professor of English and Fine Arts.*

Leah Sherman, *Assistant Professor of Fine Arts.*

Stanley E. Horner, *Lecturer in Fine Arts.*

602 - Fine Arts 211. Studio Course in Painting (Introductory)

Prerequisite: Fine Arts 231. A basic course divided between drawing, painting, and design, investigating the language of picture making. Shapes, lines, colours, textures, rhythms, patterns, and forms are explained in their relation to the world around us, to ideas, and to each other. (Full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

602 - Fine Arts 212. Stage Design

Prerequisite: Fine Arts 211 or equivalent. An introductory course in the design of stage scenery and costume. (Half course.)

602 - Fine Arts 221. Studio Course in Modelling and Sculpture (Introductory)

Studio work is provided for undergraduate students who wish to acquire skills in modelling and sculpture. Continuation is possible through a three year period (See Fine Arts 421 and Fine Arts 422). Details of the additional fee charged for this course are available from the Bursar. (Half course or full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

602 - Fine Arts 231. Basic Principles of Art

An introductory course in art in which lectures and discussion are combined with elementary studio work. Principles common to all art are discussed, with the emphasis placed upon the recurring problems of the painter. An analysis is made of the various means by which the artist has interpreted those problems throughout the history of painting. The studio work consists of basic experiments with the elements used in painting to help the student towards an understanding and use of art as a visual language. No training or background in art is required and the course is planned to provide an opportunity for non-artists to enjoy creative activity and expression. Lectures and studio period. (Full course.)

602 - Fine Arts 232. Introduction to Architecture and Sculpture

To enable the student to understand and appreciate great works in architecture and sculpture, and to develop a discriminative understanding of three-dimensional form in design and in his architectural environment, the main types, styles, and techniques of these arts are explained and illustrated. To understand their significance, the student is encouraged to become familiar with great examples of these arts through pictorial reproductions, slides, models, museum visits, and field trips. (Full course.)

602 - Fine Arts 233. The Understanding and Appreciation of Music

To enable the student to understand and appreciate the great music of the world, and to develop taste and discrimination in music without the necessity of learning to play an instrument. The work of the course consists to a great extent in the actual hearing and analysis of the various types of music and composers, and in musically illustrated lectures and discussion. (Half course.)

NOTE:—Students who have credit for Fine Arts 234 may not take this course for credit.

602 - Fine Arts 234. Musical Theory and Form

A more advanced course for the non-performer, affording a more detailed study of musical form, harmony and rhythm, melody, with some consideration of the elementary aesthetics of music. Students with little or no listening experience should take Fine Arts 233 previously. (Half course.)

602 - Fine Arts 240. History of Art from Ancient Times to the French Revolution

An illustrated history of art from its beginning through its development in the western world until the French Revolution. (Full course.)

NOTE:—Only one full credit will be given from among Fine Arts 240, 241, and 242.

602 - Fine Arts 243. History of Modern Art

A history of Western art from the French Revolution to the contemporary scene. This course aims at an understanding and an evaluation of the various movements in modern art and of their relations to modern life. Illustrated. (Full course.)

602 - Fine Arts 244. Canadian Art

A survey of Canadian art beginning with native Indian objects and concluding with a study of styles and influences in modern Canadian painting, sculpture, and architecture. Illustrated. (Half course.)

602 - Fine Arts 245. The History of Music

A study of the development of music in relation to cultural history from antiquity to the present day, stressing the early formative period up to the peak of polyphonic writing. Topics for discussion will include: Greek, Chinese, and Hebrew music; sacred and secular monody; polyphony; *Ars Antiqua*; *Ars Nova*; Netherlands Schools; motet and madrigal; the "classical" outlook; the "romantic" outlook; impressionism; neoclassicism; atonalism; jazz and its influence. The course will be illustrated by recordings. No special background of musical training is required. (Half course.)

602 - Fine Arts 246. Beethoven

Prerequisite: Fine Arts 234 or equivalent. A study of the life and works of Ludwig von Beethoven. Beethoven's compositions as a whole will be surveyed: detailed studies such as the stylistic changes as illustrated in the quartets, advances in formal design, the problem of emotional content, and several other specific topics related to individual compositions will be discussed in full. This course will be illustrated with copious musical examples. (Half course.)

602 - Fine Arts 247. The History of the Theatre

Study of the development of theatrical production and the drama brings before the student the whole shifting scene of manners and customs, ideals and moral standards of the ages. This course traces the development of the theatre from the time of the Greek choric dance to the modern talking picture and legitimate stage, showing at each step how the culture of that age has been condensed and reflected in the vital and permanent art form of the theatre. (Full course.)

602 - Fine Arts 248. The History of Interior Design

A survey of the history of interior design in western civilization, outlining briefly how particular styles developed out of the social customs, mores, and general spirit of the times. Special emphasis will be laid on the Renaissance, XVIIIth Century, and contemporary styles. (Half course.)

602 - Fine Arts 249. Canadian Sculpture and Architecture

A study of the more important developments of Canadian architecture and sculpture from indigenous forms to contemporary work. (Half course.)

602 - Fine Arts 251. Art Techniques for Classroom Use

Techniques and materials of art for use in average classroom situations. A combination studio and lecture course of particular interest to teachers. Students are introduced to various creative art media including painting, collage, construction, modelling, and are encouraged to see their possibilities in relation to children's art at different levels. Methods of display and exhibitions of children's art work are dealt with, and means of correlating art with other subjects on the curriculum are considered. The importance and nature of art in child development is stressed with aid of films, slides, and selected readings. (Full course.)

602 - Fine Arts 252. The Technique of Play Production

A study of the fundamental theories of the aesthetics of the theatre and their relationship to the arts contributing to production. Students will participate in a practical programme of productions which will entail work in acting, staging, voice production, pantomime, make-up, lighting, and scenic design. Lectures and practice. (Full course.)

**602 - Fine Arts 411. Studio Course in Drawing and Painting
(Intermediate)**

Prerequisite: Fine Arts 211. A more advanced treatment of the various media and pictorial composition, with drawing and painting from life, and related problems in sculpture. An inventive and personal use of subject matter is again emphasized and the student is led to realize the possible variety of expression of his visual and emotional world. The study and interpretation of all schools of art, including naturalism and abstract art, helps the student through exploration to discover his own means of expression and development. (Full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

**602 - Fine Arts 412. Studio Course in Drawing and Painting
(Advanced)**

Prerequisite: Fine Arts 411. An advanced course in which the student is encouraged to choose his own projects, and is given the opportunity to do creative work under guidance and criticism. (Full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

602 - Fine Arts 413. Advanced Design Problems

Prerequisites: Fine Arts 211, 231. The application and exploration of design problems related to two and three dimensional media. This course aims at the awareness and use of design principles in everyday life. The perception of the visual aspects of our environment is emphasized, and integrated with formal and functional elements of design. The course includes lectures and laboratory experiments planned to stimulate perception and creativity in the following areas:—interior arrangement and design; selection of useful objects; response to the effects of mass media; concepts of contemporary architecture. Lectures and studio. (Full course.)

**602 - Fine Arts 421. Studio Course in Modelling and Sculpture
(Intermediate)**

This is the second year of a studio course in modelling and sculpture. (See Fine Arts 221). (Half course or full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

**602 - Fine Arts 422. Studio Course in Modelling and Sculpture
(Advanced)**

This is the third year of a studio course in modelling and sculpture. (See Fine Arts 221). (Half course or full course.)

NOTE:—This course is open to undergraduates only. Partial students should consult the Announcement of the Sir George Williams School of Art for similar courses.

602 - Fine Arts 431. Formal Analysis of Great Works of Art

Prerequisite: Fine Arts 231. An advanced course in art principles. Through the formal analysis of selected masterpieces of painting and sculpture the student is led to a fuller comprehension of the nature of formal order in the arts. (Full course.)

602 - Fine Arts 461. Introduction to Aesthetics

This course provides an introduction to the philosophy and psychology of aesthetics. Topics will include the nature of beauty and art, aesthetic experience, symbolic thinking and expression, art as symbolic activity, art as communication, and the principles of formal organization underlying all the arts: music, poetry, drama, sculpture, and painting. (Full course.)

Fine Arts 241. The History of Ancient and Medieval Art

A survey of the development of architecture, sculpture, and painting in ancient Egypt, Greece, and Rome, and in Early Christian and Medieval Europe, illustrated by an extensive collection of coloured and black-and-white slides, models, and other illustrative material. (Half course.)

This course is no longer offered.

Fine Arts 242. The History of Renaissance Art

A survey of the history of the development of Western Art from the fifteenth to the nineteenth centuries, illustrated by an extensive collection of coloured and black-and-white slides. (Half course.)

This course is no longer offered.

Fine Arts 453. Perception and Design

This course aims at the awareness and use of design principles in everyday life. The perception of the visual aspects of our environment is emphasized, and integrated with formal and functional elements of design. The course includes lectures and laboratory experiments planned to stimulate perception and creativity in the following areas:—interior arrangement and design; selection of useful objects; response to the effects of mass media; concepts of contemporary architecture. Lectures and studio. (Half course.)

This course is no longer offered.

Major in Fine Arts (Drawing and Painting)**Major in Fine Arts (Sculpture)**

Attention is called to the statement on majors on page 100.

FRENCH

James Henry Whitelaw, *Professor of Modern Languages, and Chairman of the Department.*

Serge Losic, *Assistant Professor of French.*

Gilbert C. Taggart, *Assistant Professor of French.*

Albert Jordan, *Lecturer in French.*

Pierre Parc, *Lecturer in French.*

603 - French 201. Beginners' French

This course is designed for students who have not included French as one of their qualifications for admission. Instruction is given in grammar, translation, prose composition, and oral French. Satisfactory progress in this course will admit students to French 211 or 212. Lectures and laboratory. (Full course.)

NOTE:—Students who have received credit toward their admission for High School French may not take this course for credit.

Students whose first language is French, or whose schooling has been conducted in French, will not be admitted to this course.

603 - French 211. Introduction to College French

Prerequisite: four years of High School French, or equivalent. The aims of this course are (a) to increase the student's powers of comprehension of the spoken language, (b) to enable the student to read French with greater facility, and (c) to correct common grammatical errors. Texts are selected from French and French-Canadian literature, as well as from periodicals and the daily press. This course is not designed to give practice in oral French. This course is conducted in French. (Full course.)

NOTE:—Students whose first language is French, or whose schooling has been conducted in French, will not be admitted to this course.

Students who have credit for French 212 may not take this course for credit.

603 - French 212. Introduction to College French

Prerequisite: four years of High School French, or equivalent. This course is generally similar to French 211, except that a considerable proportion of the time is devoted to oral French, with less time being given to translation and composition. For this purpose, enrolment is restricted to twenty students. This course is conducted in French. (Full course.)

NOTE:—Students whose first language is French, or whose schooling has been conducted in French, will not be admitted to this course.

Students who have credit for French 211 may not take this course for credit.

603 - French 214. Intermediate College French

Prerequisite: French 211 or 212, or equivalent. Oral fluency will be promoted through class discussion and exposés based on current and literary topics. Attention will also be paid to accurate and idiomatic written expression. This course is intended to give suitable command of the language for students intending to study French literature, and for those contemplating or engaged in teaching the language. Enrolment is restricted to twenty students. This course is conducted in French. (Full course.)

NOTE:—Students whose schooling has been conducted in French will not be admitted to this course.

Students who have credit for French 213 may not take this course for credit.

603 - French 221. Introduction to French Literature

Prerequisite: French 211 or 212, or equivalent. This course, designed to act as a preparation for all courses in French literature, covers the principal literary trends from the Middle Ages to the present day. Students who have taken this course will then be able to relate subsequent and more detailed courses to the general framework of French literature and society, and will have acquired a working knowledge of such essentials as versification and other literary forms, as well as a familiarity with the "explication de texte". This course is conducted in French. (Full course.)

603 - French 231. French Canadian Literature and Culture

Prerequisite: ability to read French. The course is given in English. After a summary of the achievements of past generations, the main emphasis is on contemporary literature, the theatre of our time, and French-Canadian expression in the arts. (Half course.)

422 - French 411. Advanced Composition and Stylistics

Prerequisite: French 214. An advanced language course, designed to give the student practice in the finer points of the structure of the French language, together with an insight into its stylistic resources. Enrolment is restricted to twenty students. This course is conducted entirely in French. (Full course.)

424 - French 421. French Literature of the 16th Century

Prerequisite: French 221. Marot; Rabelais, Ronsard and la Pléiade; Montaigne. (Half course.)

603 - French 422. French Literature of the 17th Century

Prerequisite: French 221. This course covers the great classical period of French literature: the reform of the language, and the formation of the Classical doctrine; the tragic drama of Corneille and Racine; the comedy of Molière; the philosophy of Descartes and Pascal; the moral satire of La Fontaine and La Bruyère; the oratory of Bossuet; the beginnings of the Novel. (Full course.)

603 - French 423. French Literature of the 18th Century

Prerequisite: French 221. The "century of the philosophers"—The great interest in scientific knowledge, leading to the composition of the *Encyclopédie*; Montesquieu, Voltaire, Rousseau; the comedy of Marivaux and Beaumarchais; the poetry of Chenier; the beginnings of the Romantic movement; the literature of the Revolution. (Half course.)

603 - French 425. French Literature of the 20th Century

Prerequisite: French 221. A study of the work of major French writers from the beginning of the 20th Century to the present day. (Full course.)

603 - French 426. Literature of the Romantic and Realist Periods

Prerequisite: French 221. The fore-runners of Romanticism — Chateaubriand and Madame de Staël. Romanticism — Lamartine, Vigny, Hugo, Musset. The novel — Stendhal, Balzac, Flaubert, Zola. (Full course.)

NOTE:—Students who have credit for French 424 may not take this course for credit.

603 - French 427. Nineteenth Century Poetry from Baudelaire to Mallarmé

Prerequisites: French 221; 426 previously or concurrently. The beginnings of modern French poetry — Nerval and Baudelaire. The Parnassiens — Gautier, Leconte de Lisle, Hérédia. The Symbolists — Rimbaud, Verlaine, Mallarmé. (Half course.)

NOTE:—Students who have credit for French 424 may not take this course for credit.

603 - French 451. Advanced Study of a Special Subject

Prerequisites: French 221, two additional credits in French literature. This course, open only to fourth year students majoring in French, provides the opportunity of studying a subject in depth. Students work individually under supervisor. (Full course.)

Subject for 1964-65: Jean Racine.

French 213. French Idioms, and Vocabulary.

Prerequisite: French 211 or 212, or the equivalent. The aim of this course is fluency and accuracy in the spoken language. Topics for discussion are based on current events and everyday situations. Enrollment is restricted to twenty students. (Full course.)

This course is no longer offered.

French 424. French Literature of the 19th Century

The fore-runners of Romanticism — Chateaubriand and Madame de Staël; Romanticism — Lamartine, Vigny, Hugo, Musset; the novel — Stendhal, Balzac, Mérimée; Realism and Naturalism — Flaubert, Maupassant, Zola; the poetry of Baudelaire, the Parnassiens, the Symbolists. (Full course.)

This course is no longer offered.

Major in French

Attention is called to the statement on majors on page 100.

GERMAN

Annamaria Ketter, *Assistant Professor of German.*

604 - German 211. Introductory Course in German

A beginner's course in the German language which is designed, in one year, to make the student conversant with the grammar, pronunciation and ordinary vocabulary of the language. Emphasis is placed upon learning to speak the language, as well as to read and write it. Lectures and laboratory. (Full course.)

NOTE:—Students whose first language is German, or whose schooling has been conducted in German, will not be admitted to this course.

Students who have credit for German 215 may not take this course for credit.

604 - German 212. German Language - Intermediate

Prerequisite: German 211 or equivalent. Advanced instruction in the language. Emphasis upon idiom and usage in conversation and composition. Representative readings from the works of German writers. (Full course.)

NOTE:—Students whose first language is German, or whose schooling has been conducted in German, will not be admitted to this course.

604 - German 215. German for Reading Knowledge

This course will give the student sufficient background in the structure of the language to be able to read German with reasonable competence. Practice material will be both technical and non-technical. No previous knowledge of the language is required. (Full course.)

NOTE:—Students whose first language is German, or whose schooling has been conducted in German, will not be admitted to this course.

Students who have credit for German 211 may not take this course for credit. This is a terminal course, and may not be used as a prerequisite for advanced courses in German.

604 - German 421. Advanced German and Introduction to German Literature

Prerequisite: German 212 or equivalent. This course, given entirely in German, will offer the student opportunities for advanced oral and written expression, and the study of a period of German literature. (Full course.)

GREEK

Paul Frederick Widdows, *Assistant Professor of Classics, and Chairman of the Department.*

605 - Greek 211. Introductory Course in Greek

The purpose of this course is to enable a student, in one year, to gain an adequate knowledge of Greek grammar and syntax and to read simple passages of Greek quickly and accurately. (Full course.)

605 - Greek 212. Greek Language and Literature

The purpose of this course is to complete the study of Greek grammar and syntax begun in Greek 211, and to enable students to begin reading Greek authors. A book of Xenophon or Herodotus and the Gospel of St. John will be read. (Full course.)

605 - Greek 421. Greek Literature

This is essentially a reading course involving the study of certain of the great works of Greek literature. The books to be read are the Gospel of St. Mark, a book of Homer, and a Greek play. It is assumed that students taking this course have an adequate knowledge of Greek grammar and a fair vocabulary. (Full course.)

605 - Greek 422. Greek Literature

A further study of Greek literature (to follow Greek 421) including a play by Sophocles, a book by Thucydides and a book by Plato. (Full course.)

Major in Classics

Attention is called to the statement on majors on page 100.

HEBREW

The Department of Modern Languages reserves the right to place any student in the course for which he is best suited.

606 - Hebrew 211. Introductory Course in Hebrew

A beginners' course in Hebrew, spoken and written, with reading of classical and modern texts. Lectures and laboratory. (Full course.)

606 - Hebrew 212. Intermediate Course in Hebrew

Prerequisite: Hebrew 211 or equivalent. Readings in the Bible and an introduction to Modern Hebrew Literature. This course will also complete the study of Hebrew grammar and syntax begun in Hebrew 211, with special emphasis on modern Hebrew usage. (Full course.)

606 - Hebrew 421. Hebrew Literature

Prerequisite: Hebrew 212 or equivalent. A study of classical and modern works of Hebrew literature, together with advanced work in the language. (Full course.)

JOURNALISM**607 - Journalism 211. News Writing and Reporting**

Prerequisite: English 211 or equivalent. An introduction to the technique of newspaper writing and reporting, concentrating mainly on the writing of news articles but touching such related topics as the following: the identification and obtaining of news, its preparation and distribution, the structure of the modern newspaper, the role of the newspaper in a democratic society, the ethics of journalism, various types of newspaper writing. (Half course.)

LATIN

Paul Frederick Widdows, *Assistant Professor of Classics, and Chairman of the Department.*

608 - Latin 201. Beginners' Latin

This course is designed for students who have had no previous Latin and is particularly recommended for those students who wish to be prepared for Latin 211. The course offers instruction in Latin Grammar, Translation and Prose Composition. (Full course.)

NOTE:—Students who have received credit toward their admission for High School Latin may not take this course for credit.

608 - Latin 211. Latin Composition and Translation

Advanced instruction in Latin prose composition and syntax with practice in sight translation. The course also includes translation and literary interpretation of prescribed selections from the Latin classics in poetry and prose. (Full course.)

608 - Latin 421. Latin Literature

The purpose of this course is to provide students, interested in the subject, with a wider and deeper knowledge of the Roman people, their history, life and literature, by the reading of selected works of the best known Latin writers of the Late Roman Republic and the Early Roman Empire. (Full course.)

608 - Latin 422. Latin Literature (Advanced)

A continuation of Latin 421, concentrating on a particular period or the works of a particular author, e.g. Juvenal and Tacitus, or Lucretius. (Full course.)

608 - Latin 423. Latin Literature

A parallel course to Latin 422, covering different authors, e.g. Latin Comedy, Latin Elegists or Horace. As Latin 422 and Latin 423 will not usually be given in the same year, Latin 423 may be taken before Latin 422. (Full course.)

Major in Classics

Attention is called to the statement on majors on page 100.

MATHEMATICS

Mathematics 201, 213, 223, 233, 241, 431, 441, 451, 452, 457, 458, 459, 461, 462, 463, 471

See Faculty of Science for description of courses.

PHILOSOPHY

William Ross Fraser, *Professor of Philosophy, and Chairman of the Department.*
Owen Dukelow, *Associate Professor of Philosophy.*
Roger B. Angel, *Assistant Professor of Philosophy.*

609 - Philosophy 211. A General Study of Philosophical Problems

The purpose of this course is to distinguish philosophy from art, science, and religion; to study the critical work of philosophy with regard to some basic concepts and methods relevant to such fields; and to consider the constructive work of philosophy as shown in the development of major world-views. (Full course.)

609 - Philosophy 221. Great Philosophers, Ancient, Medieval, and Modern

This course aims to make the student conscious of his own intellectual heritage by means of a first-hand acquaintance with the thought of those philosophers, from Plato to the present day, who have been most influential in the moulding of the Western mind. It will also illuminate the character of philosophic problems by showing how they persist through a variety of forms, and are restated from age to age. Readings, lectures and discussions. (Full course.)

609 - Philosophy 231. Philosophy of Religion

This course considers the nature, method, and value of religion; the relation between religion and science, and between religion and philosophy; the concepts of God, prayer, evil, freedom, and immortality; and outstanding types of religious philosophy. (Half course.)

609 - Philosophy 241. Ethics

This course begins with a brief introduction to the major theoretical problems of ethics. An intensive study of the ethical theories of Plato, Mill and Kant is then pursued. (Half course.)

609 - Philosophy 242. Social Philosophy

The purpose of this course is to examine the problem of securing agreement, between the individual and others, on various questions of "public" morality. Special attention is given to conflicting attitudes concerning women in society, medical ethics, censorship in all fields, political, economic, and democratic ideals. (Half course.)

609 - Philosophy 251. Logic

Beginning with stress on different functions of language and on errors in symbolism, this course considers the problem of definition, mediate and immediate inferences, fallacies in deduction, and extension of traditional logic. (Half course.)

NOTE:—Only one-half credit will be given from among Philosophy 251, 451, and 454.

609 - Philosophy 261. Philosophic Ideas in Literature

This course is a critical survey of concepts that have been widely influential through poetry and prose. Theories of beauty, of knowledge, of human conduct and religion, and of cultural change receive special attention. Class discussion on masterpieces in world literature is particularly encouraged. (Full course.)

609 - Philosophy 411. Contemporary Philosophy

Prerequisite: Philosophy 211 or 221. A critical study of contemporary tendencies in Logic, Epistemology, Theory of Value, and Metaphysics. There will be readings and class discussions in respect of such philosophers as Santayana, Russell, Whitehead, and Dewey with special reference to their outlook on scientific methodology, education, ethical and aesthetic values, political and economic problems, and the philosophy of religion. (Full course.)

609 - Philosophy 412 Systems of Philosophy

Prerequisite: Two credits in Philosophy. This course seeks finer appreciation of attempts to consider man and nature from a persisting point of view. Among the systems of philosophy considered are supernaturalism (including Scholasticism), naturalism (including dialectical materialism), idealism, realism, and pragmatism. Special attention is given to students desiring discussion on implications of various world-views. (Full course.)

609 - Philosophy 413. Contemporary Epistemology

Prerequisite: Philosophy 211. A systematic introduction to contemporary problems of epistemology with special reference to idealism, American and English realism, empirical pragmatism, conceptual pragmatism, phenomenism, physicalism, and linguistic analysis. (Half course.)

609 - Philosophy 421. British Empiricism

Prerequisite: Philosophy 211 or 221. This course studies intensively the works of Locke, Berkeley, and Hume. (Full course.)

609 - Philosophy 452. Scientific Methods

In this course, after study of the nature of a scientific system, and of inductive reasoning, there follows an analysis of the principles of causal determination. The next stage deals with the formal requirements of a scientific hypothesis and of hypothetical methods. The logic of the various experimental methods used in testing hypotheses is then carefully examined. After a brief survey of statistical methods, the course ends with a comparison between the experimental and the historical sciences. (Half course.)

NOTE:—Students who have credit for Philosophy 106 may not take this course for credit.

609 - Philosophy 453. Philosophy of Science

Prerequisites: Philosophy 211; 251 or 451 or 452 unless special permission allows for alternatives. This study deals with the analysis of major concepts and pre-suppositions of the sciences and with attempts to formulate a philosophy compatible with the broader implications of scientific theories. Among different interpretations of science, are considered the positivistic, the idealistic and the materialistic. In this course lectures are kept at a minimum, and students present papers to be discussed and criticized. (Full course.)

609 - Philosophy 454. Modern Logic

Prerequisites: Philosophy 211 or four credits in Mathematics. Designed for the student who is interested in the technical aspects of logic, this course will introduce him to the techniques of symbolic logic with special reference to valid argument forms, definitions, truth-tables and quantification. (Half course.)

NOTE:—Only one-half credit will be given from among Philosophy 251, 451, and 454.

609 - Philosophy 471. The Study of a Given Thinker

Prerequisite: Philosophy 211 or 221. Each year this course concerns one philosopher (ancient, medieval, or modern) of outstanding importance. Special attention is given to the cultural background, the personal development, and the leading theories of the thinker, as well as to critical evaluations of his work. (Full course.)

Subject for 1964-65: John Dewey.

NOTE:—With the permission of the department, a student may take this course twice for credit, provided that a different philosopher is dealt with the second time. He will register the second time under the course number Philosophy 472.

609 - Philosophy 472. The Study of a Given Thinker

Prerequisite: Philosophy 471 and permission of the department. A student repeating Philosophy 471 a second time for credit registers under the course number Philosophy 472. (Full course.)

609 - Philosophy 451. Logic

Beginning with stress on different functions of language and on errors in symbolism, this course considers the problem of definition, mediate and immediate inferences, fallacies in deduction, and extension of traditional logic. (Half course.)

NOTE:—Students who have credit for Philosophy 454 may not take this course for credit.

This course is no longer offered.

Major in Philosophy

Attention is called to the statement on majors on page 100.

RELIGION

Boyd G. Sinyard, *Associate Professor of Religion, and Chairman of the Department.*
John L. Rossner, *Lecturer in Religion.*

610 - Religion 213. The Religions of the World

Historical and critical introduction to the study of religion; the religions of the ancient Near East; Greek and Roman religion; Judaism, Zoroastrianism, Manichaeism, Mithraism and Islam; the religions of India, China and Japan. Consideration is given to the philosophical, theological, ethical and cultural implications. (Full course.)

NOTE:—Only one full credit will be given from among Religion 211, 212, and 213.

610 - Religion 221. Christianity

An academic approach to the understanding of the major tenets of Christianity. Attention is given to contemporary Christian thought and its relation to other fields of enquiry. Complemented by Religion 231. (Half course.)

610 - Religion 222. Religious Education

Curriculum and practice in religious education. This course should be of special interest to teachers, YMCA secretaries, etc. (Half course.)

610 - Religion 231. Christian Ethics

The theological and philosophical presuppositions of Christian Ethics; the teachings of Jesus; the Christian ethical norm; Christian ethics and moral philosophy. It is recommended that Religion 221 be taken previously. (Half course.)

610 - Religion 243. History of Christian Thought

A study of Christian thought and culture in the Graeco-Roman world; the Middle Ages and the Early Modern Period. The course is designed to give the student a perspective of the history of Christian thought, insight into its origins and the mode of its development with general history of Western European culture. (Full course.)

NOTE:—Only one full credit will be given from among Religion 241, 242, and 243.

610 - Religion 251. Introduction to the Old Testament

An introduction to Old Testament studies; the history, culture and religion of Israel; critical survey of Old Testament literature. (Half course.)

610 - Religion 252. Introduction to the New Testament

An introduction to New Testament studies; a critical survey of New Testament literature, considering historical setting, history of text, cultural and religious significance. (Half course.)

610 - Religion 411. Hinduism

Prerequisite: Religion 211 or 212 or 213, or Philosophy 231. A comprehensive study of the religion, philosophy, ethics, history and culture of Hinduism. (Half course.)

610 - Religion 412. Buddhism

Prerequisite: Religion 211 or 212 or 213, or Philosophy 231. A comprehensive study of the philosophy, ethics and religion of Buddhism, including Zen Buddhism. (Half course.)

610 - Religion 413. Islam

Prerequisite: Religion 211 or 212 or 213, or Philosophy 231. Pre-Islamic Arabia; the Prophet; the QUR'AN. The period of the four Caliphs and Umayyad period. The Abbasids; Mongols and the Fatimid caliphate. The philosophy of Ibn Rushd, Ibn Sina and Ghazzali. Medieval Islam; the impact of the West; Islamic modernism. The social, political and ethical problems of present-day Islam. (Full course.)

610 - Religion 414. Judaism

Prerequisite: Religion 211 or 212 or 213 or 251, or Philosophy 231. A comprehensive study of the history, law, ethics, religion, philosophy and culture of the Jewish people. (Full course.)

610 - Religion 443. Contemporary Philosophy of Religion

Prerequisite: two full courses in Religion and/or Philosophy or approval of the instructor. An advanced course in philosophy of religion involving a critical and systematic study of selected trends and authors in religious philosophy. (Full course.)

610 - Religion 444. Existentialism and Religion

Prerequisite: two full courses in Philosophy and/or Religion. A study of selected works of authors usually associated with the rise of this mood in modern philosophy (Kierkegaard, Nietzsche, Sartre, Jaspers, Camus, Kafka, Buber, Marcel, Tillich, Heidegger, et. al.). Attention is to be given to the existentialist analysis of the human predicament and its effect on current religious philosophy. (Full course.)

See also: - Philosophy 231. - Philosophy of Religion.

610 - Religion 211. The Religions of the Near East

Introduction to the study of religion; religion in primitive cultures; Babylonian-Sumerian, Egyptian, Greek and Roman religion. Historical and critical introduction to Zoroastrianism, Judaism, Manichaeism, Mithraism and Islam. Complemented by Religion 212. (Half course.)

This course is no longer offered.

610 - Religion 212. The Religions of India and the Far East

Introduction to the historical and systematic study of Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Shintoism and Zen Buddhism. Consideration is given to the philosophical, ethical and cultural implications as well as the theological. (Half course.)

This course is no longer offered.

610 - Religion 241. History of Christian Thought — (a)

A survey of the development of Christian thought to the early middle ages supplemented with selected reading. (Half course.)

This course is no longer offered.

610 - Religion 242. History of Christian Thought — (b)

A continuation of Religion 241. The medieval synthesis, the reformation; enlightenment and romanticism; liberalism, socialism and historical criticism; contemporary Christian thought. (Half course.)

This course is no longer offered.

Major in the History and Philosophy of Religion

Attention is called to the statement on majors on page 100.

RUSSIAN**611 - Russian 211. Introductory Course in Russian**

An introductory course designed to act as a basis for those wishing to learn to read and speak the Russian language. Lectures and laboratory. (Full course.)

NOTE:—Students whose first language is Russian, or whose schooling has been conducted in Russian, will not be admitted to this course. Students who have credit for Russian 215 may not take this course for credit.

611 - Russian 212. Intermediate Russian

Prerequisite: Russian 211 or equivalent. Advanced oral and grammatical work. Translation and reading of varied texts, including a Russian novel in the original. (Full course:)

NOTE:—Students whose first language is Russian, or whose schooling has been conducted in Russian, will not be admitted to this course.

611 - Russian 215. Reading Course in Russian

This course will give the student sufficient grasp of the structure of the language and sufficient basic vocabulary to be able to read Russian with the aid of a dictionary. (Full course.)

NOTE:—Students whose first language is Russian, or whose schooling has been conducted in Russian, will not be admitted to this course.

Students who have credit for Russian 211 may not take this course for credit. This is a terminal course, and may not be used as a prerequisite for advanced courses in Russian.

SPANISH

John D. Grayson, *Assistant Professor of Spanish*

612 - Spanish 211. Introduction to the Spanish Language

A beginner's course in the Spanish language, which is designed in one year to make the student conversant with the main grammatical principles, pronunciation and ordinary vocabulary of the language. Practice is given in reading, writing and conversation, particular emphasis being placed on oral work. In the second term classes are conducted as far as possible in Spanish. Lectures and laboratory. (Full course.)

NOTE:—Students whose first language is Spanish, or whose schooling has been conducted in Spanish, will not be admitted to this course.

612 - Spanish 212. Intermediate Spanish

Prerequisite: Spanish 211. In this course conversation and reading are continued and more work is offered in translation and composition. Included also are readings from Spanish literature, designed to aid in the development of effective expression in the language. As far as possible all classes are conducted in Spanish. (Full course.)

NOTE:—Students whose first language is Spanish, or whose schooling has been conducted in Spanish, will not be admitted to this course.

612 - Spanish 421. Advanced Spanish and Introduction to Literature of Spanish America

Prerequisite: Spanish 212 or equivalent. Advanced composition and oral work. Introduction to Spanish-American literature. Classes will be conducted in Spanish. (Full course.)

612 - Spanish 422. Advanced Spanish and Introduction to Literature of Spain

Prerequisite: Spanish 212 or equivalent. Advanced composition and oral work. Introduction to Spanish literature. Classes will be conducted in Spanish. (Full course.)

Spanish 213. Advanced Spanish

Translation, composition, correspondence, and essay-writing of an advanced character. Ample opportunity will be given for conversational practice and self-expression in the language. All lectures will be conducted in Spanish. (Full course.)

This course is no longer offered.

CANADIAN STUDIES

613 - Canadian Studies 411. Seminar in Canadian Studies

Prerequisite: registration in fourth year of the major in Canadian Studies. This is a seminar course in Canadian Studies which involves participation by interested members of the staff as well as by students in the fourth year of the major in Canadian Studies. (Full course.)

Major in Canadian Studies

Attention is called to the statement on majors on page 100.

FACULTY OF ARTS

John W. O'Brien, *Dean.*

THE SOCIAL SCIENCES DIVISION

Herbert Quinn, *Senior Professor in the Social Sciences Division.*

SOCIAL SCIENCE

Jack Goldner, *Assistant Professor of Social Science.*

700 - Social Science 210. General Course in the Social Sciences

This pandemic course has the same point of view and objectives with regard to the social sciences as Natural Science 210 has regarding the natural sciences. It has a twofold purpose; first, to introduce the student to some of the basic concepts and subject matter of the various social sciences; second, to provide him with some knowledge of contemporary society and the problems which confront it. The social sciences surveyed are Anthropology, Psychology, Sociology, Human Geography, History, Economics, and Political Science. (Full course.)

700 - Social Science 241. Statistical Methods for the Social Sciences

Prerequisite: High School Algebra. This is an introductory course in statistical methods for students in economics, psychology, sociology, and other social sciences. The topics dealt with include the collection, classification, presentation, analysis, and interpretation of data pertaining to social phenomena. The methods studied will include: frequency distributions; graphic and tabular presentation; measures of central tendency and dispersion; scales of measurement; index numbers and time series; parametric and non-parametric sampling distributions and probability theory; statistical inference; correlation; linear regression; chi-square; reliability and validity; item analysis; analysis of variance; and several non-parametric measures of association. The student will acquire familiarity with these methods by applying them to appropriate data during the practice periods. Lectures and practice period. (Full course.)

NOTE:—Only one full credit will be given from among Economics 481, Mathematics 241, and Social Science 241.

700 - Social Science 251. General Semantics

A course in the use and structure of language, and other symbol systems, as they affect problems of everyday living. An attempt is made to show how the static meanings arising from many of our language habits work to prevent ready adjustment to the situations of a constantly changing world. Scientific orientation is considered with a view to its application in the broader field of human affairs, with special emphasis on communication. (Half course.)

ANTHROPOLOGY — See under Sociology

ECONOMICS

Arthur Lerner, *Professor of Economics, and Chairman of the Department.*

John Wilfrid O'Brien, *Associate Professor of Economics.*

Muriel Armstrong, *Assistant Professor of Economics.*

Geraldine Fulton, *Assistant Professor of Economics.*

Abraham Tarasofsky, *Assistant Professor of Economics.*

Michael Davenport, *Lecturer in Economics.*

Tilak Nijhowne, *Lecturer in Economics.*

Commerce students interested in general courses in Economics should take, in addition to Economics 211,—Economics 221, 271, 451 or 461.

701 - Economics 211. Introduction to Economics

While this course is an essential introduction for the student who is proceeding to other courses in economics, it is designed to inform every student, whatever his field may be, of some of the basic principles of modern economic theory and their relationships to everyday business. The concept and purpose of national income analysis is explained, and the inter-related problems of consumer spending, saving and investment are discussed with special reference to the banking system, credit policies and the role of government in the business world today. This is co-ordinated with an outline of the theory of the firm and the relation of the individual firm to the whole economy, tracing the process of price-determination through an analysis of the concepts of competition and monopoly. (Full course.)

701 - Economics 221. General Economic History

Prerequisite: Economics 211. This course is designed as a general inquiry into the process of economic change from the beginnings of the ancient civilizations to the industrial revolution. Emphasis is placed on the Western World. An attempt is made to test some basic principles of Dynamic Economic Theory by historical evidence and the application of the historical method. (Full course.)

701 - Economics 271. Labor Economics

Prerequisite: Economics 211. A study of the theoretical, institutional and sociological aspects of labor relations. In particular, the course will deal with a survey of modern wage theory; the theory and practice of collective bargaining. the scope and limitations of the sociological approach; the history and functioning of trade unions, particularly in Canada; the role of the government and the legislative process in labor relations. (Full course.)

701 - Economics 411. Intermediate Economic Theory

Prerequisite: Economics 211. This course is designed for the student honouring or majoring in economics. It is a basic course in micro-economic theory; market price determination, theory of consumer demand, theory of the firm, and distribution theory. (Full course.)

701 - Economics 412. Advanced Economic Theory

Prerequisite: Economics 211, 411 or permission of the department. An extension of Economics 411 with special emphasis on the theory of the firm and the theory of distribution. (Full course.)

701 - Economics 421. History of Economic Thought, Ideas, and Theories

Prerequisite: Economics 211, 411. A brief study of the development of economic thought, with special emphasis on the classical and Neo-classical period, as an introduction to modern economic theories. (Full course.)

701 - Economics 422. Theory of Economic Growth

Prerequisite: Economics 211. A survey of theories and determinants of economic growth and development including a study of population movements, capital formation and migration, entrepreneurship, etc., as well as a comparison of developed and underdeveloped economies. (Full course.)

701 - Economics 423. Economic Development of French Canada

Prerequisite: Economics 211. French Canadian economic development is considered in relation to the quest for cultural survival of French Canada. This course will review past and present trends in the economic behaviour of French Canadians. Emphasis will be placed on economic growth of Quebec since the Second World War and the economic changes through which French Canada is passing at the present time. The rise of French Canadian economic institutions to prominence, the roles of French Canadian capital and skill, and the influence of the provincial government will be thoroughly discussed. (Half course.)

NOTE:—Students who have credit for Economics 223 may not take this course for credit.

701 - Economics 424. Canadian Economic Development and Policy

Prerequisite: Economics 211. This course is designed to introduce the student to Canadian economic development from the early period of settlement to the present day. Emphasis will be placed on problems and policies of the Canadian economy. (Full course.)

NOTE:—Students who have credit for Economics 224 may not take this course for credit.

701 - Economics 425. Studies in Economic Growth

Prerequisites: Economics 211, 422. An analysis of the economic plans and policies of specific key countries and an attempt to test economic theories of growth and development in both developed and underdeveloped areas. (Half course.)

701 - Economics 426. Seminar in Economic History

Prerequisites: Economics 211, 221. An attempt to relate the economic development of major countries in the modern world (in Asia, Europe, and North America), to trace the history of forms of economic organization, institutional development and technology, and to test some basic principles of economic theory by historical evidence. (Half course.)

701 - Economics 444. Marxism and the Communist Economic Systems

Prerequisite: Economics 211. This course will trace the origin of Marxism, the basic principles of the philosophy of Historical Materialism and the Theory of Economic Development. The Russian Revolution, the role of Lenin and Stalin and the evolving Communist system will be studied, followed by consideration of other Communist patterns such as the Chinese and Yugoslav. A critical evaluation of the theory and its application will round out the course. (Half course.)

NOTE:—Students who have credit for Economics 443 may not take this course for credit.

701 - Economics 445. Welfare Economics and the Welfare State

Prerequisites: Economics 211, 444. This course will begin with a theoretical analysis of Welfare Economics and trace the empirical development of various patterns of the Welfare State with particular emphasis on the British, Scandinavian, and American systems. (Half course.)

NOTE:—Students who have credit for Economics 443 may not take this course for credit.

701 - Economics 451. Money and Banking

Prerequisite: Economics 211. A study of the nature and function of money; commercial and central banking; aims and techniques of monetary policy; the money market; foreign exchange; some aspects of modern monetary theory; the problem of inflation. (Full course.)

NOTE:—Students who have credit for Economics 251 or 452 may not take this course for credit.

701 - Economics 452. Monetary Theory

Prerequisite: Economics 211. A study of the nature and functions of money and banking. (Full course.)

NOTE:—This course is intended primarily for students honouring in Economics. Others should take Economics 451.

Students who have credit for Economics 251 or 451 may not take this course for credit.

701 - Economics 453. Economic Fluctuations and Economic Policy

Prerequisites: Economics 211; 451 or 452. A survey of theories advanced to explain economic fluctuations in industrial economies and a discussion of monetary, fiscal and other policies that may be used to mitigate such fluctuations. (Full course.)

NOTE:—Only one full credit will be given from among Economics 441, 442, and 453.

701 - Economics 461. International Economic Relations

Prerequisite: Economics 211. A study of the background and development of contemporary international economic problems. The balance of payments and the various equilibrating mechanisms. The theory and operation of the gold standard. World War I and its aftermath: reparations and war debts; inflation; the restoration of the gold standard and its eventual collapse, the experience of the 1930's. Postwar international institutions: IMF, GATT, etc. The stages of recovery. European integration and the common market. The sterling system and convertibility. European clearing systems. Today's gold exchange standard. (Full course.)

NOTE:—Students who have credit for Economics 261 may not take this course for credit.

701 - Economics 483. Mathematical Economics

Prerequisites: Economics 211 and High School Algebra and Geometry. The application of mathematics to economic theory including some linear programming. The course involves selected topics in mathematics with emphasis on calculus. Lectures and practice period. (Full course.)

Economics 222. Economic Development of Canada

Prerequisite: Economics 211. This course covers the history of Canadian economic growth from the first settlement to recent trends in the Canadian economy. An inquiry into the geographic, political, and sociological background of Canadian economic growth will be undertaken. Economic aspects of Canada's relation to the United Kingdom and the United States in retrospect will be fully emphasized. The principal aim of the course is to assist the student to grasp the nature, scope, and significance of the rise of the Canadian economy to the present industrial level. An appreciation of the impact of Confederation, the national policy, Dominion-Provincial relations, the institutional structure of the Canadian economy constitute a major part of this course. (Full course.)

This course is no longer offered. See Economics 424.

701 - Economics 223. Economic Development of French Canada

Prerequisite: Economics 211. French Canadian economic development is considered in relation to the quest for cultural survival of French Canada. This course will review past and present trends in the economic behaviour of French Canadians. Emphasis will be placed on economic growth of Quebec since the Second World War and the economic changes through which French Canada is passing at the present time. The rise of French Canadian economic institutions to prominence, the roles of French Canadian capital and skill, and the influence of the provincial government will be thoroughly discussed. (Half course.)

This course is no longer offered.

Economics 441. Public Finance and Fiscal Policy

Prerequisite: Economics 451. A general study of the principles and practice of government finance, the use of the budget to maintain a stable economy, the public debt, techniques of deficit and surplus finance, war finance, taxation theory. (Half course.)

This course is no longer offered. See Economics 453.

Economics 442. Business Cycle Theory

Prerequisite: Economics 451. This course deals with theories advanced to explain fluctuations in industrialized capitalistic economies. Certain standard models of the business cycle are introduced, and the various cycle theories are surveyed. (Half course.)

This course is no longer offered. See Economics 453.

Economics 443. Comparative Economics

Prerequisite: Economics 221. This course deals with major economic systems in their cultural, political, and social settings. After a brief anthropological and historical treatment of past systems such as that of primitive society, feudalism, mercantilism, etc., an inquiry into the philosophies and nature of capitalism, socialism, communism, fascism, the welfare state, etc., will be conducted. Some special cases will be treated separately, e.g. those of India, China, etc. (Full course.)

This course is no longer offered. See Economics 444 and 445.

701 - Economics 481. Economic Statistics

Prerequisites: Economics 211. The course is an introduction to statistical techniques as applied to economic problems. Special attention is given to index-number construction, time-series analysis, and elementary correlation and sampling. Attention is also paid to source materials, especially for Canadian statistics. (Full course.)

This course is no longer offered.

Honours in Economics

Attention is called to the statement on honours on page 96.

Major in Economics**Major in Economics and History****Major in Economics and Mathematics****Major in Economics and Political Science**

Attention is called to the statement on majors on page 100.

EDUCATION

702 - Education 211. History of Education

An interpretation of history through analysis of major educational theories and practices in Western Society. (Full course.)

702 - Education 221. Adult Education

This course is intended for all who are interested in adult education, whether professionally concerned with it or not. The history, organization, philosophy, and problems of adult education both formal and informal will be discussed with particular emphasis upon the current developments in Canada. (Half course.)

702 - Education 231. Education in Canada

Federal and provincial organization and administration; primary consideration given to the historical development of Quebec's public school system. (Half course.)

702 - Education 411. Philosophy of Education

Relationship of philosophical concepts and orientations to educational practices. (Full course.)

See also: Psychology 223, - Educational Psychology, and Religion 222, - Religious Education.

GEOGRAPHY

Harry A. Clinch, *Associate Professor of Geography, and Chairman of the Department.*

Brian Slack, *Lecturer in Geography.*

703 - Geography 211. Introduction to Human Geography

Considers the earth as the home of man. A general introduction to geography, which is intended to encourage an appreciation of the relationship existing between physical and cultural distributions over the earth's surface. This course will be concerned with man-land relationships. The broad global patterns of climate, vegetation, relief, soils, and natural resources will be reviewed. The use of maps, charts, diagrams, on the part of the students will be encouraged. Area studies will be introduced from time to time to illustrate the role of geography. Each student will be responsible for a term paper describing, accounting for, and explaining the distribution of population within some given area. (Full course.)

703 - Geography 231. Elements of Weather and Climate

Prerequisite: Geography 211 or 251. A study of weather and climate from a climatological point of view rather than that of a meteorologist. The chief climatic controls and climatic elements—air temperature, atmospheric pressure and winds, moisture and precipitation, storms and associated weather types. A study of the Koppen and Thornthwaite climatic systems and a study of the effect of climate upon plants, animals and man. (Half course.)

703 - Geography 232. Geomorphology

A study of physical (non-climatic) geography including tectonic distributions, erosion, geomorphology, landforms, pedology, etc. This course is intended for Natural Science students. Half of the course time is devoted to laboratory work. (Half course.)

703 - Geography 251. Economic Geography

This course deals with the way in which geographic conditions influence, and have influenced, the products, the occupations, and the ways of life of the various peoples of the world, and provides an understanding of the natural resources of the world, and the geographical factors which affect their exploitation, transportation and use in the satisfaction of wants. (Full course.)

703 - Geography 261. General Cartography

A general study of the map as the tool of the geographer. The course will include a history of cartographic development from the earliest times to the present. Emphasis will be placed on map scale; map projection; map symbolism and upon map reading and usage. The use and interpretation of ground and air surveys and such cartographic specialties as diagrams, statistical maps, cartograms, globes and models will also be emphasized. Students will be expected to learn to read maps and diagrams of special scientific nature such as those dealing with landslope, land use, geology, meteorology, climatology, oceanography, seismology, archaeology as well as all those related directly to the field of geography. The present day state of world mapping and the chief sources of map issuance will also be noted. Exercises and assignments of a practical nature involving the construction of maps will be expected from all students enrolled. (Full course.)

703 - Geography 411. Historical and Political Geography of Europe

Prerequisite: Geography 211 or History 213. An historical and political survey of Europe with emphasis on the development of Western European nations from the earliest time to the present. In the modern period emphasis will be placed on the geography of current events and geopolitics. (Full course.)

703 - Geography 412. World Political Geography

Prerequisites: Geography 211, 251; or 411. A basic study of the principles of political geography or "geopolitics". (Full course.)

703 - Geography 421. Historical and Political Geography of the United States

A survey of exploration, colonization and settlement patterns in the United States. Sectional and regional divisions within the United States, their expression in the internal politics of the United States, and the geopolitical position of the United States in the modern world will be examined. (Full course.)

703 - Geography 431. Urban Geography

Prerequisites: Geography 211 or 251; 441. A study of the prehistoric town, the Greek and Roman town, towns in the Middle Ages, the trading city, the pioneer town and the modern metropolis. The distribution of such towns, their development, growth and internal pattern of organization will be looked at from an historical and geographical point of view. Problems of conurbations and large metropolitan cities in the present age will be discussed and evaluated. Special emphasis will be given to Canadian cities, to their site, function, organization, growth and development as well as to urban problems relating to zoning, transportation, urban renewal, etc. (Full course.)

703 - Geography 432. World Frontiers of Settlement

Prerequisites: Geography 211, 251. A study of areas of the world where active settlement is being, or might be carried out. (Half course.)

703 - Geography 433. Canadian Frontiers of Settlement

Prerequisites: Geography 211, 251, 432, 441. A detailed study of the present day pioneer areas of Canada. (Half course.)

703 - Geography 441. Geography of Canada, Past and Present

A study of Canada, past and present based on the various natural regions into which the country is divided. In the first half of the course an historical-geographic approach will be taken to bring to the student's attention the main trends in Canadian cultural and historical development from aboriginal times to the present. The changing nature of man-land relationships at different periods of time, and under different forms of occupancy will receive particular attention. In the second half of the course the present day pattern of human occupancy on a regional and national basis will be analyzed. Special studies on regional problems and on particular economic, social, or political lines of general interest will be included in the course. All students will be expected to complete a term paper for credit. (Full course.)

NOTE:—Students who have credit for Geography 241 may not take this course for credit.

703 - Geography 451. Prehistoric Geography of Europe and the Mediterranean

Prerequisite: Geography 211 or History 211. A study of the changing physical and climatic pattern of Europe and the Mediterranean area in the light of the present day geographical knowledge with some attempt to assess the importance of this upon the evolution, migration, and patterns of occupancy and distribution of prehistoric man. Special attention will be given to the distribution of archaeological fields, corridors of migration, ethnological distributions, language patterns and the changing patterns of culture. (Half course.)

703 - Geography 461. History of Geographical Thought

Prerequisites: Geography 211 and one additional credit in Geography. A study of the development of the field of geography from ancient times down to the present. Representative geographical works of the Greeks, the Romans, and of the Middle Ages. The Age of Discovery, the 19th and the 20th centuries will be examined and discussed. The present day concepts of the field and function of geography will receive special attention. (Half course.)

703 - Geography 471. Plant and Animal Geography

Prerequisites: Geography 211, or 231 and 232, or 251. A study of past distribution and dispersal of plants and animals with emphasis upon their present pattern of geographic distribution. (Full course.)

703 - Geography 242. World Political Geography

Prerequisite: Geography 211. A basic study of the principles of political geography. In the first term: the field of political geography; the development of geopolitical thought—space, population, resources; the nature of the state and the concept of national, regional and international organization and relationships and alignments. In the second term: the communist bloc, the Atlantic Basin States, the Mediterranean African world, the Pacific and South Asia neutral states, will be studied as basic units; and the changing character of geopolitical patterns and concepts will be charted and evaluated. (Full course.)

This course is no longer offered.

Major in Geography

Attention is called to the statement on majors on page 100.

HISTORY

Edward Eastman McCullough, *Professor of History, and Chairman of the Department.*

Martin D. Lewis, *Associate Professor of History.*

Stephen J. Scheinberg, *Assistant Professor of History.*

Walter J. Ausserleitner, *Lecturer in History.*

Donald E. Ayre, *Lecturer in History.*

400 level courses should only be attempted by those who have had one or more courses at the introductory level.

704 - History 211. History of Early Civilization

The story of early mankind is outlined so far as it is known at present, and the origins of the great civilizations of today in Europe and Asia are studied. The survey concludes with a study of the classical civilizations in Greece and Rome, India and China with emphasis on their contributions to later times. (Full course.)

704 - History 212. History of Medieval Civilization

A survey of civilization from the beginning of the medieval period to the end of the 17th century. Emphasis is placed on the structure of medieval society in Europe and Asia and on the expansion of western civilization into Asia and the New World. (Full course.)

704 - History 213. History of Modern Civilization

A survey of civilization from the beginning of the 18th century to the present day. Emphasis is placed upon the historical background of outstanding elements and problems in the present world political, social, and economic situation, and developments in science, philosophy, and the arts. (Full course.)

704 - History 221. History of Canada Since 1534

A study of the growth of Canada from the age of exploration to the present time. Emphasis is placed on the political, economic and cultural developments which are of significance in the understanding of the problems of to-day. (Full course.)

704 - History 251. History of the United States

This course deals with the growth of the United States from the time of discovery to the present time. The character of the population, the government, and the various voluntary political and labour organizations is studied from an historical point of view. Special attention is paid to the development of foreign policy and to the present position of the country in world affairs. (Full course.)

NOTE:—Students who have credit for History 451 may not take this course for credit.

704 - History 261. Asia, Africa and the West

Prerequisite: History 213. A survey of the history of Asia and Africa in modern times, stressing the interaction between the indigenous civilizations of these continents and that of the West, and the inter-relationships between developments in Eastern and Southern Asia, the Middle East, and Africa. (Full course.)

NOTE:—Students who have credit for History 461 or 462 may not take this course for credit.

704 - History 413. History of European Diplomacy, 1870-1939

Prerequisite: History 213 or Political Science 421. This course is a study of the events leading up to the first World War, of the diplomacy of the war itself, and of the truce which culminated in the second outbreak in 1939. (Half course.)

704 - History 414. History of the Renaissance

Prerequisite: History 212. A study of world history in the period of the European Renaissance 1450-1700. (Full course.)

704 - History 415. The Rise of Science and Industry

Prerequisite: History 213. A study of the origins and course of the scientific and industrial revolutions. (Full course.)

704 - History 416. The Age of Nationalism, 1789 to the Present

Prerequisite: History 213. An intensive study of the internal development and external relations of the national states since the French Revolution. (Full course.)

704 - History 422. History of French Canada, 1534-1760

An intensive study of Canada during the colonial regime. It will be of benefit to students if they have completed French 211 before taking this course. (Full course.)

NOTE:—Students who have credit for History 222 may not take this course for credit.

704 - History 423. History of British America, 1760-1867

Prerequisite: History 221 or 422. An intensive study of Canada from conquest to confederation. (Full course.)

704 - History 424. History of Canada Since 1867

Prerequisite: History 422 or 423. An intensive study of the political, economic and cultural development of Canada since Confederation. (Full course.)

704 - History 425. Reading Course in Canadian History

Prerequisite: History 472 previously or concurrently. Prescribed readings in a period of Canadian History. No lectures; consultation only. (Half course.)

704 - History 431. History of Britain, 1485 to the Present

Prerequisite: History 212 or 213. A survey of the political, economic, and social development of modern England. Emphasis is placed on the evolution of parliamentary government in the early period, on the economic changes of the eighteenth and nineteenth centuries, and on the modern growth of democracy and the social service state. (Full course.)

NOTE:—Students who have credit for History 231 may not take this course for credit.

704 - History 432. History of the British Empire and Commonwealth

The development of the Empire and Commonwealth is surveyed from the American Revolution to the present time. Emphasis is placed upon the history of the various units of the Commonwealth, as well as upon the development of the dependent empire and its partial emancipation. An attempt is made to understand the position of the Commonwealth of Nations in the world to-day, and its probable role in the future. (Half course.)

704 - History 433. Reading Course in British Foreign Policy

Prerequisite: History 472 previously or concurrently. Prescribed readings in a period of British History. No lectures; consultation only. (Half course.)

704 - History 441. History of Russia

Prerequisite: History 213. This course traces the origin of the Slavic speaking peoples in Europe and the emergence of the Russian Empire. It discusses the ideology and history of bolshevism, and the period under communist government in the U.S.S.R. and among the Slavic peoples. (Half course.)

704 - History 452. History of the Latin American Republics

This course deals with the political, social, and economic history of Mexico and the countries of South America since independence. The development of each is studied, with special reference to their interdependence. The growth of Inter-Americanism is traced, and attention is given to the place of Latin America in the modern world. (Full course.)

704 - History 453. History of Colonial America

A comparative survey of the Spanish and English empires in America from the age of exploration to the end of the colonial regimes. Political, social and economic developments will be studied in their relation with those of the other colonies and with the later growth of the societies concerned. (Full course.)

704 - History 454. Inter-American Relations: Canada and the United States

Prerequisite: History 221 or 251 or 451. A study of the political, economic, and cultural relations of Canada and the United States between the American Revolution and the present time. (Half course.)

704 - History 455. Foreign Relations of the United States

Prerequisite: History 213 or 251 or 451. A study of United States foreign policy from the revolution to the present time, with emphasis on the period since 1890. (Half course.)

704 - History 456. History of the United States Since 1900

Prerequisite: History 251 or 451. This course deals with domestic developments in the United States in the twentieth century, including politics, intellectual life, industry and labour. (Half course.)

704 - History 461. History of India

This is a study of the origin and development of India and Pakistan. The historical background will be traced from the dawn of civilization in India, but the emphasis will be on the period since 1919. Particular attention will be paid to the life of Gandhi and the writings of Nehru. (Half course.)

704 - History 462. History of China

This course surveys the development of China since the dawn of civilization, with special emphasis on the period since 1890. Particular attention is paid to the invasion of China by the western powers, and to Chinese reaction to this development. (Half course.)

704 - History 471. Historians, Past and Present

Prerequisites: History 472, and permission of the instructor. This course surveys the development of historical writing from ancient times to the present, with special emphasis on the various modern schools of historical philosophy and on the growth of criticism. (Full course.)

704 - History 472. Historiology

Prerequisite: At least 2 credits in History, and permission of the instructor. A course in the application of modern historical criticism to a specific problem to be chosen in consultation with the instructor. (Full course.)

704 - History 481. History of Africa

A survey of the early history of Africa followed by a more intensive study of the past century. Special emphasis is given to the changes in Africa resulting from contact with European civilization. (Full course.)

704 - History 451. History of the United States Since 1763

Prerequisite: History 213. This course deals with the growth of the United States from the revolutionary period to the present time. The character of the population, the government, and the various voluntary political and labour organizations is studied from an historical point of view. Special attention is paid to the development of foreign policy and to the present position of the country in world affairs. (Full course.)

This course is no longer offered.

Honours in History

Attention is called to the statement on honours on page 96.

Major in History**Major in Economics and History**

Attention is called to the statement on majors on page 100.

POLITICAL SCIENCE

Herbert Furlong Quinn, *Professor of Political Science, and Chairman of the Department.*

Harold M. Angell, *Assistant Professor of Political Science.*

Robert Alexander Fraser, *Assistant Professor of Political Science.*

705 - Political Science 211. Introduction to Political Science

A study of the origin and nature of the State, and the relation of the individual to it. The course will deal with the nature and interpretation of law, constitutions, division of powers of government, organization of political parties, formation of public opinion, the function of parliaments, the different types of cabinet and presidential systems, federalism, and problems of public administration. (Full course.)

705 - Political Science 221. Structure and Function of the United Nations

The purpose of this course is to provide the student with a working knowledge of the underlying philosophy and basic principles of the United Nations Organization as well as the nature and function of the various agencies of which it is composed. The student will become acquainted with the role of the General Assembly, the Security Council, Trusteeship Council, Economic and Social Council and other bodies set up for the purpose of fostering international peace and co-operation. (Half course.)

705 - Political Science 251. Government and Politics of Canada

A study of the British North America Act and its judicial interpretation; the nature of Canadian federalism; the parliamentary system; nature and organization of political parties; provincial and municipal governments; law and the courts; foreign policy. (Full course.)

705 - Political Science 291. Elements of Law

This course is designed to provide students with an elementary knowledge of those institutions and problems of law with which they may reasonably be expected as citizens to have some understanding and appreciation. As a background to this study the meaning of law and its various divisions will be treated with a view to relating the legal order to present day problems of society. Topics will include the organization and functioning of the Federal and Provincial court systems including the appointment and selection of the Judiciary; the various stages in a lawsuit; a brief consideration of the Quebec civil law as it affects questions of marriage and the more common contracts such as sale, lease and partnership. (Full course.)

705 - Political Science 411. Political Parties

Prerequisite: Political Science 211. A study of the history, ideology, organization and electoral geography of political parties in the United States, England, France, Germany, and some of the smaller countries in Western Europe. The course will also deal with the different types of party systems, the nature and function of parties in the democratic process, the nature of political elites, pressure groups, the organization of elections, and political propaganda. Lectures, discussions and term paper. (Full course.)

Textbook: Neumann, *Modern Political Parties*.

705 - Political Science 412. Governments of France and Germany

Prerequisite: Political Science 211 or History 213. This course emphasizes the legislative, executive, judicial, and party systems of the Fourth and Fifth Republics in France, and the Federal Republic of Western Germany. Some attention is given to governmental systems of these countries prior to World War II, and to the political institutions of Eastern Germany. (Full course.)

705 - Political Science 413. Government of Russia

Prerequisite: Political Science 211 or History 213. A study of the Russian system of government including legislative, executive, and judicial branches; the role of bureaucracy; the Communist Party. Comparisons with Western systems of government. (Half course.)

705 - Political Science 414. Government of United States

Prerequisite: Political Science 211 or History 251 or History 451. A study of the American Constitution, federalism and the electoral system. (Half course.)

705 - Political Science 421. International Political Relations

Prerequisite: Political Science 211. This course will deal with the following topics: the rise of the Western state-system; nationalism and national sovereignty; imperialism and the balance of power; power politics in war and peace; internationalism and international organizations; international law and international government. Through lectures and class discussions the student will gain some knowledge of the complex pattern of international relations which will serve as a basis for evaluating current events in the modern world in which we live. (Full course.)

705 - Political Science 431. History of Political Theory

Prerequisite: Political Science 211 or Philosophy 211. A critical study and analysis of the great thinkers on the problems of politics; Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, Hegel, Marx, Mill, etc. This course is designed to give a survey of systematic political reasoning from the classical period up to the present time in an endeavour to show the foundations of modern political thought. (Full course.)

Textbook: Sabine, *History of Political Theory*.

705 - Political Science 432. Modern Political Theory

Prerequisites: Political Science 211 or Philosophy 211; Political Science 431. This course will cover political theories of the 19th and 20th centuries, dealing with such ideologies as Conservatism, Liberalism, Socialism and Anarchism. Some attention will also be given to the criticisms of the traditional approach to political theory which is now being made by such theorists as Lasswell, Easton, Weldon and Crick. (Full course.)

705 - Political Science 441. Problems of Public Administration

Prerequisite: Political Science 211. This course deals with the nature and function of the administrative branch of government. The student is introduced to such problems as the proper organization of government departments, the management of government corporations, budgeting, selection and training of personnel, maintenance of morale and discipline, relationship between legislature and administration, relationship between the administration and the public. (Full course.)

Political Science 442. Local Government and Administration

Prerequisites: Political Science 211 and preferably 441. This course is designed to provide a survey of the theory and practice of local government and administration. The student will be introduced to such topics as the organization and powers of units of local government, the administration of municipal services, problems of municipal finance, the government of metropolitan areas, and provincial-municipal relations. While principal emphasis will be placed on the development of local government in Canada, some time will be devoted to a consideration of British and American experience. (Half course.)

This course is no longer offered.

Major in Political Science**Major in Economics and Political Science**

Attention is called to the statement on majors on page 100.

PSYCHOLOGY

Gerald Maurice Mahoney, *Associate Professor of Psychology, and Chairman of the Department.*

Jane Stewart, *Associate Professor of Psychology.*

Joseph Philip Zweig, *Associate Professor of Psychology.*

706 - Psychology 211. A General Study of Mind and Behaviour

The purpose of this course is the development of an adequate understanding of human behaviour and experience. The work includes a study of the sense organs and nervous system, perception, learning, memory, motivation and the basic needs, emotional reactions, personality development, adjustment and integration, abnormal personality, mental abilities and aptitudes, and the application of psychological findings to the problems and activities of everyday life. This course is prerequisite to all other courses in psychology. (Full course.)

NOTE:—For regularly enrolled undergraduates Psychology 211 is a second year subject. Partial students may be admitted in first year.

706 - Psychology 221. Industrial Psychology

Prerequisite: Psychology 211. A specialized course in the application of psychological principles to business and industry. This course will be concerned with general principles of employee testing; the interview and related employment methods; training of industrial employees; work, fatigue, and efficiency. (Half course.)

706 - Psychology 223. Educational Psychology

Prerequisite: Psychology 211. Consideration of psychological evidence bearing upon teaching, learning, and the role of education in personal development. (Half course.)

706 - Psychology 225. Psychology and Crime

Prerequisite: Psychology 211. A specialized course in the application of psychology to problems of legal procedure, crime and punishment. The course includes the study of the psychology of the judge, the jury, the witness, the police and the criminal. Discussion of the social and psychological factors contributing to crime and delinquency, and consideration of the various penal methods also is included. (Half course.)

706 - Psychology 231. Child Development

Prerequisite: Psychology 211. A survey of the growth and development of the child from infancy to maturity. The course will include discussion of physical, mental, and social age norms, the results of experimental, clinical, and psychometric investigations, and the application of scientific findings in the care and training of children. (Full course.)

706 - Psychology 412. Advanced General Psychology

Prerequisite: Psychology 211. This course makes a more detailed study of general, physiological, and individual psychology. The work includes an outline of the history of psychology, the various schools of psychological thought and their historical background, psycho-analysis, and individual differences, normal and abnormal. (Full course.)

706 - Psychology 427. Vocational Guidance

Prerequisite: Psychology 211. A course in the functions and methods of vocational and educational guidance and occupational information; study of the individual through interviews and aptitude tests; counselling regarding vocational and educational plans. Laboratory work involving detailed study of tests for measuring abilities, aptitudes, proficiency, interests, and personality traits, and their vocational significance. Lectures and laboratory. (Full course.)

706 - Psychology 441. Social Psychology

Prerequisite: Psychology 211. A study of the individual in his socio-psychological environment, the cultural and hereditary determinants of behaviour, the uniformities and variations among human beings, sex and race differences as determined by cultural patterns, the social significance of language, social interaction, attitudes, stereotypes, propaganda, race prejudice, public opinion and morale, group dynamics and sociometry. (Full course.)

706 - Psychology 451. Personality and Mental Hygiene

Prerequisite: Psychology 211. The course deals with the nature of personality, the correlation of mental characteristics with physical traits, bodily form and expressive movements, the analysis of intellect, temperament and character, the integration and development of personality and its relation to the patterns of culture, theories of personality, the problem of types, adjustment and resolution of conflict, personality tests, rating scales and inventories. (Full course.)

706 - Psychology 461. Physiological Psychology

Prerequisite: Psychology 211. This course attempts to relate neurophysiology to such psychological problems as learning, attention, and emotion. The topics treated include excitation and conduction in the neuron; synaptic mechanisms; sensory and motor systems; the internal environment; the electrical activity of the brain. Emphasis is given to brain damage studies in animals and man, and the problem of localization of function in the nervous system. (Half course.)

706 - Psychology 462. Comparative Psychology

Prerequisite: Psychology 211, 461 (unless exemption is granted by the instructor.) The comparative method in the study of psychological problems, the evolution of behavior and its mechanism from protozoa to man, discussion of tropisms, reflexes, instincts, needs, sensory capacities, learning, thinking, feeling, and some apparently mysterious powers of animals and man. (Half course.)

706 - Psychology 471. Experimental Psychology

Prerequisite: permission of the department. This course will deal with experimental procedures and related techniques in the study of perception, learning, motivation and thinking. Emphasis will be placed on critical analysis of experiments and the evaluation of theoretical ideas in the light of their results. Students will be required to prepare reports of the literature on specific topics, and to arrange and conduct demonstration experiments. Lectures and laboratory. (Full course.)

Major in Psychology

Attention is called to the statement on majors on page 100.

SOCIOLOGY AND ANTHROPOLOGY

Harold Herbert Potter, *Professor of Sociology, and Chairman of the Department.*

Hubert Guindon, *Associate Professor of Sociology.*

Kurt Jonassohn, *Assistant Professor of Sociology.*

Special Summer Session in Sociology

Lewis A. Coser, *Visiting Professor of Sociology.*

Rose Laub Coser, *Visiting Professor of Sociology.*

Joseph H. Fichter, S.J., *Visiting Professor of Sociology*

Robin M. Williams, Jr., *Visiting Professor of Sociology.*

SOCIOLOGY**707 - Sociology 211. Introduction to Sociology**

The social function of sentiment and custom is discussed. Studies of custom by social science experts are described. Research materials relating to Canada are introduced. Concepts of role, status, personality, and social structure are carefully examined. A special concern is that students should find it possible to relate what they learn in this course to intimate aspects of their own lives, and to the various types of group life with which they are acquainted. (Full course.)

707 - Sociology 221. Social Change

Prerequisite: Sociology 211. Theories of social change found in the works of leading nineteenth and twentieth century writers are examined. The facts of social change in different parts of the world, as presented in current research, are used to test the adequacy of theory. A survey is made of the remedial measures developed to correct conditions of individual and group maladjustment. (Half course.)

Textbook: C. W. Mills, *White Collar.*

707 - Sociology 222. Crime

Theories about criminal behaviour; comparative studies; white collar crimes; relationship between social organization, culture and crime. (Half course.)

707 - Sociology 238. The Social Origins of Law

The development of law through habit and custom. The integrative role of law in relation to specific situations in preliterate societies, especially with respect to blood-feud, bride-price, and the priest-king relationship. The religious origins of ancient law, including Hebrew, Greek and Roman law and their influence on our current legal system. (Half course.)

Textbooks: W. G. Sumner, *Folkways*.

F. de Coulanges, *The Ancient City*.

707 - Sociology 243. Industrial Sociology

Prerequisite: Sociology 211. This course presents a sociological approach to the study of work in modern industrialized society. It deals with occupations and professions, some characteristics of the labour force and the labour market, and an analysis of social interaction and its effects in occupational groups and work groups. (Full course.)

707 - Sociology 251. The Social Origins of Canadian Law

Movements which developed English law from Magna Carta to the Canadian Bill of Rights. Development of principles governing personal freedom and the rights of individuals in Canada, as seen by a study of the judicial trial process, including the examination of legal principles such as innocent until proved guilty and benefit of the doubt. Principles and origins of the criminal law trial system; social causes of anti-social behaviour. (Half course.)

Textbooks: R.C.M.P., *Law and Order in Canadian Democracy*.

Parliamentary Report on Capital Punishment.

707 - Sociology 411. Techniques in Sociology

Prerequisites: Sociology 211, Social Science 241. This course deals with the design of research, the methods of data collection, and the techniques of analysis. A research project will be designed and carried out by the students. The emphasis will be on training for the critical reading of published research materials, as well as on training for graduate study. Lectures and laboratory. (Full course.)

Textbook: Riley, *Sociological Research*.

707 - Sociology 422. Social Movements and Institutions

Prerequisite: Sociology 211. The nature and functions of social movements in general are studied. Specific cases include political, racial, and religious movements. The second half of the course deals with the nature and functions of institutions and the character of bureaucracy. (Full course.)

Textbook: A. McLung Lee, *New Outline of the Principles of Sociology*.

707 - Sociology 424. Sociological Theory

Prerequisite: Sociology 211. Students will be introduced to the major sociological theorists beginning with Auguste Comte and Herbert Spencer. Though due weight will be given to those theories which have had historical importance, the main emphasis will be on theories whose contributions are of major importance for contemporary sociological research and theory. The work of Durkheim, Weber, Simmel, Parsons, Merton, and Coser will be discussed in detail. (Full course.)

NOTE:—This course will also be given in the Special Summer Session in Sociology, 1964.

Visiting Professor: Lewis A. Coser.

Brandeis University.

707 Sociology 431. Medical Sociology (Special Summer Session 1964)

This course will deal with the social and cultural matrix of illness and health, some psycho-social processes in illness, the role of the patient and the role of the physician in modern society, the therapeutic relationship, and the function and structure of the modern hospital. (Full course.)

Visiting Professor: Rose Laub Coser
Harvard Medical School and
Boston University.

707 - Sociology 432. Religious Institutions (Special Summer Session 1964)

In this academic course of lectures, religion is viewed as an institutionalized expression of the culture. The interpretation of the religious phenomenon is sociological, and not historical, philosophical, or theological. The focus is contemporary for the most part, and mainly on the American and Western scene. (Full course.)

Visiting Professor: Joseph H. Fichter, S.J.
Loyola University of the South

707 - Sociology 441. The Modern Community

Prerequisite: Sociology 211. The physical and social characteristics of urban communities are studied with special attention paid to ecological patterns and ecological processes. Forms of adjustment, co-operation and control are included in these studies. (Half course.)

Textbook: N. P. Gist and L. A. Halbert, *Urban Society*.

707 - Sociology 442. The Family

Anthropological studies of family structure and family operations; stipulations in Quebec law; the relationship between family structure and functions, and social conditions in the larger community; problems normally to be expected in marriage and family life; studies of marital happiness; the possibility of sexual maladjustment. This course is designed to guide students who may go on to graduate study, as well as students whose main objective is preparation for marriage. (Half course.)

707 - Sociology 443. Intergroup Relations

Prerequisite: Sociology 211. Concepts of race, ethnicity, racial prejudice are examined. Intergroup problems; the marginal man; the selective nature of migration. Studies of specific intergroup situations may include African and South Pacific regions, as well as Germany, the United Kingdom, the Americas. (Half course.)

Textbook: B. Berry, *Race and Ethnic Relations*.

707 - Sociology 444. Caste and Class Studies

Prerequisite: Sociology 211. This course deals with caste and class divisions in ancient and modern societies, caste in 19th and 20th century India, class division in the Soviet Union, and studies of social mobility. (Full course.)

707 - Sociology 445. American Minorities (Special Summer Session 1964)

Description of major North American minorities, and analysis of their interrelations. Segregation, discrimination, and prejudice will be analyzed for their sociological and psychological causes and effects. Social and political movements based on efforts to change existing relations, or to resist such change, will be examined, with special reference to Negroes in the United States. (Half course.)

Visiting Professor: Robin M. Williams, Jr.
Cornell University

707 - Sociology 446. Race Relations (Special Summer Session 1964)

An analysis of basic processes and structures involved in social categorization of individuals. Primary attention will center upon collectivities based upon ethnic, religious, and 'racial' categories, but consideration will be given also to groupings connected with age, sex, occupation, residence, class, and other attributive categories. Consensus and interdependence will be analyzed along with alienation and conflict. (Half course.)

Visiting Professor: Robin M. Williams, Jr.
Cornell University

707 - Sociology 461. Demography

Prerequisite: Sociology 211 or Economics 211 or Geography 211 or 441. This course consists of a brief survey of population theory and an introduction to the techniques of population analysis. It will cover the size, distribution, and composition of the population; changes in these characteristics; the relationship between population trends and social and economic conditions, with special reference to recent trends. (Half course.)

Textbooks: G. W. Barclay, *Techniques of Population Analysis*.
United Nations, *The Determinants and Consequences of Population Trends*.

707 - Sociology 471. Special Seminar

Prerequisites: Sociology 211, 422, 423. Subject matter will vary from year to year to take advantage of the special interest of the seminar leader. This course will provide opportunities to senior students for discussion and advanced study. (Full course.)

707 - Sociology 231. General Anthropology

The evolution of man and his culture to the historical era; the differentiation of races and the problem of race superiority; general principles of cultural anthropology; the origin and development of social, economic and political institutions; marriage, the family, religion, art, science, and other problems of culture. (Half course.)

This course is no longer offered.

707 - Sociology 232. Anthropology—The American Indian

Prerequisite: Sociology 231. The principles of general anthropology applied in a survey course on the American Indians. The advent of man to America; early cultural developments and the differentiation of the various groups or tribes; the culture of the Mayas, Toltecs, Aztecs, Pueblos, Iroquois, Eskimos, Northwest coast tribes, Andean, and other early civilizations of North and South America; the cultural contributions of the Indian to the white man's civilization. (Half course.)

This course is no longer offered.

707 - Sociology 423. Classics in Sociological Thought

Prerequisite: Sociology 211. Selected works of eminent authors are read, rather than read about. Critical discussion is essential. Students thus become familiar with some of the tested work of the best minds dealing with sociological problems. Students preferred are those with at least two previous credits in sociology. (Full course.)

This course is no longer offered.

Major in Sociology

Attention is called to the statement on majors on page 100.

ANTHROPOLOGY

707 - Anthropology 211. Introduction to Anthropology

This course deals with the evolution of man and his culture during prehistory, the differentiation of races, family and kinship structures in simple and complex societies, and the religious beliefs and practices of ancient and modern primitives in selected parts of the world. (Full course.)

NOTE:—Only one full credit will be given students who pass Anthropology 211 and Sociology 231.

707 - Anthropology 411. The American Indian

Prerequisite: Anthropology 211 or Sociology 231. The principles of general anthropology applied in a survey course on the American Indians. The advent of man to America; early cultural developments and the differentiation of the various groups or tribes; the culture of the Mayas, Toltecs, Aztecs, Pueblos, Iroquois, Eskimos, Northwest coast tribes, Andean, and other early civilizations of North and South America; the cultural contributions of the Indian to the white man's civilization. (Half course.)

NOTE:—Students who have credit for Sociology 232 may not take this course for credit.

707 - Anthropology 421. African Peoples

Prerequisite: Anthropology 211 or Sociology 231. This course deals with family and kinship structures of selected regions; native political organizations, political organization during colonial periods; religious beliefs and practices. (Full course.)

APPLIED SOCIAL SCIENCE

Hedley G. Dimock, *Assistant Professor of Applied Social Science, and Chairman of the Department.*

Henry Foss Hall, *Professor of Natural Science.*

A. Douglas Insleay, *Lecturer in Applied Social Science.*

R. C. Rae, *Lecturer in Applied Social Science.*

J. Alexander Sproule, *Lecturer in Applied Social Science.*

708 - Applied Social Science 211. History, Philosophy, and Organization of the Young Men's Christian Association

The origin and development of the YMCA organization on national, international and world-wide scales; institutional patterns and methods of work; the significance of purpose and aims; Christian emphasis in the YMCA. (Half course.)

708 - Applied Social Science 221. Administration of YMCA and Similar Agencies

The development of the administrative process and the principles and methods of administration and organization in the YMCA and similar agencies; specific areas of administration analysed including personnel, financing, maintenance, public relations, personal efficiency and adequate recording processes. (Half course.)

708 - Applied Social Science 231. Programme Materials and Methods

A course involving some of the specific physical education methods, principles and skills required for leadership in group serving agencies. The course includes lectures and gym sessions and covers principles, programme planning, tournaments, games and skills, visual aids, etc. (Half course.)

708 - Applied Social Science 241. Camp Leadership and Programme Administration

Prerequisite: previous experience on the staff of a summer camp for a minimum of one summer, or permission of the department. An analysis of the use of the camp setting, programme methods and group experiences in achieving educational goals with children and youth. Consideration of the employment, development and morale of camp staff. Discussion of the effects of various practices on the adjustment and growth of campers. (Half course.)

708 - Applied Social Science 251. Understanding Group Behaviour

Prerequisite: first year students may not register for this course. This is a laboratory course which includes participating in a group and analyzing such common group dynamics as leadership communication, decision making, member roles and sensitivity to others. (Half course.)

708 - Applied Social Science 431. Group Development and Supervision of Programme Leaders

Orientation to systematic group development in Community Serving Organizations. Development of understanding and skill of group procedures in settings including boards, committees, program groups, classes, and special interest groups. Each student will study the growth and development of an agency group. Recruitment, selection, in-service training, supervision and evaluation of program leaders. First year students may not register for this course. (Full course.)

708 - Applied Social Science 441. Community Leadership

Prerequisite: Sociology 211. The roll of professional staff of Community Serving Agencies in working within a community; relationships between voluntary and public social agencies within the community; assessing the community and defining its needs. (Half course.)

708 - Applied Social Science 451. Principles and Practices of Guidance

Prerequisite: Psychology 211 or Sociology 211. Principles and methods of counselling and guidance with particular reference to their application in the setting of the Community Serving Organizations. Organization and administration of a guidance service including measurement and appraisal, techniques of counselling, occupational and educational information, and referral, will be considered. (Half course.)

708 - Applied Social Science 461. Social Welfare

A general course concerned with social welfare problems in modern society. Some analysis of these problems in relation to economic trends and cultural patterns. A description of the public and private agencies that have been established to provide social welfare services to meet the needs that arise in society. Course open to 3rd or 4th year students only or by permission of the department chairman. (Half course.)

708 - Applied Social Science 462. The Social Welfare Services

Prerequisite: Applied Social Science 461. A description of the functional settings in which social welfare services are practised. A consideration of the different divisions of social work services, i.e., case work, group work, community organization, administration and research. The use of case materials to illustrate the type of problems dealt with in these divisions. Some consideration of the connective links between social welfare services and religion, law, medicine, nursing, teaching and other callings. Course open to 3rd and 4th year students or by permission of the department chairman. (Half course.)

708 - Applied Social Science 471. Projects Seminar

Prerequisite: open to all 4th year majors in Applied Social Science with permission of the department. A seminar course for field projects, surveys and research studies undertaken by each student. (Full course.)

Major in Social Welfare

Attention is called to the statement on majors on page 100.

Faculty of Commerce

FACULTY OF COMMERCE

Lewis Nial Greer, *Dean*

ACCOUNTANCY

James Gilchrist Finnie, *Professor of Accountancy, and Chairman of the Department.*

Harvey Mann, *Assistant Professor of Accountancy.*

Donald William Burke, *Lecturer in Accountancy.*

E. Brian Markland, *Lecturer in Accountancy.*

800 - Accountancy 211. Accounting (Introductory)

This introductory course in accounting presents the fundamental principles and emphasizes the application of those principles through modern procedure. It includes: recording of debits and credits and the application of the theory of double-entry in ledger accounts with assets, liabilities, owners' equity, income and expense accounts; journalizing, posting, use of special books of original entry, columnar journals, voucher register, notes registers, and controlling accounts; accounting for servicing, trading, and manufacturing establishments; posting to general and subsidiary ledgers; preparation of working papers, adjusting and closing entries; locating errors; preparation and classification of manufacturing, trading and profit and loss statements, surplus statement, and balance sheet; forms of organization and accounting procedure for proprietorship; reconciliation of bank accounts; (Full course with practice.)

Textbook: Finney & Miller, 5th Ed. (Can.Ed.), *Principles of Accounting (Introductory)*.

800 - Accountancy 411. Accounting (Intermediate)

Prerequisite: Accountancy 211. This course is designed to provide increased facility in the application of accounting principles to the more complex phases of commercial activity, with emphasis on analytic methods and interpretative processes, and relates particularly to the procedure of accounting for manufacturing establishments. It includes: single-entry, capital reconciliation and conversion to double-entry; partnership organization, admissions, retirements, dissolution and conversion to limited company; limited-company organization, capital structure; bonds, sinking funds and reserves; methods of depreciation and disposal of fixed assets; preparation, analysis, and interpretation of financial statements; source and application of funds; introduction to price-level impact on financial statements. Application of the Dominion and Provincial Companies Acts in relation to the procedure of accounting, and in the preparation of financial statements is also covered. (Full course with practice.)

Textbook: Finney & Miller, 5th Ed. (Can.Ed.), *Principles of Accounting (Intermediate)*.

800 - Accountancy 412. Accounting (Advanced)

Prerequisite: Accountancy 411. This is an advanced course in the principles of partnership formation, valuation, dissolution and liquidation; joint venture, consignments, installment sales, and insurance; bankruptcy, trusteeship, receivership and estates; preparation of statement of affairs, realization and liquidation reports; agency and branch accounting; parent and subsidiary accounting, including consolidations; foreign exchange; public accounts dealing with governments and institutions, indicating the sources and classification of fund accounts; general fund, revenue fund, stores fund, bond fund, sinking fund, trust fund, special assessment fund. (Full course with practice.)

NOTE:—This course may not be taken concurrently with Accountancy 421 or 422.

Textbook: Finney & Miller, 5th Ed., *Principles of Accounting (Advanced)*.

800 - Accountancy 421. Cost Accounting (Introductory)

Prerequisite: Accountancy 411. This course provides a knowledge of the fundamentals of cost accounting; the essential records; and methods of arriving at cost, including the following: purposes of cost accounting; elements of cost; process cost systems; job cost systems; controlling accounts and the cost records; accounting for materials; material storage and consumption; perpetual inventories and stores control; valuation of materials; accounting for labour cost; wage systems; accounting for manufacturing expense; distribution of manufacturing expense to production; the cost to make and sell; sundry forms; monthly closing entries; preparation of operation and financial statements; and cost reports. A brief introduction to estimating and standard cost systems is also provided; both of which are more thoroughly handled in Accountancy 422. This course is operated in co-operation with the Society of Industrial and Cost Accountants of Quebec. (Half course.)

NOTE:—This course may not be taken concurrently with Accountancy 412.

800 - Accountancy 422. Cost Accounting (Advanced)

Prerequisite: Accountancy 421. This course provides advanced and detailed knowledge of cost problems, records and practices, and cost accounting in relation to inventories, standard costs, budgetary control, and other devices of the various departments of a business, including the following: estimating cost systems; principles of standard costs, current and basic standards, variances, cost ratios, budgetary control; variable budgets; differential cost analyses; defective and spoiled work; by-products; idle and non-productive time; weighted averages; interest on investment; uniform cost methods; distribution and marketing costs; machine accounting; statistical and graphical cost reports; current cost accounting developments; statements; actual working out a practice job cost system. This course is operated in co-operation with The Society of Industrial and Cost Accountants of Quebec. (Half course.)

NOTE:—This course may not be taken concurrently with Accountancy 412.

800 - Accountancy 431. Auditing and Investigation

Prerequisite: Accountancy 411. This course on the principles underlying the practice of auditing, includes the purposes and advantages of an audit, type of audits and examinations, qualifications of an auditor, preparatory considerations, the use of working papers and audit programmes, systems of internal check, the audit of asset, liability, revenue and expense accounts and of business transactions generally, forms of fraud and its detection, the legal duties and responsibilities of auditors, and auditors' reports and certificates: investigation types, procedures and reports. (Full course.)

800 - Accountancy 441. Internal Auditing

Prerequisite: Accountancy 211. Mature partial students with prior experience in this field may be admitted without prerequisite. This course is designed to cover the basic principles of internal auditing, a management control, and the practical application of these principles in safeguarding the assets of an enterprise. It includes a discussion of the organization and operation of an Internal Audit Department, the planning of audit programmes, the techniques, working papers and reports. Other topics discussed will include the Internal Control and Internal Audit of — purchasing and material control; inventory control; sales; receivables; payrolls; payables; accrued and other liabilities; cash receipts and disbursements; fixed and other assets; scrap and by-products; income and expenses; manufacturing costs; ownership equities; branch operations; subsidiary companies; investments; and other regular and special activities. Lectures will be delivered by a group of specialists following a programme developed in co-operation with the Montreal Chapter of the Institute of Internal Auditors. (Half course.)

800 - Accountancy 451. Machine Accounting and Other Machine Applications.

This course is an introduction to the use of automatic and semi-automatic business machines in ledger keeping, billing, payroll, costing, process control, inventory records, report preparation, sales statistics and other applications. Emphasis is placed on the principles of integrated data processing through the use of punched cards, punched tape and magnetic tape. Several of the lectures will be delivered by specialists on specific types of machines. It is desirable to take Administration 221 before attempting this course. This course is operated in co-operation with the Montreal Chapter of the National Machine Accountants Association. (Half course.)

Major in Accountancy

Attention is called to the statement on majors on page 100.

ADMINISTRATION**801 - Administration 211. Business Organization and Industrial Management**

Prerequisite: Accountancy 211. This course in organization and management is designed to serve as an introduction to the various phases of business and industry and to provide some vocational orientation in the field of commerce. Topics include origin, growth, and classification of business organizations, types of securities, costing, marketing, advertising, plant location, production control, purchasing, wage systems and labour relations, transportation, managerial interpretation and use of financial statements and statistics, government regulations affecting business. (Full course.)

801 - Administration 221. Office Management

A course in the principles of office management, including such topics as the function of the office in business; organization and principles of control; office systems and routines; office equipment and labour-saving devices; office planning and layouts; selection and training of office personnel; office communications. It is strongly recommended that Administration 211 be taken before attempting this course. This course is offered in co-operation with the National Office Management Association Montreal Chapter Inc. (Half course.)

801 - Administration 251. Production Management

This course is to acquaint the student with the means used by management to control the output of a productive unit; and covers tools of production, including reading of blue prints and use of machine tools; time study and standards; methods study and improvement; wage administration, including job and worker rating and incentive systems; control of manufacturing operations and organization relationships, including production controls of planning, routing and scheduling, waste controls, inspection and quality controls, and standards of procedure and cost controls. It is strongly recommended that Administration 211 be taken before attempting this course. (Half course.)

801 - Administration 431. Personnel Administration

This is a survey course of personnel administration for those presently fulfilling personnel or supervisory responsibilities, and for senior students wishing to obtain a survey of the personnel field.

This course introduces the student to the various phases of the work and deals with such fundamentals as the organization and administration of a personnel department. It also covers personnel forms and records; presentation of statistical data; recruiting, selection, placement; job training; merit rating; job evaluation; wage structure; and force losses. It touches on the industrial relations aspect, and provides an appreciation of the various types of surveys including: morale; employee opinion; and wage surveys. This course is offered in co-operation with the Montreal Personnel Association. (Full course.)

801 - Administration 441. Human Relations in Business

Prerequisite: Psychology 211 or Administration 431. This course is primarily for people who have had supervisory experience. It considers the social structure of an organization and the group dynamics of employee behaviour. It deals with the fundamentals of behaviour, motivation, frustration, attitude, and morale, and their effect on employee efficiency. Role-playing and case-study methods will be used. (Half course.)

801 - Administration 442. Purchasing (Introductory)

Prerequisite: Administration 211. Mature partial students with prior experience in this field, may be admitted without prerequisite. This course is designed to cover the fundamentals of purchasing policies and procedures and the organization and functions of the purchasing department in business and industry. It is of particular interest to individuals not now working in purchasing departments, but who are interested in acquiring knowledge of the subject; and is also for employees of a purchasing department who wish to obtain a well-rounded knowledge of purchasing principles. This course is offered in co-operation with the Purchasing Agents Association of Montreal. (Half course.)

801 - Administration 443. Purchasing (Advanced)

Prerequisite: Administration 442. This course is for students who expect to be, or are engaged in the purchasing department of an enterprise. It deals more intensively with the topics covered in Purchasing 442, and is designed to serve as an opportunity for study and discussion by men who have experience in the field of purchasing. Class discussion and case studies are the basic method of study employed. This course is offered in co-operation with the Purchasing Agents Association of Montreal. (Half course.)

COMMERCIAL LAW**802 - Commercial Law 211. Commercial Law**

This course provides a general survey of the law obtaining in the Province of Quebec with special emphasis on the aspects thereof relating to business and commerce. It includes a basic outline of the law of Domicile, Marriage, Persons, Property, Ownership and its modifications, Successions, Gifts and Wills, Testamentary Executors, Trusts, Contracts, Quasi-Contracts, Offences and Quasi-Offences, Privileges, Hypothecs and Prescription, and a more detailed study of the Contracts of Sale, Lease and Hire of Things and of Work, Mandate, Loan, Deposit, Partnership, Suretyship, Pledge, Insurance, and an outline of the basic law applying to Negotiable Instruments, Joint Stock Companies, Bankruptcy and Winding Up, and Copyrights, Patents, and Trade Marks. It is strongly recommended that Accountancy 211 be taken before attempting this course. Taxation is covered in a separate course under Commercial Law 441. (Full course.)

802 - Commercial Law 221. Industrial Legislation

This course is a study of legislation affecting labour and employment and of the industrial and social conditions to which such legislation applies, including: labour contracts; conditions and hours of work; wages; social and industrial legislation, including a review of international industrial law and the work of the International Labour Organization; collective bargaining; minimum wage legislation; labour agreements; unemployment insurance; old age insurance; health insurance; the protection of Canadian labour against low standard immigration by the immigration and alien labour acts; workmen's compensation and unemployment insurance; labour organizations and trade unionism; the right to strike; picketing and other labour activities; employer-employee relations and labour disputes; female and child labour and their employment in dangerous industries; illegal combinations; patents, trade-names, copyrights; unfair competition. Those desiring a more general course in law should take Commercial Law 211. Those wishing more general courses in labour relations should take Industrial Relations 411 and 412. (Full course.)

802 - Commercial Law 431. Company Secretarial Practice

Prerequisites: Accountancy 211, Commercial Law 211. This course covers duties of the secretary of a limited company, including his statutory duties under the companies' acts, books and records to be kept, business problems to be faced, issuance of shares, and payment of dividends, preparation of governmental reports, and meetings of directors and shareholders. This course is offered in co-operation with the Chartered Institute of Secretaries (Quebec Branch). (Half course.)

802 - Commercial Law 441. Taxation

Prerequisite: Accountancy 211. This course is devised to give authentic and up-to-date information on one of the major factors in business today. Discussion of problems is encouraged. Topics covered include corporation and personal income taxes and a survey of sales taxes, estate taxes and succession duties, and other levies. (Half course.)

COMMUNICATION**Communication 211. Commercial Correspondence**

Prerequisite: English 211. Advanced instruction is given in commercial correspondence. Actual practice and constructive criticism are included. Types of letters covered include applications for position, inquiries and orders, adjustments and complaints, collections, and sales. Students are coached in the techniques of dictation, and required to turn in assignments weekly. (Half course.)

This course is no longer offered.

EXECUTIVE TRAINING**804 - Executive Training 211. Supervisory Training**

The course deals with three supervisory skills: 1. Skill in Instructing, essential to convey knowledge possessed, and to delegate work; 2. Skill in Planning and Improving Methods, vital if satisfactory results are to be achieved by both the supervisor and those he guides; and 3. Skill in Leading and Working with People to maintain the co-operation and teamwork of staff. The course is based upon an adaptation of the United States Training-Within-Industry programme which covers Job Instruction Training, Job Methods Training and Job Relations Training, sometimes referred to as the "J" series. Sessions are limited to a group of twelve persons. (Half course.)

804 - Executive Training 421. Analysis of Business Conditions

Prerequisite: for undergraduates, Administration 211 or equivalent. This is a course in the study and interpretation of current business conditions from the point of view of the man in business. The various measures available are thoroughly discussed as well as their sources and interpretation. It is desirable that this course be taken prior to Executive Training 422. (Half course.)

804 - Executive Training 422. Business Planning and Budgeting

Prerequisite: for undergraduates, Administration 211 or equivalent. This course deals with the planning aspect of business administration and indicates how business operations may be planned through the use of a budgeting system. Various measures which may be used to assist in planning and controlling business operations are discussed, including cost-volume profit analysis, break-even points, etc. It is desirable that this course be taken after Executive Training 421. (Half course.)

804 - Executive Training 431. Administration

Prerequisite: Administration 211. This is an advanced seminar course for business executives who wish to bring themselves up to date on the latest developments in the field of administration. In order to qualify for membership in this group candidates must establish that they are members of a recognized professional body, active in the management field, or that they are holders of a recognized commerce degree. Final year undergraduates in Commerce will be admitted. Guest specialists are invited to outline the current position in their specialized field and a thorough discussion of the subject covered then takes place. In order to encourage maximum group participation the number of registrants is limited to about thirty. This course is operated in co-operation with the Institute of Administration. (Half course.)

804 - Executive Training 441. Developing Effective Systems and Procedures

This course is an introduction to the techniques used by systems analysts to develop more effective systems and procedures. Topics covered include: techniques of fact gathering, systems department organization, work simplification, work measurement, flow charting, forms design and control, records management, reproduction and printing processes, systems installation, procedure manual writing. This course is operated in co-operation with The Montreal Chapter, Systems and Procedures Association of America. It is strongly recommended that Administration 211 be taken before attempting this course. (Half course.)

804 - Executive Training 442. Integrated Data Processing

Prerequisite: Executive Training 441. This course is an introduction to integrated data processing using case histories of Canadian companies which have emphasized its use as an instrument of management. The principles, equipment and forms in systems from manual to electronic will be examined. This course is operated in co-operation with The Montreal Chapter, Systems and Procedures Association of America. (Half course.)

FINANCE

805 - Finance 221. Commercial Algebra

This course is designed to provide an adequate algebraic background for the commerce student and the necessary training prerequisite to Finance 231. It includes a review of the elementary algebraic operations of addition, subtraction, multiplication, division, fractions, simple equations, and percentages. It also covers logarithms, ratio, proportion, arithmetic and geometric progressions, theory of quadratics, the binomial theorem, and graphical algebra. (Half course.)

NOTE:—Students contemplating advanced studies in the field of mathematics or commerce should take Mathematics 213 in preference to this course. Students who have not completed high school algebra or who require a refresher course should consider taking Mathematics 201 before this course.

Students who have credit for Mathematics 213, 221 or 222 may not take this course for credit.

805 - Finance 231. Mathematics of Finance

Prerequisites: Mathematics 213 or 221, or Finance 221, or Algebra 55, or Intermediate High School Algebra. This course is an introduction to the theory of interest. It is designed to acquaint the student with those commercial problems involving simple interest; compound interest, annuities (ordinary, deferred, perpetuities and due), amortization and sinking funds, depreciation and bond values. (Half course.)

805 - Finance 251. Credits

This is a practical course covering the subject of credits and designed to help students of the Canadian Credit Institute, and those working in the field of credit, particularly at the wholesale and retail levels. It covers duties and qualifications of a credit man; credit and its place in the business structure; credit instruments; sources of credit information; analysis of the credit risk; credit records; and types of credit. Visits will be made to Credit Departments and agencies. (Half course.)

805 - Finance 252. Collections

This is a practical course covering the subject of collections and designed to help students of the Canadian Credit Institute, and those working in the field of credit, particularly at the wholesale and retail levels. It covers collection follow-up systems; bad debt analysis; credit frauds; locating debtors; collection policies, and laws affecting collections including guarantee and suretyship, sale of goods interest, limitations of actions with prescription, bankruptcy and insolvency, conditional sales agreements, and repossessions. Visits will be made to Credit Departments and agencies. (Half course.)

805 - Finance 411. Corporation Finance (Introductory)

Prerequisite: Accountancy 211. This is a practical course dealing with the financial management of corporations. A study is made of various classes of stocks and bonds, of stock warrants and rights, of dividend and interest payments, of capital structures and security underwriting. Actual examples taken from Canadian corporation history are used to illustrate various points and well-known financial reference services available in Canada are used in connection with this course. This course is offered in co-operation with the Investment Dealers Association of Canada. (Half course.)

805 - Finance 412. Corporation Finance (Advanced)

Prerequisite: Finance 411. This course is for those who expect to be engaged in finance or in the financial department of a corporation. Students are required to prepare case studies of selected Canadian corporations. Particular attention is paid to the raising of new capital, long term financial planning, working capital control, recapitalizing, refinancing and special problems such as bond interest default, arrears of dividends and forced reorganizations. This course is offered in co-operation with the Investment Dealers Association of Canada. (Half course.)

805 - Finance 421. Investment Analysis (Introductory)

Prerequisite: Accountancy 211. This course covers the theory of investment from the standpoint of objectives of the investor, including such subjects as:— the background of investments; relating the use of investment funds to the capital development of the country; source of investment funds; evaluation of sources of financial information available to investors; study of media of investment; method of analysing corporation earnings statements and balance sheets; study of such investment factors as leverage, diversification, balanced portfolios; and the analyses of risks and returns on investments. This course is operated in co-operation with The Investment Dealers Association of Canada. (Half course)

805 - Finance 422. Investment Analysis (Advanced)

Prerequisite: Finance 421. This course is designed to deal in more detail with a number of the subjects considered briefly in Finance 421. Students will be required to set up a sample investment portfolio, and to complete analyses of specific securities. Investment management and the use of various investment formulae will be discussed. The course is designed more as a working course than a lecture course, and practical investment problems will be used. This course is offered in co-operation with The Investment Dealers Association of Canada. (Half course.)

INDUSTRIAL RELATIONS

806 - Industrial Relations 411. Labour Relations (Introductory)

This is a descriptive course dealing with the main elements in labour relations including company policy and practices, terms of employment, labour legislation, trade unions, and collective agreements. This course is offered in co-operation with the Montreal Personnel Association. (Half course.)

806 - Industrial Relations 412. Labour Relations (Advanced)

Prerequisite: Industrial Relations 411 or equivalent, or a sufficient amount of practical experience in the field of labour relations to be considered the equivalent to both the practical and theoretical part of Industrial Relations 411. This is an analytical course dealing with some of the more important labour relations activities in a company including the development of policy and practice manuals, preparation for collective bargaining, negotiation of agreements, handling of grievances, arbitration, application of labour legislation, and the operation of employee-management committee meetings. This course is offered in co-operation with the Montreal Personnel Association. (Half course.)

806 - Industrial Relations 421. Job Analysis and Evaluation

This course deals with the practical aspects of introducing and operating a Job Analysis and Evaluation system for a representative enterprise. The course is planned to help students prepare a programme suited to the needs of their own firms. (Half course.)

INSURANCE

807 - Insurance 212. Insurance Needs and Planning

This course gives an outline of the various hazards confronting individuals sole proprietors, partnerships, and corporations, and an understanding of the means and methods of eliminating their economic consequences through the use of the medium of insurance. Types of insurance discussed include fire, marine, inland marine, liability, burglary and robbery, automobile, and disability. Life insurance for individuals and businessmen, surveys, and estate analysis are also covered. (Half course.)

Insurance 211. Insurance

After a brief review of the history of insurance this course deals with various types of insurance organizations; the construction, use and characteristics of mortality tables; the calculation of premiums; the principles of reserves, dividends and investments; policy provisions and benefits; plans of insurance and legal aspects of insurance in Canada. The treatment is mainly descriptive and general problems of insurance are discussed. While the emphasis is on life insurance, other types of risk and risk-bearing are dealt with briefly. The treatment is both descriptive and mathematical. Insurance 212 is recommended as a sequel or companion to this course. (Half course.)

This course is no longer offered.

MARKETING

808 - Marketing 211. Marketing (Introductory)

This course is a general survey of marketing, or the distribution of goods from the factory to the ultimate consumer. Marketing functions, institutions, methods and policies are studied from the viewpoint of the business man. Stress is placed on the management problems faced in the distribution field. Topics covered include retailing, wholesaling, merchandising, pricing, selling, sales promotion, marketing research, distribution costs, and general review of legislation affecting marketing. This course is offered in co-operation with Advertising and Sales Executives Club of Montreal. (See Marketing 411 for an advanced course.) (Half course.)

808 - Marketing 221. Advertising (Introductory)

This course explains the basic principles involved in creating advertisements and in carrying out complete advertising campaigns. See also Marketing 222. This course is offered in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

808 - Marketing 222. Advertising (Advanced)

Prerequisite: Marketing 221. Mature Partial students who have an equivalent working knowledge of the theory and practice of advertising may be admitted without prerequisite. This course deals with the tasks that advertising can perform and the problems encountered by executives in the management of advertising. This course is offered in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

808 - Marketing 241. International Trade

The course deals with the fundamental and practical aspects of importing and exporting, covering such subjects as trade terms and definitions, import and export regulations; export credits insurance; customs regulations; handling of export traffic; trading documents; air cargo and air express; marine insurance; financing. Lectures will be delivered by a variety of specialists following a programme developed in co-operation with the International Trade Section of The Montreal Board of Trade. (Half course.)

808 - Marketing 251. Transportation and Traffic (Introductory)

This course in freight traffic management is primarily for students who wish to specialize in this line of endeavour. It covers the practical aspects of transportation in Canada including such matters as bills of lading and shipping procedures; special services of railways; express; claims and claims prevention; and freight classifications. This course is planned in co-operation with the Quebec Division of the Canadian Industrial Traffic League. (Full course.)

808 - Marketing 252. Transportation and Traffic (Advanced)

Prerequisite: Marketing 251. This course in freight traffic management is primarily for students who wish to specialize in this line of endeavour. It covers the practical aspects of transportation in Canada including such matters as tariff construction and freight rate structures; condition of carriage; ocean freight contracts; marine insurance; customs; interpretation of the railway act and railway law. This course is planned in co-operation with the Quebec Division of the Canadian Industrial Traffic League. (Full course.)

808 - Marketing 411. Marketing Policies

Prerequisite: Marketing 211. Mature students who have a working knowledge of marketing methods and practices may be admitted without prerequisite. It deals more intensively with the topics covered in Marketing 211, and emphasizes the formulation and appraisal of marketing policies in the areas of product planning, distribution channel selection, pricing and sales stimulation. Budgeting for marketing and development of integrated marketing programmes is also stressed. Class discussion and analysis of marketing case histories are the basic methods of study employed. This course is operated in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

808 - Marketing 412. Marketing Research

Prerequisites: Marketing 211, 411. Mature students who have a working knowledge of marketing methods and practices may be admitted without prerequisite. This course is primarily designed to acquaint the student with the many applications of modern marketing research to merchandising, sales advertising, pricing, and promotion problems. Marketing research procedures and techniques are reviewed and special emphasis is given to the problem of sampling. Continuing research services offered by Canadian commercial research firms will also be reviewed. Actual research reports will be the subject of class discussion. This course is operated in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

808 - Marketing 413. Retailing

Prerequisite: Marketing 211. Mature students who have a working knowledge of marketing methods and practices may be admitted without prerequisite. Of an introductory nature, the course is designed to develop in future marketing executives an appreciation of modern retailing practices and problems. The scope, importance, and characteristics of retailing in Canada, the fields of merchandise selection, inventory control, pricing, and retail promotion are given consideration. This course is operated in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

808 - Marketing 414. Sales Management

Prerequisite: Marketing 211. Mature students who have a working knowledge of marketing methods and practices may be admitted without prerequisite. Topics covered include the selection of salesmen, sales training, sales compensation, incentive and quota programmes, organisation of sales territories, setting of sales quotas, expense control. The case method is employed to illustrate the topics under discussion. This course is offered in co-operation with the Advertising and Sales Executives Club of Montreal. (Half course.)

COMMERCIAL MATHEMATICS

Commercial Mathematics 221. Commercial Algebra—See Finance 221.

Commercial Mathematics 231. Mathematics of Finance—See Finance 231.

Mathematics 241. Statistical and Graphical Methods—Listed in the Natural Sciences Division.

Honours in Economics

Attention is called to the statement on honours on page 96.

Major in Accountancy

Major in Business Administration

Major in General Administration

Major in General Administration and Marketing

Major In Economics

Attention is called to the statement on majors on page 100.

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**Announcements of Sir George Williams University and the
Sir George Williams Schools which may be obtained from
the Registrar.**

Sir George Williams University (Faculties of Arts, Science, Commerce, and Engineering, day and evening divisions.

Sir George Williams High School, evening division only.

Sir George Williams Elementary School, evening division only.

Sir George Williams Business School, day and evening divisions.

Sir George Williams School of Art, day and evening divisions.

Sir George Williams School of Retailing, day division only.

The Summer Term at Sir George Williams.

Special Summer Session in Sociology.

The Training of Y.M.C.A. Secretaries.



TITLE: Brief

AUTHOR: The Board of Governors of Sir George Williams University

Brief of 12 pages; 10 recommendations

REMARKS OF ANALYST:

The main thesis of this brief is the educational and cultural aspects of bilingualism and biculturalism in Canada.

This brief is bilingual. The summary is based on the English version.

ATT.: RESEARCH

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I Introduction (para. 1 - 5)

- Sir George Williams University recognizes its unique rôle - that of being an English-speaking educational institution in a predominantly French-speaking province.
- biculturalism, bilingualism - a national issue.
- as contribution to bilingualism Sir George Williams University offers evening courses taught in French
 - in order to institute bilingualism outside of language courses
 - in order to help French-speaking students
- numerous French language universities fill the needs during the daytime. Therefore Sir George Williams University will not institute a full degree programme in the French language.

II "Culture" (Definitions) (para. 6 - 11)

- emphasizes group identity.
- "A culture...is the complex of its total behavioural and value patterns as a group...that allows the individual to identify himself with it".
- the fear of loss of self-identity motivates pressures for bilingualism and biculturalism.
- society expresses its values, hence its identity, through its language, its arts and its institutions. These are the manifestations of shared values which identify the group.
- when these, the shared values, are threatened the existence of the group itself is threatened.
- in order to remain viable cultures must change with the order of history.
- "where the difference in culture or identity does not create inequality of right or opportunity" - the guiding democratic principle for national unity.

III "Recommendations" (para. 14 - 15)

- that teaching methods be updated and teaching staff be fully qualified.
- traditional purpose of teaching French has been to provide a second language as a scholar's tool and to acquire knowledge of the French culture.
- it is the function of secondary schools to teach French for communication purposes.

IV "Conclusion" (para. 24 - 25)

- to ensure conditions so that the two languages and cultures may be perpetuated in a partnership based on equality of opportunity.
- the responsibility of developing one's culture lies with each individual.
- the modern French is toward large-scale unification for greater strength: to separate would be to go against this trend.

V "Appendix" (para. 26 - 27)

- 1948 - legal charter creating Sir George Williams which became a university in 1959.
- educational aims of the university.

BACKGROUND PAPERS

Brief #740-229
Sir George Williams University
MONTREAL

1. THE UNIVERSITY

- a) Chartered by the Provincial Legislature in 1948
- b) a faculty of 278, a staff of 147, and a total year round enrolment of 19,052
- c) large evening division (7,651 compared with 3,042 day during 1963-64 winter session)

2. OBJECTIVES

- a) "The fundamental educational philosophy of Sir George Williams is that its chief concern shall be the development of persons, through the medium of formal education and its correlated activities".
- b) The school has always admitted French-speaking students although the basic language of instruction is English. In the evening division introductory courses in various disciplines are taught in French. In the future they hope to institute more instruction in French in certain courses. It is however primarily English and emphasizes studies for employed men and women.

3. PREPARATION OF BRIEF

- a) It was difficult to set up a committee of the Board itself to work on the brief as board members were too busy. A working committee was therefore set up composed of:
 - R. C. Rae - Principal
 - H. F. Hall - Principal Emeritus
 - D. B. Clarke - Vice Principal
 - J. P. Petolas - Director of Development (is Fr. speaking)
 - T. Lacombe - Assistant to Principal (is Fr. speaking)
 - R. L. Weldon - (a Board member was consulted by correspondence)
- b) The brief was discussed with the staff of the university and approved by the Board
- c) (NOTE: Staff are submitting own brief)

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- para.4 (1) How can universities elsewhere in Canada "stand up and answer this challenge"? The response will, presumably, be different in various parts of the country.
- para.6 (2) "Bilingualism seemed sufficiently clear, but we had to define our interpretation of culture". What do you understand by the term "bilingualism"?
- para.11 (3)
a) How does this paragraph relate to the ethnic groups of origins other than French and English?
b) Does it affect the "equal partnership" theory?
- para.12 (4) Traitement égal aux Canadiens français là où ils forment une minorité viable (workable minority).
a) Qu'est-ce qu'une minorité viable?
b) Endroits du Canada où ce principe peut s'appliquer?
c) Qu'advient-il d'une minorité jugée non-viable?
- para.13 (5) Elaboration on the nature of the sociological study on bilingualism and biculturalism. Does it imply some continuing body?
- (6)
a) Does this recommendation envisage any alteration in the present jurisdiction of the provincial governments over education? How do you suggest we get enough qualified teachers?
b) What about separate schools, either confessional or non-confessional, for French-speaking students outside Quebec?
- para.14 (7) Re: L'enseignement des langues
"L'enseignement de chacune des langues officielles doit être rendu aussi attrayant et stimulant que possible."
D'après l'expérience de Sir George Williams, moyens à suggérer pour rendre l'enseignement aussi attrayant et stimulant que possible?
- para.18 (8) Re: La rédaction d'une nouvelle Histoire du Canada
a) Qui devrait prendre l'initiative de réunir un groupe d'universitaires pour accomplir cette tâche?
b) D'où viendraient les fonds nécessaires à un tel travail?
- para.19 (9) "Nous recommandons que le bilinguisme soit plus encouragé tant dans les services fédéraux que dans les compagnies de la couronne."

Quels sont les moyens à prendre pour encourager la pratique du bilinguisme dans la fonction publique et dans les compagnies de la couronne?
- para.19 (10) How do you define "senior Federal officials"?

- para.20 (11) Re: La reconnaissance officielle du français et de l'anglais dans les cours provinciales de juridiction criminelle.
- Pourquoi ne pas étendre également cette reconnaissance aux cours provinciales ayant juridiction en matière civile?
- para.22 (12) student exchanges again. What type would be most effective?
- para.23 (13) Re: La création d'un district fédéral
L'espace géographique qu'un tel district couvrirait?
- para.23 (14) No one ever says how the capital district should be administered. Any thoughts on this?
- para.24 (15) "...a partnership where equal opportunities exist for each in economic growth and self-expression..."
- a) Does this statement imply any constitutional changes?
b) Or any new division of responsibilities in fiscal or monetary matters?
- general (16) What sort of contacts has Sir George Williams University had with French-speaking universities, on the student, faculty and administration levels?
- genera. (17) Some people have suggested a permanent Federal-Provincial Council on Education, to introduce some element of coordination and consultation on country wide educational problems.

What do you think of such an idea?

C. RESEARCH SECTION : QUESTIONS AND COMMENTS

QUESTIONS

- (1)
- a) Can they provide us with statistics on the number of French-speaking students enrolled at Sir George Williams? 1964-65? cf. earlier years?
- b) Students from other than French & English-speaking backgrounds? (In other words a breakdown of their enrolment by English, French and other).
- (2) We would like to know the number of French-speaking students taking (a) English language and (b) English literature courses; and English-speaking students enrolled in a) French language and b) French literature courses. This is information we would be seeking at some point in our research. I suggest it as a possible line of questioning for the hearing on the expectation that spokesmen for such groups will come armed with this sort of data.
- (3) Has there been any increase in the demand for English and French languages & literature courses in recent years (separable from the general increase)?
- (4) Has there been any increase in the number of applications for admission to Sir George Williams

from French-speaking students?

- (5)
- a) How many French-Canadians are there in the faculty?
 - b) Have they experienced any difficulty in finding French-Canadians to fill posts open to them?
- (6) How big should such a federal district be, and should it include territory on both sides of the Ottawa River?
- (7) What means could be taken to effect such a federal district?
- (8) How would provincial cooperation be secured?

p.9
para.23 (j)

COMMENT

On the Supreme Court and court system in general, the brief recommends that the accused be able to plead in either French or English.

The brief does not take up federalism as such, but implicitly accepts the "racial compact" theory at the page cited.

THE BOARD OF GOVERNORS

SIR GEORGE WILLIAMS UNIVERSITY

1435 Drummond St.,

Montreal 25

BRIEF PRESENTED TO

"THE ROYAL COMMISSION ON

BILINGUALISM AND BICULTURALISM"

SUMMARY OF RECOMMENDATIONS

WE RECOMMEND: -

- a) That wherever French-speaking Canadians constitute a workable minority in a province, they be given the same treatment that English-speaking Canadians receive in Quebec.
- b) That a sociological survey be conducted to study the implications of biculturalism and bilingualism.
- c) That French be taught in all English-speaking schools and that English be taught in all French-speaking schools, from at least grade three onwards to matriculation.
- d) That wherever religious barriers prevent the employment of qualified language teachers in schools or school systems which have a confessional basis, these barriers be removed.
- e) That a History of Canada be written co-operatively by a team of French-speaking and English-speaking scholars.
- f) That bilingualism be more actively promoted in the federal service as well as in the crown corporations.
- g) That French and English be recognized as official languages throughout Canada in provincial trial courts exercising jurisdiction in criminal matters.
- h) That the Federal and Provincial Governments support a cultural interchange between the two cultures.
- i) That the Federal and Provincial Governments support a regional interchange of students at the University level.
- j) That a federal capital district be established.



It is with considerable conviction that Sir
George Williams University welcomes the opportunity
to submit to this important Royal Commission its
beliefs and opinions with reference to the funda-
mental issues involved. We very sincerely hope that
this Royal Commission will help improve the climate
which now prevails in Canada.

1. Although strongly identified with the English-speaking community of Montreal, Sir George Williams University and its associated Schools have always admitted French-speaking students without discrimination although bearing in mind the fact that English is the basic language of instruction. As indicated later, some efforts have recently been made to expand the curriculum to include certain subjects taught in the French language in addition, of course, to the teaching of French language and French literature, which are fundamental to the curriculum.

2. As an educational institution of the minority, Sir George Williams University can testify to the fact that it has received fair and just treatment on the part of those who, being in a majority position, constitute the greater part of government at the provincial and municipal levels. We would hope that minority institutions in other parts of our country would receive as generous and sympathetic treatment as has been our experience and good fortune to have had in the Province of Quebec.

3. We feel impelled to present a brief for three reasons:

- 1) We are deeply concerned about the future of our country.
- 2) We feel we can bring an open mind to the fundamental issues.
- 3) We believe we speak from the unique position of being an institution identified with the English-speaking minority in a province which is predominantly French-speaking.

4. We address this brief to all Canadians from Newfoundland to British Columbia; more specifically we speak to English Canadians from other provinces. We want every Canadian citizen to realize that this is a national issue. The existence of Canada as a country is challenged. It is up to each of us to stand up and answer this challenge. This is not a problem local to Quebec and if it is treated as such, the consequences might be disastrous.

5. In an effort to contribute to bilingualism, Sir George Williams University offers in the Evening Division certain

introductory courses in various disciplines taught in the French language, and plans to offer more next year. The purpose for this experiment is twofold: first to allow English-speaking students who have a good knowledge of French to take a course in that language other than a language course; second to accommodate and help our French-speaking students for whom the transition to an English-speaking University is made easier by the taking of one or two courses in their first language. In the Day Division it is felt that the presence of excellent French language universities in the Province precludes the necessity or indeed the advisability of setting up a complete degree programme to be given in the French language. At this time we are studying this experiment; once we assess the results, we hope to define a policy for ourselves in this area.

CULTURE

6. Before we were prepared to make recommendations, it was necessary for us to clarify what the terms mean. Bilingualism seemed sufficiently clear, but we had to define our interpretation of culture. By culture we did not understand a level of education on the one hand, or the arts and crafts on the other.

7. A culture is the total matrix in which a society or a group finds its peculiar identity or its being. It is the complex of its total behavioural and value patterns, as a group, made apparent in the behaviour of the group or in the discernible character of the group, as a group, that allows the individual to identify himself with it.

8. As such it is the very identity of a group and is jealously treasured by it as the essence of what only can allow it to continue to exist. Take away the culture or identity and the group ceases to exist as one. It is this very fear of loss of self-identity which is the motivating fear behind the pressure for bilingualism (itself one of the elements of the culture) and biculturalism.

9. A culture consists of the values of a group and the language of a group which shapes its attitude towards such crystallizations of its culture as its dominant religion, its family patterns, its concepts of the role of the individual in society, its institutions, its concept of the place of work and economics in life, etc. It expresses these values and identifies its values partly by the means through which they are given expression -- its language, its arts, its institutions. These become sacred in the eyes of the group because they are the manifestations of the shared values which identify the group. Anything which threatens them threatens the very existence of the group itself.

10. While it is only through its culture that a group identifies itself, history shows that all cultures to remain viable must change with the order of history. Any attempt to preserve unchanged a culture pattern of a past almost inevitably ends

in the loss of vitality of the group possessing this culture. However, even though the culture may change with the progress of history, it can maintain a separate identity peculiar to the group, and become the evidence of the group's current character.

11. We believe it to be the essence of Canada that the societies, races or groups that live and work here can only come together as a country when their separate identities or cultures are secure, where the difference in culture or identity does not create inequality of right or opportunity. We assert this as the guiding democratic principle with respect to individuals. We must learn to assert and to respect this principle with regard to separate and individual cultures.

RECOMMENDATIONS

12. a) We base our first recommendation on the fair treatment which English-speaking citizens of Quebec have received in this Province. We have been treated justly, fairly, and with equality and we therefore recommend that wherever French-speaking Canadians constitute a workable minority in a province, they be given the same treatment that English-speaking Canadians receive in Quebec. We make particular reference to the field of education; we feel that French-speaking and English-speaking Canadians should have a right to their own schools without being subjected to double taxation. Furthermore we feel they each have a right to establish schools where they represent a workable minority. By workable, we mean a sufficient number of people to constitute a school and to provide the qualified teaching staff.

13. b) We recommend that a sociological survey be conducted to study the implications of biculturalism and bilingualism. This survey could study the common points on which we can build a solid country. It could also indicate our differences and points of friction so that we could study them in order to understand ourselves. In this project universities could participate with the Federal and Provincial Governments by releasing scholars to help with this survey.

14. c) We recommend that French be taught in all English-speaking schools and that English be taught in all French-speaking schools from at least grade three onwards to matriculation throughout the country. The teaching of each official language must be made attractive and stimulating. It must be actively and imaginatively promoted; the methods of teaching must be updated to meet today's requirements and the teaching staff must be fully qualified and the best available.

15. The traditional purpose for the teaching of French at the level of higher education has been twofold. First, to equip scholars with a second language as a tool for further scholarly activity. Second, to confront the French language and culture as an end in itself. It has not been the traditional role of the English-speaking university to offer courses in the

French language for ordinary purposes of communication as it is assumed that the teaching of French as a second language is a function of the primary and secondary schools.

16. Nevertheless, the current situation in Canada has given a degree of urgency to the fact that a majority of educated Canadians are unable to communicate in more than one language. As soon as possible, the primary and secondary schools should be well equipped to tackle this problem head-on, by teaching English or French as a second language in a more effective way. In the meantime, however, the universities may have to offer courses to fill this urgent need, even though this would divert staff from the normal purposes of language instruction at that level.

17. d) This leads us to recommend that wherever religious barriers prevent the employment of qualified language teachers in schools or school systems which have a confessional basis, these be removed. We regret the fact that children in Quebec have been denied contact with some of the best teachers because of a legal act. We believe that some of the better qualified French teachers are French-speaking and in many cases Catholic, and that some of the better qualified English teachers are English-speaking and in many cases Protestant.

18. e) We recommend that a History of Canada be written co-operatively by a team of French-speaking and English-speaking scholars. It should be produced in both languages, easily readable by and acceptable to all Canadians. Then, and only then would everyone be taught the same history of our country. We also recommend that it be presented as a series of textbooks to be used in elementary schools and high schools.

19. f) We recommend that bilingualism be more actively promoted in the Federal service as well as in the crown corporations. We would expect that within a generation senior Federal officials should be able to understand and speak both English and French. In the meantime Canadians have a right to express themselves to their senior officials in either French or English; this right must be preserved at all costs. We believe that Canadians anywhere, regardless

of the size of the minority group, have a right to present their views and approach their senior officials through the French or English languages, even if only through a translator provided by the government.

20. g) We recommend that French and English be recognized as official languages throughout Canada in provincial trial courts exercising jurisdiction in criminal matters, or that at least every citizen be given the right to be tried in either of these languages as he chooses.

21. h) We recommend that the Federal and Provincial Governments support a cultural interchange between the two cultures, which would permit the best orchestras, theatre groups, singers, artists, etc., of each culture to become known to the other.

22. i) We recommend that the Federal and Provincial Governments support a regional interchange of students at the University level. This would foster a better mutual understanding, and develop greater co-operation between the two cultures.

23. j) We recommend that a Federal capital district, in which the two main cultures and the two official languages would be equitably represented, be established. The Federal district should have no provincial affiliation but should favourably reflect the bilingual and bicultural aspect of our country.

CONCLUSION

24. Sir George Williams University believes that this nation is based on "an equal partnership between the two founding races". We therefore believe that the governments and the laws of this country must insure the conditions under which the two languages and the two cultures may be perpetuated in a partnership where equal opportunity exists for each in economic growth and self expression, and must maintain the rights of each to preserve and live within its own cultural identity and must promote the understanding of the two cultures and the two languages throughout the country. Canadians regardless of ethnic origins must develop a feeling of mutual respect and trust, as well as a recognition of the positive contributions made by each group and the enrichment we all get from the exposure to the two cultures. Canadians must realize that the responsibility of maintaining and developing one's culture lies with each individual. Modern trends are to large-scale, mass bodies for economic, political and social strengths; we would be going against the trend by diminishing ourselves through the setting up of two separate entities instead of reinforcing conditions which allow us to work together for common ends.

25. We therefore profess our faith in Canada, guardian of two of the rich cultures of the world.

A P P E N D I X

AIMS AND SIZE OF OUR MEMBERSHIP

AIMS

26. Sir George Williams University is a corporation chartered by the Provincial Legislature (Quebec, No 175, 12 George VI, 1948) to conduct a "University within the Province of Quebec" and empowered by the charter to grant the appropriate degrees, diplomas, and certificates. An amendment to the Act of Incorporation, on December 18, 1959, changed its name to Sir George Williams University.

27. The fundamental educational philosophy of Sir George Williams is that its chief concern shall be the development of persons, through the medium of formal education and its correlated activities. It is recognized that this is not accomplished by mere rote learning. While the subject matter of the curriculum is divided into "courses" for the sake of convenience in administration, the primary aim of the University is that students shall grow in character and personality as well as in those techniques and appreciations which may be required in full and satisfactory living. The units which go to make up such growth may be conveniently classified as attitudes, abilities, and skills. It is the development of these that the University endeavours to foster in its students.

M E M B E R S H I P :

FACULTY

Full-time 89

Part-time 189

278

STAFF

Administrative

Secretarial and clerical

147

University

STUDENTS

Schools

Winter Session
1963-64

Day: 3,042

Evening: 7,651

Day and evening: 4,617

Summer Session
1963

1,969

1,773

TOTAL YEAR ENROLLMENT 1963: 19,052

TOTAL MEMBERSHIP: 19,477

746.343

LE BUREAU DES GOUVERNEURS

UNIVERSITE SIR GEORGE WILLIAMS

1435, rue Drummond,

Montréal 25.

MEMOIRE PRESENTE A LA

"COMMISSION ROYALE D'ENQUÊTE SUR LE

BICULTURALISME ET LE BILINGUISME"

RESUME DES RECOMMANDATIONS

NOUS RECOMMANDONS:

- a) Que les Canadiens de langue française des autres provinces reçoivent le même traitement que les Canadiens de langue anglaise reçoivent au Québec, là où ils forment une minorité viable.
- b) Qu'une enquête sociologique soit menée afin d'étudier toutes les conséquences du biculturalisme et du bilinguisme.
- c) Que le français soit enseigné dans toutes les écoles de langue anglaise, que l'anglais soit enseigné dans toutes les écoles de langue française et ce, à compter d'au moins la troisième année de scolarité jusqu'à la fin des études secondaires.
- d) Qu'on abolisse les barrières religieuses qui nuisent à l'emploi de professeurs de langues compétents dans les écoles ou dans les systèmes scolaires à base confessionnelle.
- e) Qu'un groupe d'universitaires de langue française et de langue anglaise coopèrent et collaborent à la rédaction d'une Histoire du Canada.
- f) Que le bilinguisme soit plus encouragé, tant dans les services fédéraux que dans les compagnies de la couronne.
- g) Que le français et l'anglais soient reconnus comme langues officielles par tout le Canada dans les cours de jugement, exerçant une juridiction en matière criminelle.
- h) Que les gouvernements provinciaux et fédéral subventionnent un échange culturel entre les deux groupes.
- i) Que les gouvernements provinciaux et fédéral subventionnent un échange régional d'étudiants au niveau universitaire.
- j) Qu'un district fédéral soit institué.

C'est avec une très grande conviction que l'Université Sir George Williams profite de l'occasion qui lui est offerte, pour soumettre à cette importante Commission Royale d'Enquête, ses opinions et ses croyances au sujet des principes fondamentaux mis en cause. Nous souhaitons très sincèrement que cette Commission Royale d'Enquête aide à améliorer le climat qui prédomine au Canada en ce moment.

1. Bien que fortement identifiées à la communauté anglaise de Montréal, l'Université Sir George Williams et ses écoles affiliées ont toujours admis sans aucune discrimination, les étudiants de langue française, tenant compte, cependant, du fait que l'anglais est la langue de l'enseignement donné. Comme nous le mentionnerons plus loin, certains efforts ont été fournis récemment afin d'élargir le programme des cours en y ajoutant certaines matières enseignées dans la langue française, en plus bien sûr, de l'enseignement proprement dit de la langue et de la littérature françaises qui sont des matières essentielles au programme.

2. En tant que maison d'éducation de la minorité, l'Université Sir George Williams peut témoigner du fait qu'elle a reçu un traitement juste et équitable de la part de ceux qui, détenant une position majoritaire, forment la plus grande partie du gouvernement tant au niveau provincial que municipal. Nous souhaiterions que les institutions des minorités françaises dans les autres provinces de notre pays reçoivent le même traitement généreux et sympathique que nous avons la chance de connaître dans la province de Québec.

3. Nous croyons devoir présenter ce mémoire pour trois raisons:

1. Nous sommes très inquiets de l'avenir de notre pays.
2. Nous pensons pouvoir apporter un esprit ouvert quant aux principes fondamentaux mis en cause.
3. Nous croyons être placés dans une situation privilégiée en tant qu'institution identifiée à minorité de langue anglaise dans une province dont la majorité est de langue française.

4. Nous adressons ce mémoire à tous les Canadiens, de Terre-Neuve à la Colombie Britannique, et plus précisément, nous parlons à tous les Canadiens anglais des autres provinces. Nous voulons que chaque citoyen Canadien se rende compte du fait que ce problème en est un d'envergure nationale. L'existence même du Canada est mise en question. C'est à chacun de nous qu'il appartient de relever ce défi. Ce n'est pas un problème particulier au Québec et s'il est envisagé de cette façon, les conséquences risquent d'être désastreuses.

5. Afin de contribuer au bilinguisme, l'Université Sir George Williams offre dans la section des cours du soir, des cours d'introduction dans diverses matières enseignées en langue française, et elle a l'intention d'en ajouter d'autres l'an prochain. Cette expérience poursuit un double but: premièrement, permettre aux étudiants de langue anglaise qui ont une bonne connaissance du français de suivre un cours autre qu'un cours de langue proprement dit et ce, en français. Deuxièmement, aider nos étudiants de langue française, pour qui l'adaptation à une Université de langue anglaise n'est pas toujours facile, en leur donnant la possibilité de suivre un ou deux cours dans leur langue maternelle. Pour ce qui est des cours du jour, nous croyons que la présence dans la province de Québec d'excellentes universités de langue française prévient toute nécessité d'établir un programme complet de cours donnés dans la langue française. Actuellement, nous étudions cette expérience. Dès que nous pourrons évaluer les résultats nous espérons pouvoir établir une politique à suivre pour notre Université dans ce domaine.

CULTURE

6. Avant de présenter les recommandations, il nous a été nécessaire de clarifier les termes et leur signification. Bilinguisme nous a paru suffisamment clair, mais nous avons dû définir notre interprétation du mot culture. Par culture nous n'entendons pas un certain niveau d'éducation d'une part ou les arts ou l'artisanat de l'autre.

7. Une culture est la matrice totale dans laquelle une société ou un groupe trouve son identité propre ou son existence. C'est le complexe formé par son modèle global de comportement et de valeurs, comme groupe, rendu apparent dans le comportement du groupe ou dans le caractère perceptible du groupe, comme groupe, qui permet à un individu de s'y identifier.

8. Comme tel, c'est la véritable identité du groupe et il la conserve jalousement comme l'essence même de ce qui lui permettra de survivre. Enlevez la culture ou l'identité, et le groupe cesse d'exister comme tel. C'est la peur de perdre cette identité qui est la peur maîtresse derrière les pressions en faveur du bilinguisme (lui-même un des éléments de la culture) et du biculturalisme.

9. Une culture est formée par les valeurs du groupe et par sa langue qui modèlent son attitude envers des cristallisations de sa culture tels que sa religion dominante, ses modèles familiaux, ses concepts du rôle de l'individu dans la société, ses institutions, ses concepts de la place que doivent tenir le travail et l'économie dans la vie, etc. Il exprime ces valeurs et identifie les siennes partiellement par les moyens à travers lesquels elles sont exprimées... sa langue, ses arts, ses institutions. Ceux-ci deviennent sacrés aux yeux du groupe parce qu'ils sont la manifestation des valeurs communes qui identifient le groupe. Tout ce qui les menace, menace l'existence même du groupe.

10. Ce n'est que par sa culture qu'un groupe peut s'identifier et l'histoire enseigne que toutes les cultures pour survivre doivent évoluer dans le sens de l'histoire. Toute tentative pour garder inchangé un modèle culturel du passé a comme résultat, presque invariablement, la

perte de vitalité du groupe possédant cette culture. Toutefois, même lorsque la culture évolue dans le sens de l'histoire, elle peut quand même conserver une identité séparée et propre au groupe et devenir ainsi la manifestation du caractère actuel du groupe.

11. Nous croyons qu'il est de l'essence même du Canada que les sociétés, les races ou les groupes qui y vivent et y travaillent ne puissent former un pays que lorsque leur identité ou leur culture personnelle sont assurées et que les différences entre culture ou identité ne créent pas de favoritisme ou d'inégalité de droits. Nous posons cette affirmation comme principe directeur de la démocratie ou les individus sont respectés. Nous devons apprendre à revendiquer et à respecter ce principe en tout ce qui a trait aux cultures individuelles et distinctes.

RECOMMANDATIONS

12. a) Nous appuyons notre première recommandation sur le juste traitement que reçoivent les Canadiens de langue anglaise dans la Province de Québec. Nous avons été traités avec justice, loyauté et égalité et nous recommandons par conséquent que les Canadiens de langue française des autres provinces reçoivent le même traitement que les Canadiens de langue anglaise reçoivent au Québec là où ils forment une minorité viable. Nous faisons ici une allusion particulière au domaine de l'éducation. Il nous semble que les Canadiens de langue anglaise et de langue française doivent avoir droit à leurs propres écoles sans être soumis à une double taxation. De plus, il nous semble que chacun des deux groupes a le droit d'établir ses écoles partout où il constitue une minorité viable. Par viable, nous entendons un nombre suffisant de personnes pour créer une école et pour fournir un personnel enseignant compétent.

13. b) Nous recommandons qu'une étude sociologique soit menée afin d'étudier les conséquences du biculturalisme et du bilinguisme. Cette étude pourrait considérer les points communs sur lesquels nous pouvons définir et édifier une nation forte. Elle pourrait aussi souligner les différences et les points de friction afin d'en permettre l'étude pour mieux nous connaître. Les universités pourraient collaborer avec les gouvernements provinciaux et fédéral en fournissant des sociologues afin d'aider à cette étude.

14. c) Nous recommandons que le français soit enseigné dans toutes les écoles de langue anglaise et que l'anglais soit enseigné dans toutes les écoles de langue française à partir d'au moins la troisième année de scolarité jusqu'à la fin des études secondaires, et ceci à travers tout le pays. L'enseignement de chacune des langues officielles doit être rendu aussi attrayant et stimulant que possible. Cet enseignement doit être présenté avec imagination et fortement encouragé. Les méthodes d'enseignement doivent être des plus modernes afin de satisfaire aux exigences actuelles et le personnel doit être des plus compétents.

15. L'enseignement du français au niveau universitaire a

toujours eu un double but. Premièrement, celui d'enseigner aux étudiants une deuxième langue qui leur sera un outil des plus utiles dans leurs études futures. Deuxièmement, celui de mieux connaître la langue et la culture françaises, ceci étant considéré comme une fin en soi. Ce ne fut pas le rôle traditionnel des universités de langue anglaise d'offrir des cours de langue française afin de satisfaire aux besoins ordinaires de communication comme c'est le cas dans les écoles primaires ou secondaires.

16. Néanmoins, la situation actuelle au Canada a porté à un degré d'urgence le fait que la majorité des Canadiens possédant un niveau d'instruction supérieur soient incapables de communiquer dans plus qu'une langue. Aussitôt que possible, les écoles primaires et secondaires devraient améliorer leur enseignement de l'anglais et du français afin d'affronter ce problème. Entretemps toutefois, les universités devront peut-être offrir des cours afin de répondre à ce pressant besoin, même si cette mesure devait détourner les professeurs de leurs fonctions normales dans l'enseignement des langues au niveau universitaire.

17. d) Ceci nous amène à recommander qu'on abolisse les barrières religieuses qui nuisent à l'emploi de professeurs de langues compétents dans les écoles ou dans les systèmes scolaires à base confessionnelle.. Nous regrettons le fait que les enfants de la province de Québec se soient vus refuser tout contact avec certains des meilleurs professeurs et ce à cause d'un statut légal. Nous croyons que certains des meilleurs professeurs de français sont de langue française et, bien souvent, catholiques. Et certains des meilleurs professeurs d'anglais sont de langue anglaise et, dans bien des cas, protestants.

18. e) Nous recommandons qu'un groupe d'universitaires de langue française et de langue anglaise coopèrent et collaborent à la rédaction d'une Histoire du Canada. Elle devrait être publiée dans les deux langues, facile de lecture et acceptable par tous les Canadiens. Alors et alors seulement, chacun apprendra une même histoire de notre pays. Nous recommandons aussi qu'elle soit présentée sous forme d'une série de manuels scolaires pouvant être utilisée dans les écoles primaires et secondaires.

19. f) Nous recommandons que le bilinguisme soit plus encouragé tant dans les services fédéraux que dans les compagnies de la couronne. Nous espérons que d'ici une génération, tous les hauts fonctionnaires du gouvernement fédéral soient capables de comprendre et de parler le français et l'anglais. Entretemps, les Canadiens ont le droit de s'adresser à ces fonctionnaires en français ou en anglais. Ce droit doit être préservé à tout prix. Nous croyons que les Canadiens partout, sans égard pour l'importance numérique de la minorité, ont le droit d'exprimer leur opinion et d'approcher leurs fonctionnaires en anglais ou en français, même si cela doit se faire par l'intermédiaire d'un traducteur fourni par le gouvernement.

20. g) Nous recommandons que le français et l'anglais soient reconnus comme langues officielles à travers tout le Canada dans les cours de jugement exerçant une juridiction en matière criminelle ou au moins, que chaque citoyen ait le droit d'être jugé dans l'une ou l'autre de ces deux langues, selon son choix.

21. h) Nous recommandons que les gouvernements provinciaux et fédéral subventionnent un échange culturel entre les deux groupes qui permettrait aux meilleurs orchestres, troupes de théâtre, chanteurs, artistes, etc. de chacune des cultures de se faire connaître parmi les membres de l'autre culture.

22. i) Nous recommandons que les gouvernements provinciaux et fédéral subventionnent un échange régional d'étudiants au niveau universitaire. Ceci permettrait une meilleure compréhension mutuelle et développerait un plus grand esprit de coopération entre les deux cultures.

23. j) Nous recommandons qu'un district fédéral soit institué n'ayant aucune affiliation provinciale, mais devant refléter avantageusement les aspects du bilinguisme et du biculturalisme de notre pays.

CONCLUSION

24. L'Université Sir George Williams croit que cette nation est fondée sur l'égalité des deux peuples. Nous croyons en conséquence que le gouvernement et les lois de ce pays doivent assurer des conditions favorables afin que les deux langues et les deux cultures, dans un climat d'entente et à chances égales, puissent se développer tant dans le domaine économique que dans l'affirmation de leur personnalité. Ils doivent aussi conserver les droits de chacun, leur permettant de se perpétuer et de vivre au sein de leur propre identité culturelle, et doivent encourager une compréhension mutuelle entre les deux cultures et les deux langues à travers le pays. Les Canadiens, indépendamment de leur origine ethnique doivent développer un sentiment basé sur le respect et la confiance mutuels de même qu'une reconnaissance des contributions positives apportées par chacun des groupes et de l'enrichissement dont tous bénéficient par cette présence des deux cultures. Les Canadiens doivent se rendre compte que la responsabilité de conserver et de développer leur culture incombe à chacun des individus. Le courant actuel favorise les groupements et l'union pour assurer une plus grande force de frappe dans les domaines politique, économique et social. Ce serait aller contre ce courant que de se diminuer en instituant deux entités séparées au lieu de renforcer les conditions nous permettant de travailler ensemble pour des buts communs.

25. Par conséquent, nous professons notre foi dans le Canada, gardien de deux des plus riches cultures du monde .

A P P E N D I C E

BUTS

26. L'Université Sir George Williams est une corporation instituée par charte par la législature provinciale (Québec no 175, 12 George VI, 1948) afin d'instituer une université dans la province de Québec et munie par cette charte du droit de décerner des degrés, diplômes et certificats appropriés. Le nom de l'Université Sir George Williams lui fut octroyé par un amendement à l'acte d'incorporation datant du 18 décembre 1959.

27. Le principe philosophique fondamental qui dirige l'Université Sir George Williams dans son enseignement est l'épanouissement de la personne humaine par l'instruction proprement dite et les activités s'y rattachant. C'est un fait reconnu que l'instruction seule ne pourrait atteindre ce résultat. Bien que la matière enseignée au programme soit répartie sous forme de cours pour faciliter le travail de l'administration, le but premier de l'Université est que les étudiants s'épanouissent tant au point de vue personnalité que dans les diverses techniques nécessaires à toute vie fructueuse. Les éléments qui servent à assurer ce développement peuvent être divisés en aptitude, habilité et talent. C'est le développement de ceux-ci que l'Université essaie d'encourager chez ses étudiants.

A N N E E A C A D E M I Q U E 1963 - 64.

MEMBRES:

ETUDIANTS

PROFESSEURS

PERSONNEL

Université

Ecoles affiliées

Temps plein: 89

Administration: 34

Période d'hiver
1963-64

Temps partiel: 189

Secrétaires et commis: 113

Jour et Soir: 4,617

278

147

Jour: 3,042
Soir: 7,651

Période d'été
1963

1,969

1,773

INSCRIPTION TOTALE POUR L'ANNEE 1963: 19,052.

NOMBRE TOTAL DES MEMBRES: 19,477

SIR GEORGE WILLIAMS UNIVERSITY

LISTE DES COURS OFFERTS EN LANGUE FRANCAISE

(Sauf cours de langue et de littérature)

	1963/64	1964/65	1965/66
Physique 211	-		peut-être
Histoire 211	-	inscrits 18, présents 17	
Psychologie 211	-	*	Si professeur
Chimie 211	17	-	ne sera pas offert
Sociologie 211	29	cours annulé (4 inscrits) Ø	ne sera pas offert
Economie 211	41	inscrits 35, présents 28	si Professeur
Mathématiques 213	28	inscrits 53, présents 38	40
Mathématiques 223	8	inscrits 42, présents 37	40
Science politique 251	-	inscrits 16, présents 16	40
		-	40

* pas de professeur

Ø les conférences en Français continuent

March 17, 1965

140-724

740-249

THE SIR GEORGE WILLIAMS
ASSOCIATION OF UNIVERSITY TEACHERS

1435 Drummond Street

Montreal 25, P.Q.

BRIEF PRESENTED TO
"THE ROYAL COMMISSION ON
BILINGUALISM AND BICULTURALISM"

- July 1964 -

25. See 80 600 7

100/346

- 21
1/2 1/3 1/4 1/5 1/6 1/7 1/8 1/9 1/10 1/11 1/12 1/13 1/14 1/15 1/16 1/17 1/18 1/19 1/20 1/21 1/22 1/23 1/24 1/25 1/26 1/27 1/28 1/29 1/30 1/31 1/32 1/33 1/34 1/35 1/36 1/37 1/38 1/39 1/40 1/41 1/42 1/43 1/44 1/45 1/46 1/47 1/48 1/49 1/50 1/51 1/52 1/53 1/54 1/55 1/56 1/57 1/58 1/59 1/60 1/61 1/62 1/63 1/64 1/65 1/66 1/67 1/68 1/69 1/70 1/71 1/72 1/73 1/74 1/75 1/76 1/77 1/78 1/79 1/80 1/81 1/82 1/83 1/84 1/85 1/86 1/87 1/88 1/89 1/90 1/91 1/92 1/93 1/94 1/95 1/96 1/97 1/98 1/99 1/100

12.7.2004

10/16/1917

by 7.

$\text{bi}^7 \rightarrow$

(i)

See P. 2

#2

#3

1. The Sir George Williams Association of University Teachers believes that Canada has a distinctive part to play amongst the nations of the world, and that one of this country's significant rôles is to demonstrate the validity and vitality of cultural pluralism. The continued existence in Canada of a variety of cultures, in contrast with the 'melting-pot' uniformity attempted in the United States, provides us with a unique opportunity.
2. Much greater attention to cultural activities of every description is necessary if our full potential is to be realized. The two dominant cultures should cooperate in the maintenance of cultural diversity as an enrichment of the life of this country and of the world.
3. We believe that the problems of intercultural relations now facing this country can and must be solved through cooperation. If Canada is to survive, there must be a rapprochement between French and English Canadians for the maintenance and further evolution of Confederation. Each group, while establishing and retaining its roots in its own culture, must be given more opportunities to approach and understand the other.
4. While bilingualism is not the sole requisite for better understanding it is a first indispensable step towards it. The extension of the use of the French language amongst English Canadians and in the English sections of the country is particularly necessary. The early implementation of a programme for achieving this end could serve as an act of good faith which might have far-reaching results.

5. Educational institutions have a very important rôle in the solution of our problems. Universities alone cannot accomplish the task; it requires the reorientation of educational systems throughout the country, from the elementary to the most advanced levels. One significant source of difference and antagonism is the rigid separation between different educational systems. Greater cooperation, both within the provincial systems and amongst the various provinces, is essential.

6. Sir George Williams University has shown awareness of the changes taking place in French Canada, and in particular of the significance of its rapid economic development. Action has been taken to increase bilingualism amongst the members of the staff by the institution of staff courses in French, and some undergraduate courses are now being offered in the French language. Further steps in this direction would be welcomed and supported by the faculty.

RECOMMENDATIONS

7. (a) It should be recognized as a basic principle that, wherever a significant minority exists, its members have the right to public support for the establishment and maintenance of schools. Negotiations should take place amongst the provinces, possibly at an Interprovincial Conference, with the objective of having other provinces institute a policy similar to that presently operating in Quebec.
8. (b) We feel, however, that separation is not the sole and final answer to our problems. We recommend, therefore, that, when and where public support makes it possible, an attempt should

be made to establish some completely bilingual and bicultural schools, with approximately one-half the instruction given in each language. A separate period could be set aside for religious education.

9. (c) We recommend that a thorough study be made of the teaching of Canadian History at all levels. At present such teaching is characterized not only by diversity of interpretation but also by dullness of presentation. A commission of scholars and teachers should undertake the urgent task of giving unity and vitality to our history.
10. (d) We recommend that the universities take steps to expand facilities for bilingual instruction, and place greater emphasis on the study of both French and English cultures. A richer cultural heritage for all Canadians is within reach; the facilities for grasping it are weak.
11. (e) We recommend that closer relations between universities be fostered by exchanges of staff and students, and by the organization of joint seminars.
12. (f) We recommend that government assistance to university students be extended and increased, with the aim of making a university education possible for every capable student. So long as some students are prevented by economic reasons from realizing their full potential, economic inequalities will be passed on from generation to generation.

13. (g) We recommend that government support of artists, musicians and writers, and of outlets for their talents be increased, with a view to the maximum development of cultural activities amongst all considerable ethnic groups. The greatest possible advantage should be taken of the varied background of our people to enrich our cultural heritage, under the leadership of the two dominant communities,
14. (h) We recommend that a Board of Permanent Advisors to the Prime Minister be created to further the development of intercultural relations on a national scale. While such a board would naturally have as its central function the promotion of cooperation between French and English speaking Canadians, it should also have representation from other significant elements in our population.
15. (i) We recommend the creation by the provincial governments of an Interprovincial Committee on Education, with a view to the development of cooperation amongst the provinces in this field. Due regard would, of course, be given to the constitutional provisions which give the provinces control of education.

TITLE:

AUTHOR: THE SIR GEORGE WILLIAMS ASSOCIATION OF UNIVERSITY TEACHERS
Montreal.

Brief of 5 pages; 9 recommendations

REMARKS OF ANALYST:

Due to its brevity, this brief which consists almost completely of recommendations has not been summarized.

The authors' general thesis is that Canada's most precious heritage lies in its "cultural pluralism".

Recommendations are made to promote intercultural exchanges and understanding between the French and English Canadian cultures. The authors' chief concern is in the educational field.

ATT.: RESEARCH

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RECOMMENDATIONS:

- Summary	1
- Details	3

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-249

The Sir George Williams
Association of University
Teachers

MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

The University.

- a) Chartered by the Provincial Legislature in 1948;
- b) a faculty of 278; other staff, 147 and a total year round enrolment of 19,052 (1963-64);
- c) large evening division (7,651 compared with 3,042 day division during 1963-64 winter session).

2. AIMS

- a) "The fundamental educational philosophy of Sir George Williams is that its chief concern shall be the development of persons through the medium of formal education and its correlated activities". (from 1964-65 calender)
- b) The school has always admitted French-speaking students although the basic language of instruction is English. In the evening division introductory courses in various disciplines are taught in French. In the future it is hoped to institute more instruction in French in certain courses. It is, however, primarily an English-speaking institution and emphasizes studies for employed men and women.

3. HOW BRIEF WAS PREPARED

By a faculty committee.

Note:

The Board of Governors submitted a separate brief. (740-229)

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 1

no. a

Q. 1

Could you elaborate on your idea of "public support on a basis of equality", while at the same time maintaining the different educational systems?

no. b

Q. 2

What areas specifically do you have in mind? e.g., New Brunswick? On what basis would you choose these areas?

no. f

Q. 3

Are you referring to the federal government?

This is rather difficult with Quebec exercising an opting out policy.

no. i

Q. 4

What powers, and what type of organization would you invest in this Interprovincial Committee?

August 13, 1965

702 922

BRIEF SUBMITTED TO THE
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Professor Dr. Eugene Wertyporoch,
Chairman,
Shevchenko Scientific Society,
82 Willowbank Blvd.,
Toronto 12, Ont.,
June 24, 1964.

Subject. Brief on the Teaching of Ukrainian in Canadian Schools.

- 1) The necessity of teaching the Ukrainian language in the schools of Canada is a part of the general problem of teaching Slavic or other languages in Canadian schools. This problem demands a decision based on two points of view:
 - A. The general internal cultural and political interest of the Canadian nation.
 - B. The general national interest of Canada abroad; that is, from the point of view of our aims and interests in foreign affairs and foreign cultural and economic relations.
- 2) In developing (A) above, it should be pointed out that the languages and cultural traditions which the immigrants brought to Canada from their mother countries constitute a very valuable cultural asset for the Canadian nation. Therefore, it is of paramount importance to utilize this asset in the national interest and to cultivate these languages and cultural heritages in public schools from the grade schools through the universities.
- 3) Through the knowledge of their traditional languages, students (our future citizens) can greatly enrich and stimulate Canadian culture and civilization. This knowledge will create a bi- or multi-lingual youth who will become highly qualified and prepared for university studies, especially graduate studies, because research cannot be properly conducted without the knowledge of foreign languages.
- 4) Thus, looking ahead, such a policy will promote the education of a multi-lingual citizenry with a high level of cultural

interest in a short time, as done in Switzerland, Holland, Belgium, New York State, or old Austria. Such a policy should also stimulate the continuation of original Canadian literature in these languages, giving rise to original Canadian Slavistics, comparative philologies and disciplines.

- 7) Contemporary exhaustive research in Humanities and Sciences is impossible in our times without the knowledge of other languages. Cultural interdependence is impossible without the knowledge of languages. The results of the American cultural "melting-pot" policy which created monolingual intellectual proletariat should be a warning to Canadian leaders and citizens.
- 8) In support of the second premise (B), regarding general national interests of Canada in external relations, we should recognize that the cultivation of languages and cultural traditions of the ethnic groups is of the greatest importance. Foreign relations require the knowledge of the languages and cultures of foreign countries. This knowledge will assist immediately in establishing a bridge of friendship for Canadian diplomats in the old countries.

Canada will have important values to offer to these old countries:

- (a) The original Canadian literatures in these languages will have deep repercussions in the given countries, thus constituting a convincing instrument for Canadian cultural propaganda.
- (b) The original publications of Canadian scholarship in Slavistics and other philologies will enhance the prestige of Canadian Liberal Arts and Sciences in the international community.

- 9) These values will make possible a vital cultural exchange program between Canada and these countries; they will make Canadian universities centres attracting foreign students from the old countries; they will make Canada a preferred country for tourism and even immigration, thus giving Canada long-range economic benefits also.
- 10) Summing up the importance of the teaching of the languages of the ethnic groups as seen from the viewpoint of Canadian foreign policy,

I would like to state that a positive decision in this matter will have a decisive influence on the formation of the "image of Canada" as a dynamic nation in the world, as a modern democracy, without discrimination -- a Canadian brotherhood of nationalities promoting national unity but linguistic and cultural diversity. This image of Canada will especially radiate into all those countries which contributed their peoples to the development of the Canadian nation.

-II-

- 9) It is of great importance for Canada to cultivate the Ukrainian language and culture. Ukraine has a kind of a central location in the Slavic World and its language can readily be used as a key to the study of other Slavic languages. The most important arguments for the teaching of the Ukrainian language are:
- (a) The Ukrainians form the largest Slavic group in Canada possessing an ancient tradition, with their own churches, press and cultural organizations.
 - (b) If the Canadian government and institutions neglect these tasks, the Soviet Embassy and its cultural attachés will do them in the name of the current Communist "Neo-Panslavism". The presentation by the Ukrainian Soviet Government of the Shevchenko monument to Canada in Palermo, and the systematic visits of Soviet writers, ensembles, artists, choirs, are challenges to Canada!

The Soviet Union is deeply aware of the importance of the language and culture of its "junior partner, Ukraine". The Ukrainians have a Union Republic in Eastern Europe, and a charter membership in the United Nations, and represent an important segment of the population of Canada and of Far Eastern Siberia, including Vladivostok.

The Russian Communist dictatorship conducts through its "Neo-Panslavism", a farsighted policy. It must be answered by Canada with the ideas of academic freedom for Slavic, especially Ukrainian, Studies in Canadian universities and with a systematic development of free Canadian Slavistics, including Ukrainian.

TITLE: Brief on the Teaching of Ukrainian in Canadian Schools.

AUTHOR: Professor Dr. Eugene Wertyporoch,
Chairman,
Shevchenko Scientific Society,
Toronto, Ontario

Brief of 3 pages; 1 recommendation

REMARKS OF ANALYST:

Due to its brevity, this brief has not been summarized.

The author suggests the teaching of Slavic or other languages in Canadian Schools for two main reasons. It would constitute a very valuable cultural asset for the Canadian nation. Furthermore, it would be most useful in foreign cultural and economic relations.

The author insists on the importance of teaching the Ukrainian language which is a key to the study of other Slavic languages.

ATT: RESEARCH

- Ukrainians form the largest Slavic group in Canada -- p. 3
- the Soviet "Neo-panslavism" may be a threat to Canada,
if the Federal Government does not help ethnic groups- p. 3

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RECOMMENDATIONS:

- teaching the Ukrainian language and other
Slavic languages

PASSIM

BRIEF:

- 9 paragraphs

1 - 3

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MEMOIRE
SUR
LE BILINGUISME ET LE BICULTURALISME

PRESENTE
A
LA COMMISSION ROYALE D'ENQUETE
SUR
LE BILINGUISME ET LE BICULTURALISME

PAR
LA CHAMBRE DE COMMERCE DE SHERBROOKE
(QUEBEC)

1 JUILLET 1964

LA CHAMBRE DE COMMERCE DE SHERBROOKE.

TABLE DES MATIERES

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2. Objectifs visés par cette enquête	2 & 3
3. Le malaise actuel, ses causes.	2 3 @ 5
4. La Confédération	5 & 6
5. Rapatriement et amendements de la Constitution	6 @ 8
6. Les droits des minorités	8 & 9
7. Le Nouveau Monde	9 & 10
8. Le bilinguisme et le biculturalisme	10 & 11
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10. Les écoles publiques	15 & 16
11. La culture canadienne-française	16 & 17
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LA CHAMBRE DE COMMERCE DE SHERBROOKE.PREAMBULE.

La Chambre de Commerce de Sherbrooke fut fondée en décembre 1889 sous le nom de "Sherbrooke Board of Trade" et adopta son appellation actuelle avec l'approbation du Secrétariat d'Etat en 1931.

La Chambre de Commerce de Sherbrooke groupe actuellement plus de 550 membres individuels représentant plus de 425 membres corporatifs. Ses membres se recrutent principalement parmi les industriels, commerçants, professionnels et agents d'affaires.

La Chambre de Commerce de Sherbrooke a pratiqué et pratique plus que jamais le bilinguisme tant lors de ses assemblées générales qu'au cours des réunions de son Conseil d'Administration qui se tiennent régulièrement tous les lundis matins à 8.00 heures a.m. L'Exécutif, pour sa part, se réunit tous les vendredis midis.

La Chambre de Commerce de Sherbrooke est dirigée par un Conseil d'Administration composé du Président, de deux Vice-Présidents et du Trésorier, ainsi que d'un minimum de dix directeurs et du Président sortant de charge. Tous, à l'exception du dernier nommé, sont élus lors de l'assemblée générale annuelle de l'organisme, qui se déroule au début du mois de juin chaque année.

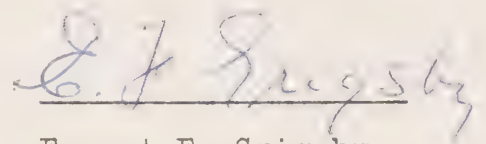
Le Conseil d'Administration de la Chambre de Commerce de Sherbrooke se compose et accorde une représentation judicieuse aux deux principaux groupes ethniques qui représentent l'ensemble de ses membres et, jusqu'à présent, la Chambre de Commerce de Sherbrooke a observé l'alternance des présidents qui sont tour à tour de langue française et de langue anglaise, sans aucune autre distinction.

Le mémoire auquel se rattache le présent préambule a été préparé par le Président du Comité chargé de l'étude du Bilinguisme et du Biculturalisme, le Directeur Denis Tremblay, assisté des membres du comité dont les noms suivent : Me Maurice Allard, Avocat - M. Edwin Echenberg, Commerçant - Paul McKenna, Commerçant et Herbert A. Simons, Gérant d'une compagnie de fiducie.

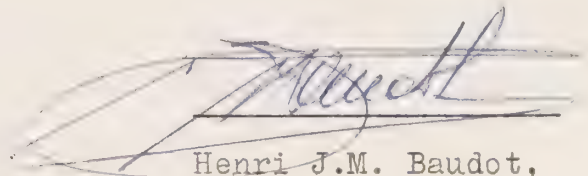
Le texte entier du présent mémoire a ensuite été étudié par tous les membres du Conseil d'Administration de la Chambre de Commerce de Sherbrooke, au cours de deux réunions spéciales tenues respectivement les 10 et 15 juin 1964 et ce mémoire fut finalement adopté dans sa forme définitive, sur résolution unanime de tous les membres du Conseil d'Administration, lors de leur réunion régulière hebdomadaire, tenue lundi le 29 juin 1964 à 8.00 heures a.m.

En foi de quoi, il a donc été résolu de le soumettre respectueusement aux membres de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme, suivant la procédure établie par ladite Commission.

ce 29 juin 1964



Ernest F. Grigsby,
Président.



Henri J.M. Baudot,
Secrétaire-Gérant.

LA CHAMBRE DE COMMERCE DE SHERBROOKE.RESUME DES RECOMMANDATIONS.

1. Que le mandat de la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme soit interprété par les commissaires dans le sens le plus large possible de façon à tenir compte de tous les problèmes majeurs dont la solution est compatible avec les buts poursuivis.

2. La Chambre de Commerce de Sherbrooke préconise le rapatriement de la Constitution du Canada, en sorte que cette Constitution puisse être amendée ou que l'on en adopte une nouvelle par l'entremise du Parlement et du Sénat du Canada seuls, avec l'assentiment des provinces.

Etant un pays qui a atteint sa maturité politique, la Chambre de Commerce de Sherbrooke considère que le Canada doit avoir une Constitution qui lui soit propre et qui réponde à ses responsabilités.

Cette future constitution doit viser à permettre aux provinces la plus grande autonomie possible, compatible avec la prospérité du Canada tout entier.

3. La Chambre de Commerce de Sherbrooke considère qu'il ne serait pas avantageux pour l'ensemble du Canada que la loi consacre l'égalité juridique d'autres langues que l'anglais et le français.

4. La Chambre de Commerce de Sherbrooke s'est fortement prononcée en faveur de l'adoption d'un drapeau canadien distinctif et d'un hymne national canadien.



5. Dans le domaine du bilinguisme, et considérant que la langue française n'est pas la langue dominante dans l'ensemble du Canada, la Chambre de Commerce de Sherbrooke estime que, pour en assurer le rayonnement, il est essentiel que les Canadiens de langue anglaise fassent un plus grand effort pour apprendre le français.

En conséquence, la Chambre de Commerce de Sherbrooke recommande que l'enseignement de la langue française, comme langue seconde vivante, devienne obligatoire dans les écoles publiques, tout aussi bien que l'enseignement de la langue anglaise dans les écoles de langue française.

6. La Chambre de Commerce de Sherbrooke recommande que l'on favorise davantage les échanges d'étudiants entre les provinces de langue anglaise et la Province de Québec au stage secondaire et universitaire, ce qui permettra à un plus grand nombre de jeunes de prendre conscience de nos problèmes et de nos aspirations communes et facilitera une meilleure compréhension mutuelle.

7.- La Chambre de Commerce de Sherbrooke recommande instamment que l'enseignement de l'histoire du Canada soit fait de façon à mettre l'accent sur les faits qui sont de nature à nous unir plutôt que sur ceux qui peuvent inspirer la division et l'antagonisme. L'histoire du Canada doit être enseignée d'une façon plus objective et impartiale, et être la même pour tous.

8. La Chambre de Commerce de Sherbrooke considère que les Canadiens de langue anglaise doivent faire un effort



pour mieux connaître et apprécier la culture canadienne française, en étudier le développement et considérer son apport à la richesse culturelle du Canada ainsi que ses potentialités d'avenir.

9. La Chambre de Commerce de Sherbrooke considère qu'il est essentiel à l'unité canadienne que partout au Canada où la chose sera possible, les Canadiens de langue française puissent disposer d'écoles publiques où l'enseignement de la langue française jouisse des mêmes avantages que ceux dont bénéficient les Canadiens de langue anglaise dans la Province de Québec à l'égard de leur langue.

De plus, la Chambre de Commerce de Sherbrooke recommande que l'on forme, dans la Province de Québec, des professeurs de langue et de culture canadienne française pour l'enseignement de cette langue et de cette culture dans les autres provinces du Canada.

10. La Chambre de Commerce de Sherbrooke estime que les groupes minoritaires de langue française disséminés à travers le Canada ne doivent pas éprouver le sentiment d'être isolés et délaissés, si l'on veut accentuer le caractère bilingue et biculturel de notre pays tout entier. C'est pourquoi la Chambre de Commerce de Sherbrooke préconise que la Société Radio Canada étende le rayonnement de ses postes de radio et de télévision de langue française d'un océan à l'autre.

11. La Chambre de Commerce de Sherbrooke considère que la région des Cantons de l'Est a donné et donne l'exemple de la bonne entente et de la collaboration des concitoyens de langue française et de langue anglaise dans tous les



domaines de la vie sociale, par conséquent, qu'il est possible de vivre en paix et de collaborer au bien commun tout en étant pas de même origine ethnique, de même langue ou de même foi religieuse.

La région des Cantons de l'Est est la plus bilingue du Canada et la Chambre de Commerce de Sherbrooke croit être justifiée, par son expérience particulière, d'accorder son appui aux buts poursuivis par la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme, afin que le Canada devienne davantage un pays bilingue où les deux principaux groupes culturels puissent s'épanouir librement tout en respectant la liberté des autres groupes culturels.

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LA CHAMBRE DE COMMERCE DE SHERBROOKE

29 juin 1964.



1. INTERPRETATION DU MANDAT DE LA COMMISSION ROYALE

Il appartient aux membres de la Commission Royale d'Enquête sur le Biculturalisme et le Bilinguisme d'interpréter le mandat qu'ils ont reçu et au sujet duquel ils devront faire des recommandations en tenant compte du désir de la majorité et de l'intérêt du bien commun.

La Chambre de Commerce de Sherbrooke considère qu'il faut interpréter ce mandat dans le sens le plus large possible afin que les résultats de cette enquête, c'est-à-dire les recommandations qui en découleront et les mesures qui devront être prises en conséquence, englobent les problèmes majeurs posés par le fait de la coexistence de deux langues et de deux cultures principales au Canada, de leurs relations et de la nécessité de leur contribution au bien commun du Canada tout entier.

Le mandat de la Commission Royale d'Enquête consiste à enquêter pour mieux connaître les faits concernant l'état actuel du bilinguisme dans les services fédéraux, dans les compagnies de la Couronne, dans les emplois supérieurs des grandes compagnies qui sont des services publics, dans le domaine de l'éducation, de même qu'au niveau de la compétence des provinces au sujet de l'enseignement des deux langues officielles au Canada dans les écoles publiques.

Les membres de la Commission devront aussi tenir compte des grands moyens de communication (mass media) que sont la radio et la télévision, le cinéma, les publications et les agences d'information en général, en autant qu'ils dépendent des gouvernements et de leur compétence.

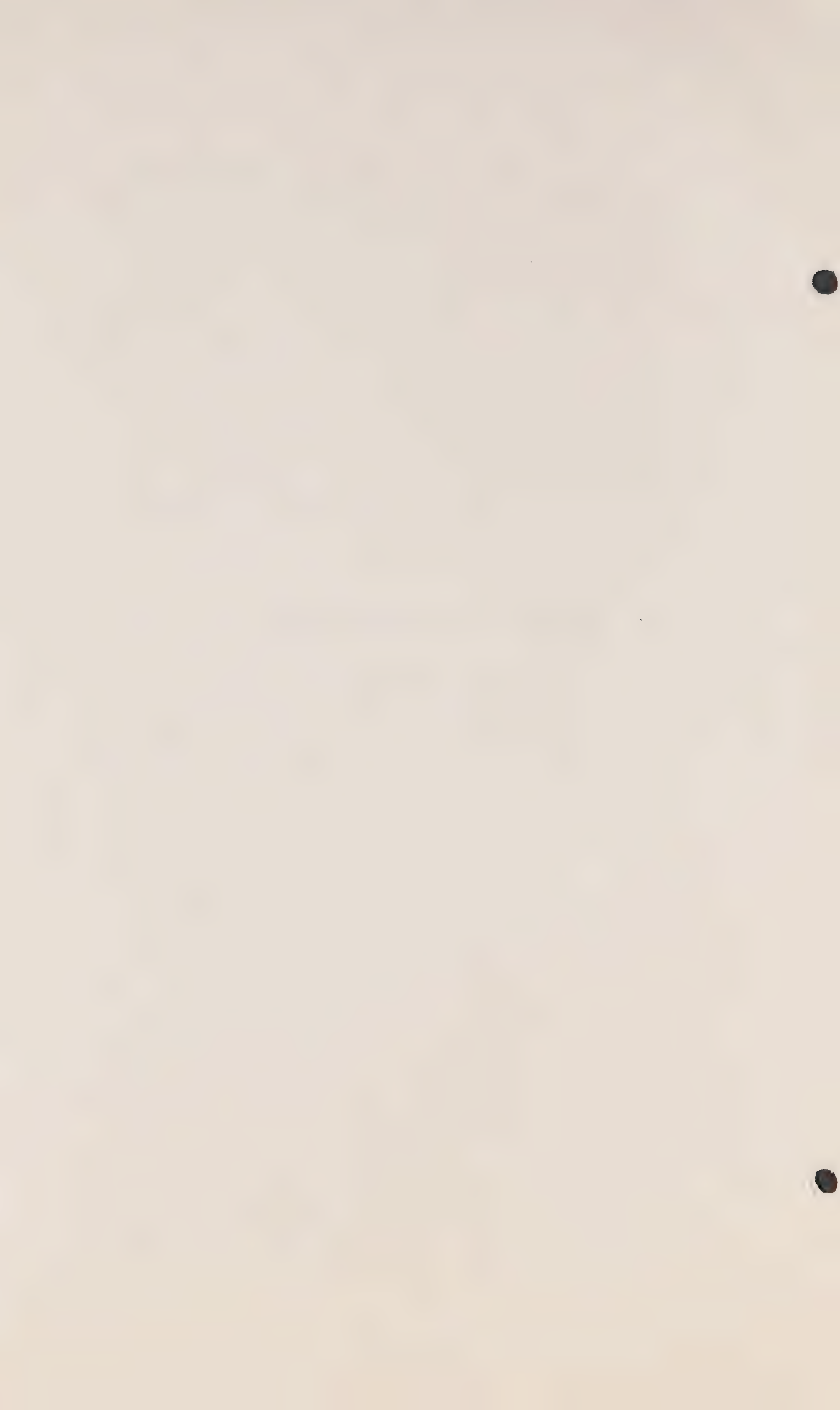
Enfin, les recommandations des membres de la Commission devront surtout porter " sur les mesures à prendre pour que la Confédération canadienne se développe d'après le principe de l'égalité entre les deux peuples qui l'ont fondée, compte tenu des autres groupes ethniques ...". A ce sujet, il semble implicite que la "confédération" est la formule à garder, quitte à la perfectionner, alors qu'une autre forme d'association pourrait s'avérer plus efficace. La Chambre de Commerce de Sherbrooke estime qu'il n'y a pas lieu de limiter vos recommandations aux cadres actuels de notre constitution.

2. OBJECTIFS VISES PAR CETTE ENQUETE

On voudrait favoriser davantage le bilinguisme et le biculturalisme à travers le Canada, afin que le plus grand nombre possible de canadiens parle les deux langues officielles et connaisse davantage la culture de l'autre groupe.

Cependant, chaque groupe doit avoir à coeur de garder son identité et de développer sa langue et sa culture dans un climat favorable.

Etant donné l'étendue de notre pays, la diversité d'origine ethnique de ses habitants, les différences de climat et de géographie économique, on ne saurait s'attendre à pouvoir réaliser l'uniformisation des modes de vie. La Chambre de Commerce de Sherbrooke estime au contraire qu'il faut favoriser les caractères régionaux résultant de ces conditions. De vieux pas comme la France ou l'Espagne par exemple, offrent ce spectacle du particularisme régional dont



les habitants sont justement fiers, et ce sont ces caractères régionaux différents qui concourent à former la richesse globale de la culture nationale de ces pays.

On voudrait faire cesser le malaise qui existe depuis toujours au sein de la population canadienne dans les relations entre les deux peuples qui ont fondé le Canada afin d'établir une coopération plus efficace et des relations plus amicales sur une base de parfaite égalité.

3. LE MALAISE ACTUEL , SES CAUSES

Il faut bien tenir compte du fait que la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme a été établie pour trouver des moyens de satisfaire les mécontentements des Canadiens de langue française et qui résultent de leur expérience de l'Acte d'Union (1842) et de la Confédération. Bien que le mandat de la Commission n'aie pas précisément pour objet de soumettre des amendements à la Constitution, la Chambre de Commerce de Sherbrooke considère que ladite Commission ne pourrait remplir adéquatement sa mission sans s'occuper de cette importante question, qui est à la base d'une bonne partie des malentendus dont nous souffrons. Ce malaise n'est d'ailleurs pas particulier à la province de Québec, bien qu'il s'y fasse sentir avec plus d'acuité pour des raisons qui sont bien connues de la Commission.

Le fait même que le Gouvernement Fédéral ait institué cette Commission Royale d'Enquête atteste qu'il est conscient de l'urgence des problèmes qu'elle



doit étudier et auxquels elle doit proposer des solutions.

L'essence de l'AANB repose sur la répartition du pouvoir et des responsabilités entre le Parlement Fédéral et les Législatures Provinciales. On voulut préserver les droits des deux principaux groupes, soit les Canadiens de langue française et les Canadiens de langue anglaise, en ce qui concerne la foi religieuse et l'enseignement confessionnel, l'usage et l'enseignement de la langue et les coutumes et institutions de chacun.

Les deux langues, l'anglais et le français, sont facultatives dans les débats des Chambres du Parlement Fédéral et de la Législature de Québec, mais la rédaction des registres, procès-verbaux et journaux de ces Chambres doit être réalisée dans les deux langues. En outre, on peut faire usage de l'une ou l'autre des deux langues devant les tribunaux fédéraux et ceux de la Province de Québec.

En somme, l'on peut dire que le Canada n'est pas un pays bilingue, mais que ce sont le Parlement du Canada et ses tribunaux, et celui de la Province de Québec et ses tribunaux qui le sont seuls officiellement.

Un des malaises qui règnent au Canada depuis longtemps est dû au fait que le Gouvernement Fédéral, surtout depuis la première grande guerre, n'a jamais cessé de s'immiscer toujours davantage dans des domaines de juridiction expressément réservée aux provinces, selon l'esprit de l'AANB ou encore selon l'opinion de spécialistes en droit constitutionnel.

Les provinces désirent conserver et accroître leur autonomie, particulièrement la Province de Québec

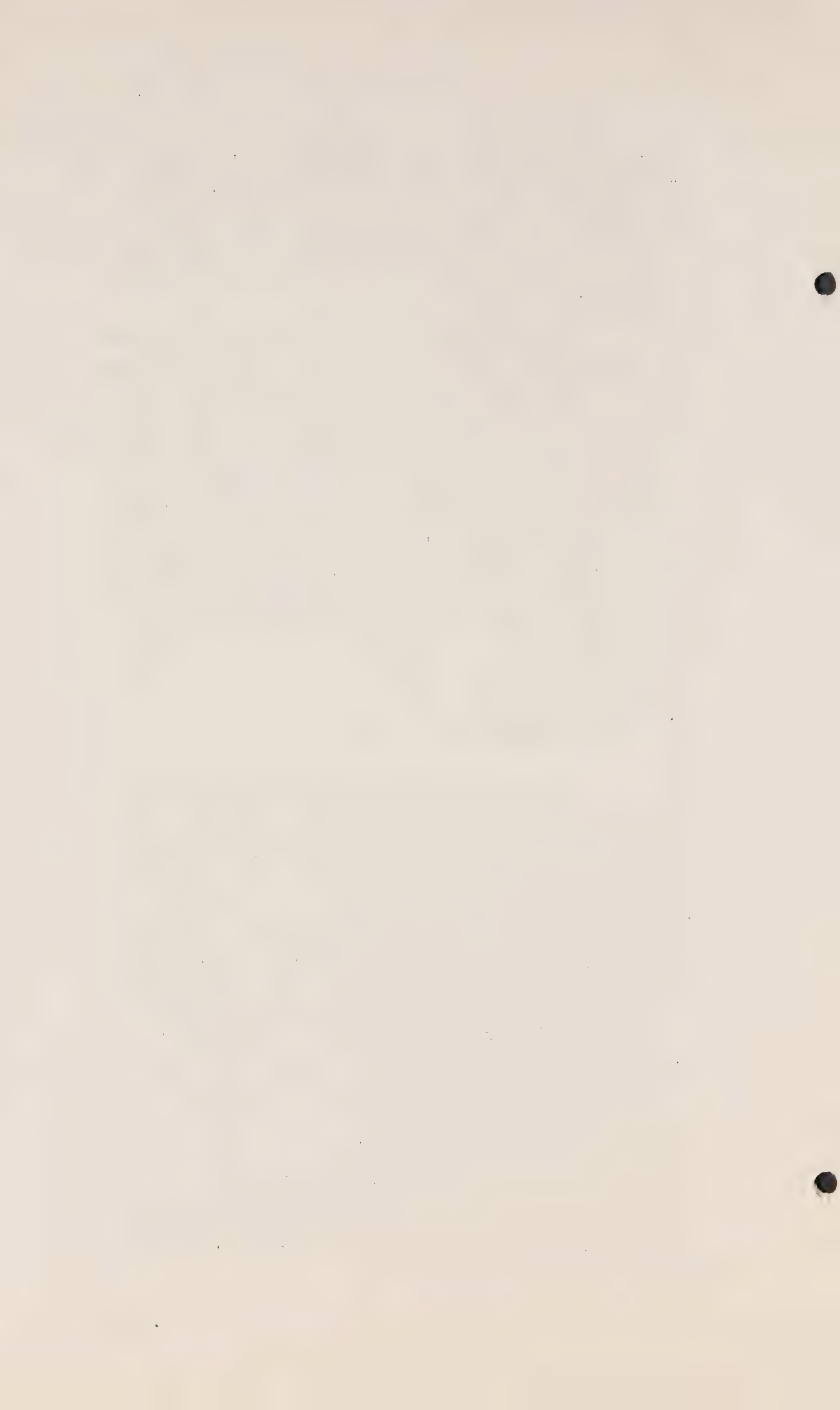


qui, quoiqu'on puisse en penser et dire, n'est pas " une province comme les autres " du fait qu'elle est en premier lieu la patrie des Canadiens de langue française, qui veulent cependant être chez-eux partout au Canada.

Il faut tout de même se rappeler que lors de la sécession en 1760, il y avait 113 paroisses établies sur les rives du Saint-Laurent, de Tadoussac à Ville-Marie, et au delà de 65,000 habitants en Nouvelle France. Il y avait donc un ensemble de droits naturels acquis, que les traités ont reconnu, mais que les faits n'ont pas toujours respecté, d'où la source de malentendus et de griefs entre les deux principaux groupes ethniques qui forment la plus grande partie de la population de notre pays.

4. LA CONFEDERATION

L'on connaît les difficultés auxquelles ont donné lieu l'AANB. Il fallait obtenir un modus vivendi, faire des concessions réciproques pour unir un immense territoire sous un seul gouvernement tout en conservant à ses parties leurs droits et prérogatives, d'où est résulté une confédération, où chaque "province" garderait la plus grande somme possible d'autonomie législative et administrative. A cette époque, il s'agissait d'une vision d'avenir plutôt que d'une réalité, puisque la plus grande partie de notre pays était inhabitée. Excepté les abords du Saint-Laurent, les Cantons de l'Est, les Provinces Maritimes, qui offraient un bloc assez compact de population, et la péninsule du Niagara en Ontario, le reste du Canada d'aujourd'hui n'offrait



alors que des ilôts disséminés de faible population. La population totale du Canada en 1871, trois ans après l'adoption de l'AANB, n'était que de 3,486,000 habitants, dont 1,082,940 d'origine française, soit 31% de la population totale du pays. Cette proportion est aujourd'hui de 30.4%. " Les difficultés du nouveau gouvernement commencèrent dès son berceau. Sa vie commença dans le conflit du Dominion et de ses Provinces, qui depuis lors a gâté l'Union Canadienne. " (1)

Nous estimons qu'il faut d'abord rapatrier la Constitution, ensuite l'amender ou la changer pour une autre qui soit plus adaptée aux besoins d'aujourd'hui, établis sur un siècle d'expérience de la Constitution actuelle.

Il faut de plus adopter un drapeau national distinctif et il faut que ce nouveau drapeau soit arboré partout au Canada et dans le monde, là où le Canada est représenté. Ce drapeau devrait, d'après la Chambre de Commerce de Sherbrooke, être distinctif, et par ce terme, nous voulons dire CANADIEN.

5. RAPATRIEMENT ET AMENDEMENTS DE LA CONSTITUTION.

La situation actuelle exige que des mesures soient adoptées pour donner satisfaction aux provinces et assurer aux minorités la protection de leurs droits et l'épanouissement de leur culture. La Chambre de Commerce de Sherbrooke est d'opinion qu'il faudrait

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(1) Stephen Leacock : Canada, The Foundations of its Future, page 159.

amender la Constitution du Canada (l'Acte de l'Amérique du Nord Britannique) de façon à préciser ces droits, de même que la juridiction des gouvernements fédéral et provinciaux.

Cette Constitution devrait comporter une clause d'amendements et devrait pouvoir être amendée par le Canada plutôt que par le Parlement du Royaume-Uni, puisque le Canada n'est plus une colonie.

La Chambre de Commerce de Sherbrooke estime que ces mesures sont urgentes pour mettre fin à la mécontente et au désordre actuels, et éviter les malheurs qui nous confrontent.

L'unité du Canada ne pourra être maintenue, selon l'opinion de la Chambre de Commerce de Sherbrooke, qu'en adoptant une Constitution qui réponde à son développement actuel, à sa maturité politique ainsi qu'aux légitimes aspirations de sa population.

Dans cette nouvelle constitution, il faudra définir plus clairement les tâches particulières et exclusives des provinces, les tâches communes, et celles qui ne relèveront que du gouvernement central, afin de partager les responsabilités qui en découlent, et d'éviter les conflits de juridiction si nuisibles à l'unité politique du pays.

On se souvient que, dès les débuts de la Confédération, il y eut des mouvements de sécession de la part de la Colombie Britannique, du Nouveau-Brunswick et de la Nouvelle-Ecosse, avec délégations à Londres pour obtenir des amendements. C'est donc dire que l'AANB n'a pas donné entière satisfaction aux revendications d'autonomie régionale, et il n'est pas surprenant que le problème constitutionnel se pose aujourd'hui après cent ans d'expérience de cette

constitution ambiguë.

Comme il fut noté plus haut, une des raisons majeures qui nous paraît nécessiter une refonte de notre constitution est le fait qu'elle fut promulguée alors que le Canada était une colonie de la Couronne. Notre constitution est un Acte du gouvernement impérial en faveur d'une colonie, dont le but était de promouvoir les intérêts d'un empire. Le préambule de cet Acte stipule en effet que son but est de développer la prospérité des provinces et de favoriser les intérêts de l'Empire Britannique (1). Or, l'Empire Britannique n'existe plus.

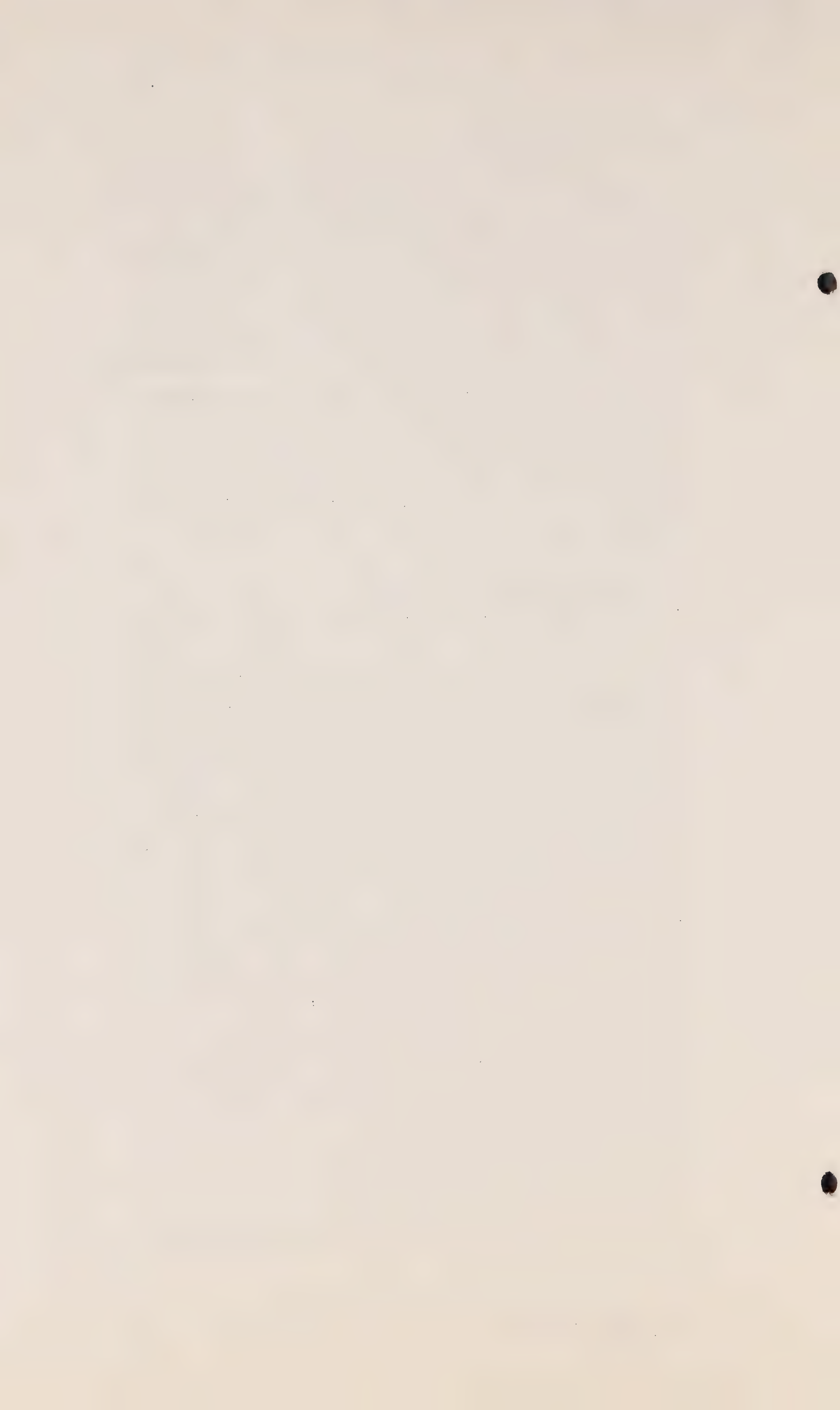
6. LES DROITS DES MINORITES.

Certains éléments fortement minoritaires de néo-canadiens revendiquent des droits égaux à ceux des deux peuples fondateurs de ce pays au point de vue de la langue et de la culture. Ces prétentions, telles qu'elles sont formulées, nous paraissent excessives. Le Canada possède sa constitution actuelle depuis près de cent ans, et les néo-canadiens qui sont venus s'établir au Canada après la promulgation de cette constitution devaient connaître nos lois et nos institutions et accepter de s'y conformer, quand ils ont accepté de venir s'établir dans notre pays.

Cela n'empêche pas qu'ils puissent former dans leur milieu des communautés ethniques où l'on parle la langue du pays d'origine, où l'on pratique sa religion et où l'on est libre de conserver les mœurs et coutumes ancestrales.

Cet apport contribue à la richesse de la

(1) AANB.Préambule.



mosaïque canadienne. Cependant, la Chambre de Commerce de Sherbrooke est d'avis qu'il ne serait pas avantageux pour l'ensemble du Canada que l'on consacre par nos lois la parfaite égalité de toutes les langues parlées par les différents groupes ethniques qui forment notre population, mais elle favorise le fait que ces communautés puissent étudier leur langue et la développer.

Cependant, la Chambre de Commerce de Sherbrooke est d'avis que les néo-canadiens doivent s'adapter au contexte sociologique du milieu canadien où ils se sont établis et apprendre la langue officielle dominante de ce milieu.

7. LE NOUVEAU MONDE.

En venant s'établir au Nouveau-Monde, les Espagnols, les Portugais, les Français, et plus tard les Anglais, les Irlandais et autres immigrants européens ne voulurent pas s'expatrier tout à fait, mais bien plutôt ils voulurent implanter en Amérique leur religion, leur culture, leurs modes de vie, et l'on constate ce fait dans leur mode d'établissement, leurs lois, et particulièrement dans les noms qu'ils donnèrent à leur nouvelle patrie : Nouvelle-France, New-England, New-Amsterdam, New-York, Nouvelle-Orléans etc., et dans les noms de leurs villes. C'est en somme une nouvelle Europe qu'on voulut fonder en Amérique.

En 1871, trois ans après l'adoption de l'AANB, les français formaient 31% de la population du Canada,



en dépit d'une forte migration britannique et de celle de nombreux loyalistes américains, et aussi malgré la perte de milliers de Canadiens de langue française qui émigrèrent aux Etats-Unis pour y chercher meilleure fortune.

La Constitution de 1867 ne pouvait que sanctionner le fait français au Canada.

8. LE BILINGUISME ET LE BICULTURALISME.

Une langue est le véhicule d'une culture. C'est au moyen de la langue parlée et écrite que l'on communique ses pensées et ses sentiments, que l'on transmet la science et l'expérience.

Si l'on veut qu'un plus grand nombre de Canadiens participent à l'héritage des deux cultures qui sont notre patrimoine commun, il importe d'abord qu'ils deviennent bilingues. Et surtout dans les relations quotidiennes, si l'on veut vraiment que les Canadiens de langue anglaise et de langue française aient des contacts humains plus fraternels et plus intimes pour mieux se comprendre et s'estimer, il importe qu'ils deviennent bilingues.

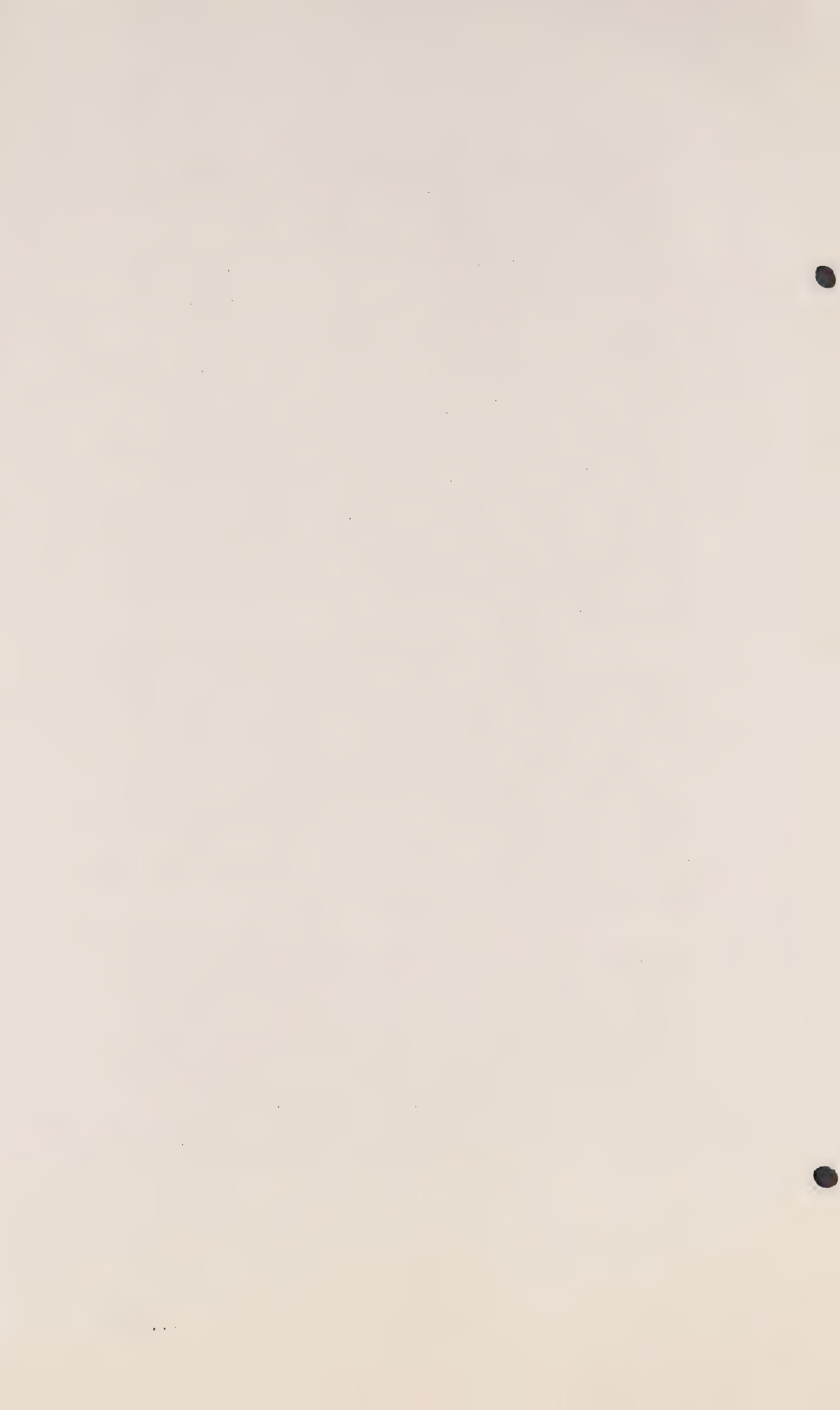
Il reste à savoir jusqu'à quel degré et selon quels moyens il est possible de réaliser ce désir. Dans un autre paragraphe, nous exposerons ce que la Chambre de Commerce de Sherbrooke estime pouvoir être fait dans ce domaine.

Une culture peut se définir comme étant l'héritage des biens spirituels et intellectuels, les façons de vivre et les modes de pensée transmis par la famille, l'éducation, le milieu social, aux

générations succesives à travers et par le moyen des traditions, des institutions et des lois. Une culture comporte divers éléments de valeur différente, tels que la foi religieuse, la langue, les sciences et les arts, les institutions politiques et économiques, le folklore et les traditions artisanales. Elle est le résultat d'une civilisation particulière, de l'évolution d'une société humaine ayant partagé, au cours de générations succesives, une histoire et une vie commune dans un milieu donné. Ajoutons qu'une vraie culture, bien que n'étant jamais statique, possède toujours des valeurs que la majorité considère comme essentielles à sa survivance et à ses progrès et qu'elle se doit de conserver jalousement.

Notre Constitution de 1867 consacre l'égalité fondamentale des deux langues et des deux cultures des premiers colonisateurs de ce pays. Ces deux cultures, la culture française et la culture anglaise, se sont développées parallèlement en Europe et puisèrent aux mêmes sources gréco-latines et à la même foi judéo-chrétienne les éléments de leur humanisme. Elles ne sont pas antagonistes mais complémentaires.

Nous ne sommes plus au temps des guerres de religion. Les états modernes doivent consacrer le pluralisme religieux et culturel, pour assurer la liberté individuelle et la paix sociale. Les rêves d'hégémonie continentale de l'élément majoritaire, quel qu'il soit ou puisse devenir, doivent être révolus à jamais au Canada si l'on veut lui conserver son unité politique.



9. CONNAISSANCE D'UNE DEUXIEME LANGUE.

Si nous voulons que chacun des deux principaux groupes ethniques qui ont fondé ce pays garde sa langue maternelle, c'est-à-dire que le Canada demeure bilingue et biculturel, il faudra d'abord que chacun cultive davantage sa propre langue.

Si nous devons être deux principaux groupes ethniques vivant ensemble sur le même territoire, il faudra que chaque groupe puisse s'épanouir librement et garder son identité.

Il ne faut pas se faire d'illusions, dans les milieux où l'une ou l'autre des deux langues est fortement minoritaire, le groupe minoritaire est forcé d'apprendre la langue du groupe majoritaire et c'est souvent au détriment de sa propre langue.

Les anglophones du Canada dans les régions où ils sont fortement majoritaires n'ont pas éprouvé jusqu'ici le besoin ni le désir d'apprendre le français parce que les Canadiens de langue française leur ont rendu la chose inutile en apprenant l'anglais. Dans la Province de Québec, bien que les Canadiens de langue française soient en forte majorité, ils ont du apprendre l'anglais parce que la minorité de langue anglaise contrôle la majorité des offres d'emploi, et que la connaissance de la langue anglaise est avantageuse et même nécessaire.

Pour les raisons mentionnés plus haut, les ouvriers, commerçants et professionnels, Canadiens de langue française du Québec, ont du apprendre l'anglais, mais ce fut, pour le plus grand nombre, au détriment du français, d'où le grand nombre d'anglicismes et de tournures de phrases qui ne sont ni françaises ni anglaises.



Toujours au point de vue de la langue et de la culture menacée et en péril, l'on sait que, pour rester pure, une langue doit se développer à l'abri des influences extérieures, de la contamination d'une autre langue. Il faut cependant reconnaître que ce phénomène est impossible à enrayer, mais l'on doit prendre les mesures nécessaires pour en diminuer les ravages, si nous voulons assurer la pérennité de la langue française et son rayonnement au Canada et en Amérique du Nord.

Il faut, selon la Chambre de Commerce de Sherbrooke, que les Canadiens de langue française prennent garde de ne pas céder trop facilement à l'attrait et aux avantages d'un soi-disant bilinguisme dans le contexte actuel de l'Amérique du Nord où la langue française est celle d'une minorité.

Si les Canadiens de langue française parvenaient à devenir en grande majorité bilingues et que d'autre part, les Canadiens de langue anglaise n'avaient pas fait un effort similaire, ce serait la langue française qui serait perdante et deviendrait sans utilité.

Les Canadiens de langue française ont du, par nécessité, faire la plus large part dans ce domaine du bilinguisme et même aussi du biculturalisme puisque tous ceux d'entre eux qui sont devenus bilingues, en lisant l'anglais, ont pu prendre contact avec la pensée, les sentiments et la mentalité canadienne anglaise.

Les Canadiens de langue française, croyons-nous, sont beaucoup plus nombreux, toute proportion gardée, à bien connaître leurs compatriotes de langue anglaise que ses derniers à les bien connaître. Les Canadiens de langue française ont besoin de la part de leurs concitoyens de langue anglaise, d'un effort de



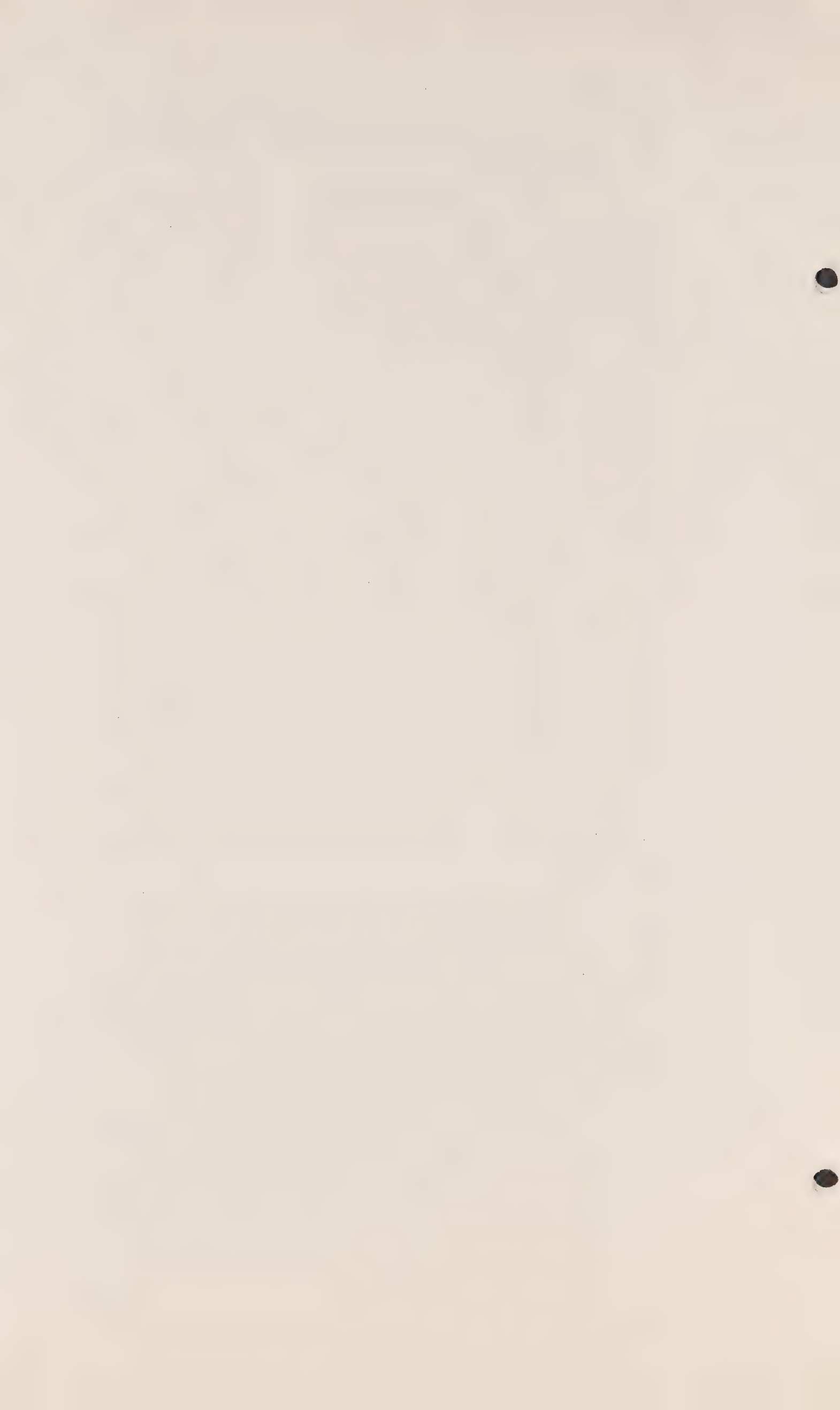
compréhension supérieur à ce qu'ils doivent faire eux-mêmes pour mieux comprendre et estimer les Canadiens de langue anglaise.

Dans le but de faciliter ce rapprochement et cette compréhension qui sont une source d'enrichissement mutuel, la Chambre de Commerce de Sherbrooke considère que le réseau français de Radio Canada, radio et télévision, devrait s'étendre à travers tout le Canada, d'un océan à l'autre. De plus, le Canada français pourrait former des professeurs de français et de culture française qui seraient employés dans les écoles publiques et les universités des provinces à prédominance anglophone pour dispenser l'enseignement de la langue et de la culture française à travers tout le Canada.

La Fédération des Collèges Classiques préconise que, sur le continent nord-américain et dans un pays à majorité anglo-saxonne comme le nôtre, l'on ne néglige pas l'enseignement de l'anglais, comme langue seconde, dans les écoles de langue française et plus particulièrement dans la Province de Québec. (1) Réciproquement, il devrait en être ainsi à l'égard de l'enseignement du français dans les collèges anglais à travers le Canada tout entier.

La Chambre de Commerce de Sherbrooke préconise que l'on favorise les échanges d'étudiants au stage secondaire et universitaire entre la Province de Québec et les autres provinces du Canada pour intensifier les contacts culturels et favoriser une meilleure compréhension mutuelle.

La Chambre de Commerce de Sherbrooke applaudit aux initiatives du genre de celle du Conseil Canadien des Chrétiens et des Juifs, où des adolescents de toutes les parties du Canada viennent passer deux semaines dans une famille de langue française avec un compagnon ou



une compagne de leur âge, après quoi ce compagnon ou cette compagne passera également deux semaines dans la famille de l'adolescent qui aura été reçu au sein de la famille canadienne de langue française.

La Chambre de Commerce de Sherbrooke est d'avis qu'il convient d'encourager et de favoriser toute initiative de ce genre, dont le but consiste à faciliter les échanges culturels et à améliorer la connaissance de la langue française ou anglaise suivant le cas.

10. LES ECOLES PUBLIQUES.

En ce qui concerne l'enseignement de l'anglais ou du français comme langue seconde suivant le cas, c'est là une question qui relève actuellement de la compétence de chaque province selon l'AANB. Cependant, les minorités de langue française des provinces autres que le Québec ont droit au même traitement que celui reconnu et appliqué aux écoles de langue anglaise dans la Province de Québec.

Nous estimons qu'il est essentiel à l'unité canadienne que les minorités de langue française aient partout au Canada des écoles publiques où leurs enfants puissent faire leurs études en français. Notre nouvelle constitution devra pourvoir à l'obligation, pour chaque province, d'accorder et de maintenir des classes en français partout où la chose sera possible et exigée par une partie suffisante de la population.

La Chambre de Commerce de Sherbrooke est également d'avis que l'enseignement de l'histoire du Canada peut contribuer à unir tous les Canadiens dans un même amour de la patrie commune. Pour ce faire,



il convient cependant que l'histoire soit enseignée d'une façon objective et impartiale, et que les manuels d'histoire mettent l'accent sur les faits qui sont de nature à nous unir plutôt que sur ceux qui peuvent nous diviser. Les manuels d'histoire du Canada devraient être les mêmes dans toutes les écoles publiques du Canada, et s'inspirer des mêmes principes en ce qui concerne cette patrie, édiflée par l'apport des deux principaux peuples colonisateurs comme de ceux qui sont venus s'y établir plus tard.

11. LA CULTURE CANADIENNE-FRANCAISE.

Les Canadiens de langue française ont lutté pendant deux siècles pour conserver leur identité culturelle : leur langue, leurs institutions et leur foi. Ils constituent une entité culturelle originale qui dépasse les cadres géographiques de la Province de Québec. La culture de cette partie de la population canadienne possède des caractères qui lui sont particuliers, qui se sont développés en terre canadienne, par l'adaptation aux conditions du milieu. Cette culture, trop longtemps stagnante et statique, est aujourd'hui en plein progrès et aspire à son plein épanouissement. Les Canadiens de langue française sont fiers de leur passé et de leurs réalisations, et désireux d'apporter un concours toujours plus grand à la prospérité et au prestige du Canada, mais ils souhaitent collaborer dans une atmosphère plus cordiale.

Si les Canadiens de langue anglaise veulent consacrer la parfaite égalité des deux principaux groupes culturels non seulement sur le plan juridique

mais dans la vie canadienne vécue, au niveau de toutes les institutions, il faudra qu'ils apprennent à mieux connaître et apprécier la culture canadienne française et son apport dans le contexte canadien par les pionniers de ce pays et leurs héritiers. Il faudra que, par l'étude impartiale de l'histoire du Canada français, ils apprennent la part jouée par ces "premiers vrais canadiens" dans l'histoire de notre pays et par là qu'ils apprécient ce qu'une meilleure collaboration pourrait apporter dans l'avenir. Cet effort de meilleure compréhension est aujourd'hui plus urgent qu'il ne le fut jamais dans le passé.

12. LES CANTONS DE L'EST.

Tel que noté dans l'appendice attaché au présent mémoire, où nous citons quelques notes historiques concernant le peuplement des Cantons de l'Est, la population totale actuelle de notre région est de 461,737 personnes selon le recensement de 1961, et cette population se répartit comme suit, au sujet de la langue maternelle :

population de langue anglaise	47,145
population de langue française	411,106
autres	3,486
soit % de langue française	89%

Au point de vue du bilinguisme, l'on compte 95,410 personnes parlant les deux langues, soit 20.7% de l'ensemble de la population des Cantons de l'Est.

Sherbrooke (Cité) compte une population de 70,000 personnes dont 81.9% d'origine canadienne française et 18.1 % de canadiens d'autre origine ethnique.



Presque toute la population de la Cité de Sherbrooke est bilingue dans le monde du commerce, de l'industrie et des professions libérales.

Les Cantons de l'Est, croyons-nous, sont la région la plus bilingue au Canada. Cet avantage est dû aux conditions de peuplement de notre région, dont nous donnons un aperçu historique en appendice, et aussi au voisinage des états de la Nouvelle-Angleterre.

Les relations entre les citoyens des deux principaux groupes ethniques sont aujourd'hui des meilleures, et sur le plan des oeuvres de civisme et de bien-être, la collaboration est totale et entière.

Les chicanes de race sont choses du passé et oubliées aujourd'hui.

Se basant sur ces faits, la Chambre de Commerce de Sherbrooke estime pouvoir poser cette région en exemple au Canada tout entier, et elle estime que cette situation l'autorise à recommander l'adoption des mesures préconisées dans le présent mémoire.

-oOo-

LA CHAMBRE DE COMMERCE DE SHERBROOKE.

Le peuplement des Cantons de l'Est.

La région des Cantons de l'Est (Eastern Townships) fut arpentée en 1792. Elle comprend douze comtés une superficie de plus de 4,500,000 âcres et sa population actuelle est de 461,737 habitants - selon le Recensement en date de 1961.

Notre région ne fut pas colonisée sous le régime français et fut longtemps laissée déserte après la conquête britannique. On préféra garder comme un tampon naturel entre le Canada et les états de la Nouvelle-Angleterre en révolte. Et même l'immigration des loyalistes n'y fut d'abord pas encouragée parce que l'on craignait l'infiltration d'espions ou de traîtres pouvant faciliter l'invasion des rebelles d'outre-frontière. On sait qu'en 1775 des troupes américaines, sous la conduite du Général Arnold, se lançèrent à l'attaque de notre pays en y pénétrant par Mégantic pour aller rejoindre les forces de Montgomery devant Québec occupé par les Anglais. On avait donc lieu de craindre de nouvelles attaques américaines.

Après le traité de Versailles (1783) qui consacrait le triomphe de la Révolution Américaine et l'indépendance des Etats-Unis, un grand nombre de loyalistes refluèrent au Canada. Environ 10,000 vinrent se fixer dans les Cantons de l'Est après que parvint de Londres en 1791 l'autorisation de les laisser s'y établir. Des townships de 10 milles de côté leur furent alors taillés par les arpenteurs.

La vie de ces premiers colons fut dure et difficile, le gouvernement se désintéressant de leur sort parce qu'il craignait parmi eux bon nombre de republicains

et de trafiquants de ces terres qu'ils avaient obtenues pour rien. La lenteur du peuplement des Cantons de l'Est s'explique aussi par le changement qui s'opéra en 1800 dans le mode de distribution des terres qui, au lieu d'être octroyées à des groupes comme auparavant (depuis 1792), le furent désormais à des particuliers individuellement. Et ce ne fut plus à des loyalistes, mais à des amis du Gouverneur, à des conseillers législatifs, à des sympathisants britanniques, en sorte que la colonisation de notre région devint une affaire de spéculation sur les terres de la Couronne.

A partir de 1812, on intensifia l'établissement britannique dans nos Townships. L'ouverture de routes à cette époque favorisa le peuplement et la mise en valeur du territoire.

En 1831, Lord Aylmer, Gouverneur Général du Canada, fit une tournée d'inspection dans les Cantons de l'Est et il estima que cette région pouvait recevoir 500,000 personnes en plus de sa population d'alors, qu'il évalue à 42,206 personnes, dont 4,240 catholiques et 37,964 protestants.

En 1833 fut fondée la British American Land Co. qui ouvrit ses bureaux à Sherbrooke. Alexander Tilloch Galt, le futur père de la Confédération, vint au Canada en 1835 et fut commissaire de cette compagnie de 1844 à 1855. Le but de cette compagnie était d'ouvrir nos terres à la colonisation, que le lucre de certains profiteurs, favoris du gouvernement, avait laissé improductives. Elle s'efforça d'intensifier la colonisation de nos cantons par des britanniques, en sorte que les Canadiens français n'y pénétrèrent que lentement et difficilement jusqu'aux environs de 1850.

Appendice 3.

En 1854, la vente des "réserves" du clergé protestant ouvrait quantité de terres à la colonisation. Quelques années plus tard, soit à partir de 1860, la population française est égale, et elle devient supérieure à la population de langue anglaise en 1871, soit 64.4% de la population totale. Raoul Blanchard (1) estime qu'entre 1840 et 1920, date où les américains ont commencé à contrôler sévèrement l'immigration, au moins 100,000 français des Cantons de l'Est sont partis pour les Etats-Unis, et il estime à quelques 700,000 le nombre de Canadiens de langue française qui ont quitté la Province de Québec pendant cette période.

-oOo-

(1) Raoul Blanchard : Le Canada Français (Collection : "Que Sais-Je ?" - Presses Universitaires de France, Paris, 1964.

TITRE:

AUTEUR: La Chambre de Commerce de Sherbrooke

Mémoire de 24 pages; 11 recommandations

REMARQUES DE L'ANALYSTE:

Même si la Constitution canadienne n'est pas l'objet immédiat d'étude de la présente Commission, il est important qu'elle s'occupe de cette question qui est à la base d'une bonne partie des malentendus qui persistent entre les deux groupes.

Si les C.A. veulent consacrer la parfaite égalité des deux principaux groupes culturels non seulement sur le plan juridique mais dans la vie quotidienne, au niveau de toutes les institutions, il est important qu'ils apprennent à mieux connaître et apprécier la culture canadienne française et son apport dans le contexte canadien.

A L'ATTENTION DE LA RECHERCHE:

Statistiques de la population canadienne en 1760 et en 1871, pp. 5 et 6.

Recensement de 1961: la population des Cantons de l'Est et de ville de Sherbrooke, p. 17.

Le peuplement des Cantons de l'Est, appendice.

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a,b,c, (3 à 6)

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Préambule sur la Chambre de Commerce de
Sherbrooke

p. 1 & p. 2

Résumé des recommandations

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APPENDICE:

Le peuplement des Cantons de l'Est

Ap.1 à Ap.3

"Préambule" p. 1

La Chambre de Commerce de Sherbrooke:

- fondée en 1889; approbation du Secrétariat d'état en 1931;
- 550 membres individuels représentant plus de 425 membres corporatifs
- respect absolu du bilinguisme; représentation judicieuse des 2 groupes ethniques au sein de l'administration.

I - "Interprétation du mandat de la Commission" p.1 (1)

- Ce mandat doit être interprété dans le sens le plus large possible
- Devoir pour les membres de la Commission de tenir compte des moyens de communication, radio, journaux, etc. "en autant qu'ils dépendent des gouvernements et de leur compétence." p. 1
- Les termes du mandat semblent consacrer implicitement la formule constitutionnelle actuelle; il n'y a pas lieu de limiter les recommandations à ce cadre.

II - "Objectifs visés par cette enquête" p. 2

- Favoriser le bilinguisme et le biculturalisme pour le plus grand nombre possible de Canadiens, tout en conférant à chacun des 2 groupes la possibilité de conserver et de développer sa langue et sa culture propres dans un milieu favorable.
- Il faut, non pas tenter d'uniformiser les modes de vie, mais favoriser l'épanouissement des caractères régionaux, facteur d'enrichissement pour la culture d'un pays. (exemple de la France et de l'Espagne).
- Volonté d'établir des relations entre les deux groupes sur une base de parfaite égalité.

III - "Le malaise actuel, ses causes" p. 3

- La Commission a été créée pour tenter d'enrayer les mécontentements des C.F. résultant de l'Acte d'Union et de la Confédération.

(1) Après le préambule, paginé 1,2,3, et les recommandations paginées a,b,c, la pagination recommence de 1 à 18.

- Elle doit aborder, même si tel n'est pas son objet immédiat, le problème de la Constitution et de ses amendements qui est à l'origine de nos malentendus pour une grande part.
- L'A.A.N.B. faisait le partage des responsabilités entre les provinces et l'état central et garantissait ainsi les droits des 2 groupes.
- Sont officiellement bilingues, le Parlement du Canada et ses tribunaux, le Parlement du Québec et ses tribunaux, et non le Canada tout entier.
- Un des malaises: l'empiètement progressif du fédéral dans les domaines de juridiction provinciale;
- empiètement qui va à l'encontre du désir d'autonomie des provinces, du Québec en particulier, qui, quoi qu'on dise, n'est pas "une province comme les autres".
- 1760 - les C.F. forment une communauté structurée. Les traités lui ont reconnu des droits que les faits n'ont pas toujours respectés; autre source de malentendus.

IV - "La Confédération" p. 5

- but: "unir un immense territoire sous un seul gouvernement tout en conservant à ses parties leurs droits et prérogatives."
- Les conflits Dominion - Provinces naissent en même temps que la Confédération. (référence à Leacock)
- Nécessité de rapatrier la Constitution et de l'amender selon les besoins actuels
- Drapeau distinctif, authentiquement canadien (1)

V - "Rapatriement et amendements de la Constitution" p. 6

- Imposés par la situation actuelle, pour redéfinir les tâches et les droits des provinces et du fédéral. Condition sine qua non du maintien de l'unité canadienne

(1) souligné dans le texte.

- Les mouvements de sécession de quelques provinces après la Confédération démontrent que l'A.A.N.B. n'a pas satisfait les revendications d'autonomie régionale
- Le Canada doit avoir sa constitution propre, et non plus un Acte émanant d'un empire en faveur d'une colonie.

VI - "Les droits des minorités" p. 8

- Caractère excessif des revendications des autres groupes ethniques.
- Les néo-canadiens doivent se conformer aux lois et institutions constitutionnelles du pays, ce qui ne les empêche pas de conserver, dans leur milieu, langue, religion et coutumes propres.

VII - "Le Nouveau Monde" p. 9

- Persistance du fait français, en dépit de l'immigration britannique et américaine d'une part, de l'émigration des C.F. vers les Etats-Unis d'autre part. Fait que la Constitution de 1867 ne pouvait que sanctionner.

VIII - "Bilinguisme et biculturalisme" p. 10

- La langue: véhicule de la culture
- Nécessité du bilinguisme pour les Canadiens s'ils veulent participer aux 2 cultures
- Consécration par la Constitution de l'égalité fondamentale des deux langues et des deux cultures, lesquelles ne sont pas antagonistes mais complémentaires
- Les rêves d'hégémonie n'ont pas place dans les états modernes; Leur abandon seul peut assurer l'unité politique du Canada.

IX - "Connaissance d'une seconde langue" p. 12

- Pour un bilinguisme et un biculturalisme authentiques, il faut que chaque groupe puisse s'épanouir librement et garder son identité
- Ni besoin ni désir chez les C.A. des autres provinces d'apprendre le français

Dans le Québec, pour des raisons en grande partie économiques, la majorité francophone a dû apprendre l'anglais au détriment de la correction et de la pureté de sa langue

- Une menace constante pèse sur la langue et la culture françaises; inutilité éventuelle de cette langue si le bilinguisme continue à être pratiqué unilatéralement.
- Nécessité que les C.A. redoublent d'efforts dans le sens du bilinguisme et du biculturalisme.

Moyens à mettre en oeuvre:

- 1 - l'extension à tout le pays des réseaux français de radio et de télévision;
- 2 - l'envoi de professeurs de français compétents dans les écoles publiques et les universités des provinces anglophones;
- 3 - la multiplication des échanges d'étudiants entre le Québec et les autres provinces;
- 4 - la multiplication des échanges culturels de tout genre.

X - "Ecoles publiques" p. 15

- Les minorités francophones des autres provinces ont droit au même traitement, sur le plan scolaire, que la minorité anglophone du Québec
- L'existence d'écoles publiques françaises est essentielle à l'unité du pays.
- La nouvelle Constitution devrait voir à ce que cette obligation soit respectée par les provinces.
- Nécessité de repenser l'enseignement de l'histoire du Canada. Que les manuels soient identiques dans tout le pays et s'inspirent des mêmes principes.

XI - "La culture canadienne française" p. 17

- le groupe canadien français: entité culturelle originale qui dépasse les cadres géographiques du Québec
- Désir des C.F. de collaborer dans une atmosphère plus cordiale

- Nécessité urgente pour les C.A. de mieux connaître la culture canadienne française et son apport au milieu canadien, "s'ils veulent consacrer la parfaite égalité des 2 principaux groupes culturels, non seulement sur le plan juridique mais dans la vie canadienne vécue, au niveau de toutes les institutions." p. 17

XII - "Les Cantons de l'Est" p. 17

- Aperçu démographique de la région et de la ville de Sherbrooke. p. 17
- Cette région est probablement la plus bilingue du Canada; relation cordiale entre les 2 groupes, ce qui nous autorise à la présenter comme un exemple à l'ensemble du Canada.

DOCUMENTS PREPARATOIRES

Mémoire #: 740-240
La Chambre de Commerce de Sherbrooke
MONTREAL

A. RENSEIGNEMENTS SUR L'ORGANISATION

1. RENSEIGNEMENTS GENERAUX

La Chambre de Commerce de Sherbrooke fut fondée en décembre 1889 sous le nom de "Sherbrooke Board of Trade" et adopta son appellation actuelle en 1931. La Chambre de Commerce de Sherbrooke a observé l'alternance des présidents qui sont tour à tour de langue française et de langue anglaise.

2. EFFECTIFS

La Chambre groupe plus de 550 membres individuels. Ses membres se recrutent parmi les industriels, les commerçants, les professionnels et les agents d'affaires.

3. OBJECTIFS

- i) Appuyer et développer un système canadien de gouvernement représentatif;
- ii) voir au maintien d'un vigoureux sentiment canadien;
- iii) stimuler l'économie
- iv) promouvoir la compréhension et des relations équitables entre le patronat et les employés

4. PREPARATION DU MEMOIRE

Le mémoire a été préparé par le président du comité chargé de l'étude du bilinguisme et du biculturalisme, le directeur Denis Tremblay, assisté des membres du comité dont les noms suivent:

Me Maurice Allard
M. Edwin Echenberg
M. Paul McKenna
M. Herber A. Simons

Il fut adopté par résolution unanime à la réunion du 29 juin 1964.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- Recomm. #2 (1) You recommend a new constitution whose objective would be "permettre aux provinces la plus grande autonomie possible, compatible avec la prospérité du Canada tout entier".
- a) Could you be more specific?
 - b) How much autonomy?
 - c) What powers would be left to the central government, etc.?
- #6 (2) Student exchanges between Quebec and other provinces.
- a) How should these exchanges be administered?
 - b) What type of exchange is most effective?
 - c) Would the Chambers of Commerce be prepared to assume responsibility for some exchange?
- #7 (3)
- a) Are you suggesting that certain aspects of Canadian history, like the Riel affairs, the conscription crises, etc. should be ignored in the teaching of Canadian history?
 - b) Is it not desirable to have a regional or 'national' bias to history?
 - c) How can we provide a uniform textbook?
- #8 (4) Can you suggest methods by which English Canadians could become more aware of French Canadian culture?
- #.11 (5) Example of "La bonne entente" in the Eastern townships. Could more be done?
- p.18 (6) You state that the Eastern Townships is the most bilingual area of Canada, and yet on page 17 you point out that only 20.7 of the population speak both languages.
- a) Is this satisfactory?
 - b) Of that group, the 95,410 bilingual persons, how many have French as their mother tongue?
- general (7)a) Of your membership, what % is English speaking?
- b) Do you have any contacts with other Chambers of Commerce, such as one in Lennoxville?
- general (8) It has been said that the main problem facing Quebec is economic (rather than constitutional or religious, etc.) What is your comment?

No 45 746 218

This brief is submitted to the Royal Commission on Bilingualism and Biculturalism by the Senior Protestant School Administrators of the province of Quebec. This Group or our predecessors has been meeting informally for the past fifteen years, and comprises: Directors General of Schools, Supervisors of County Central School Boards, Superintendents of Schools and Supervising Principals and Assistants to the above; who oversee the administration of the schools of the Lacure, Eastern Townships, and suburban areas outside the control of the Protestant School Board of Greater Montreal.

Our submission is limited to two main areas: (a) what are the Protestant Schools of Quebec doing at the moment to encourage bilingualism, and (b) what are the barriers which separate teachers of the two language groups. We also offer some comments on the use of media of mass communication in the encouragement of bilingualism.

The Provincial System of Education

The development and operation of the public school system of Quebec is described in some detail in Volume I of the recent report of the Royal Commission of Inquiry on Education in the Province of Quebec, with which your Commission is, no doubt, familiar. We draw attention to the fact that the system is divided on a confessional, not on a linguistic basis. Generally speaking, English is the language of instruction in the Protestant system, French in

The Roman Catholic. Both systems including minorities who receive instruction in the other official language.

It must also be noted that the curriculum of the schools under our jurisdiction is oriented toward university entrance. Though such subjects as Home Economics and Industrial Arts are offered, they are not only available to a relatively small minority of pupils but they also lack the prestige of the matriculation subjects.

Course of Study in French

The curriculum for all Protestant Schools is laid down by the Protestant Committee of the Council of Education. Pupils begin the formal study of French in Grade III and the following time allotments are obligatory in elementary classes where the emphasis is upon oral work.

Grade	III	IV	V	VI	VII
Weekly	100	150	150	150	150
Oral	100%	100%	100%	75%	75%
Written				25%	25%

In the High school grades, VIII to XI, all pupils must pass in French if they are to be promoted. The normal time allotment is two hundred minutes per week. Two examinations are required, one oral the other written, and each is valued at one hundred marks. Extra-provincial pupils entering Quebec high schools are exempt from this requirement, being permitted to substitute history and

one other paper for French. In most cases, however, they are required to audit French classes.

It must be emphasized that the study of French is obligatory in Grades III to XI of the Protestant system. In order to achieve a uniform standard of proficiency in oral French, all classes in Grade XI and most in X are tested by travelling examiners, who have access to the teacher's estimate of each pupils ability.

Variations in the French Course

A number of school board areas have expanded the study of French beyond the minimum requirements of the provincial curriculum. We include two examples.

The West Island School Commission has undertaken the following experimental programs:

- a) Thirty pupils now in Grade VI in Cedar Park School have, since September 1962, been taught all subjects except English and Science in French. This is the third group of children to follow such a program. The two previous classes were, however, smaller; they contained only twenty pupils. Results attained with thirty pupils are good, well worthwhile.
- b) Four Grade VI classes and four Grade VII are being taught Geography in French. This is an increase over last year when only one Grade VI and two Grade VII classes followed this program.

- c) Two Grade VIII and two Grade IX classes are studying History in French. This is an increase of one class over last year.
- d) Six Grade VIII, three Grade IX, three Grade X, and three Grade XI classes are receiving a partly accelerated, partly enriched program.

The Chambly County Protestant Central School Board has encouraged the following variations:

- a) Since September 1959, French has been taught in all Grade I and II classes.
- b) Enriched courses in French were begun at the Grade VIII level in September 1959. These courses involved the teaching of French entirely in that language rather than by translation, and the teaching of one other subject, e.g. History, in Grade X in French.
- c) The possibility of teaching a variety of subjects in French in the primary and elementary grades is currently under study.

These two examples do not exhaust the list of programs that might be mentioned. Similar activities are underway in the Sherbrooke, Lake of Two Mountains and other areas.

Since most of these programs are of relatively recent inception, there has been, as yet, no objective assessment of their success. There is, however, no doubt that there has been an improvement in the pupils' proficiency in spoken French.

Any school commission which contemplates variables is faced with one major problem, that of finding teachers competent to give instruction in French.

Linguistic and Cultural Differences

Because the French Protestant population of the province is widely scattered, this group faces a particularly serious problem. If parents wish to have their children instructed in their mother tongue, they must attend Roman Catholic schools, conversely, if they wish to enrol their children in Protestant schools, they must prepare to have them instructed in English. Very few off-island commissions are in a position to meet the cultural and linguistic needs of this minority.

The children of most Jewish parents attend Protestant schools. Here again there may be a conflict between the cultural background of the home and the school. The only concession made to this group is permission to observe certain religious holidays as covered in Regulation IX, of the Regulations of the Protestant Committee.

Measure of Contact

Student athletics provides the area of major contact between the two groups; most hockey and basketball leagues now include teams of both faiths and languages. Teachers of the two groups meet but infrequently, contact is limited to school openings and other formal occasions. The same may be said for the majority of school commissioners

At the highest level, the Council of Public Instruction had not met in fifty-two years (1908-1960). There have been a few meetings since 1960.

10. Difficulties Arising from the Dual System

The staffing of French Protestant classes, where sufficient children may be gathered, is a major problem, since most French Protestant teachers prefer to act as specialists in English schools. The small numbers necessitate ungraded classes which do not assure the equality of opportunity which is desirable.

In many areas the schools operated by the minority are inefficient in terms of optimum use of space and facilities. Again, the fields of study open to pupils are limited, since small numbers permit of only a minimum program. One area in which co-operation would be beneficial is that of the conveyance of pupils. Economies might be effected, with a saving of public monies, and the informal contacts between pupils of the two language groups could be of value. Complications arise here, however, since few Roman Catholic and Protestant school municipalities are conterminous. The concept of la cité des jeunes offers the promise of shared facilities, which may eliminate some of these problems.

11. Mass Media of Communication

Our group has noted the inclusion from time to time of French phrases in the television programs aimed at the pre-school age child, e.g. Johnny Jellybean, Romper Room, etc. We feel strongly that this procedure should be encouraged and that the same thing should be done on the French network in English.

12. Recommendation

That the practice of including French phrases in English programs of the Canadian Broadcasting Corporation be encouraged and similar procedures be developed with English on the French network.

TITLE:

AUTHOR: THE SENIOR PROTESTANT SCHOOL ADMINISTRATORS
OF THE PROVINCE OF QUEBEC

- June 1964.

Brief of 7 pages; 1 recommendation

REMARKS OF ANALYST:

"Our submission is limited to two main areas: (a) what are the Protestant Schools of Quebec doing at the moment to encourage bilingualism", (par. 5-7) "and (b) what are the barriers which separate teachers of the two language groups". (par. 8-10) "We also offer some comments on the use of media of mass communication in the encouragement of bilingualism." (par. 11-12)

ATT.: RESEARCH

- course of study in French in Protestant Schools - p. 2-3
- variations in the French Course - p. 3-4
- problem of the French Protestant population in Quebec - p. 5

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SUMMARY

The Author: the Senior Protestant School Administrators of
the Province of Quebec.

- "This Group or our predecessors has been meeting informally for the past fifteen years, and comprises: Directors General of Schools, Supervisors of County Central School Boards, Superintendents of Schools and Supervising Principals and assistants to the above; who oversee the administration of the schools of the Lachute, Eastern Townships, and suburban areas outside the control of the Protestant School Board of Greater Montreal." (par. 1)

The Provincial System of Education:..... p. 1

- the system is divided on a confessional, not a linguistic basis.

Course of Study in French:..... p. 2

- Protestant Schools have compulsory time allotments for the teaching of French from grade III to XI - (STATISTICS p. 2)

Variations in the French Course:..... p. 3

- Certain school board areas have expanded the study of French beyond the minimum requirements of the provincial curriculum. Certain subjects were taught in French. (two examples given: the West Island School Commission -- and -- the Chambly County Protestant Central School Board). Up to now, the results noticed were an improvement in the pupils' proficiency in spoken French. However, difficulties in finding teachers competent to give instruction in French.

Linguistic and Cultural Differences:..... p. 5

- Because the French Protestant population of the province is widely scattered, this group faces a particularly serious problem. They have very few French Protestant Schools. Same problem exists for Jewish population.

Measure of Contact:..... p. 5

- Little formal contact exists between groups of different faith and language Most contacts are made in student athletics.

Difficulties Arising from the Dual System:..... p. 6

- French Protestant teachers prefer to act as specialists in English schools.
- Little contact between pupils of the two languages.
- The concept of "la cité des jeunes" offers the promise of shared facilities, which may eliminate some of these problems.

Mass Media of Communication:..... p. 7

- Inclusion of French phrases in the television programs aimed at children, should be encouraged. This should also be done on the French network in English.

Royal Commission on Bilingualism,
Ottawa.

Winnipeg, July 10, 1964

Dear Sir,

Without previous notification I take herewith the liberty to present this brief.

Who's Who

I'm Ukrainian Catholic priest, born in Lwów, Western Ukraine, November 2nd 1899. Ordained I came to Canada in September 1928 and since then I work constantly for my church. On the side-line I like poetry and poetry likes me. I) Canada is my homeland now and forever. In order to appreciate Canada you have to love Canada. This is why I write this brief.

Some Definitions

Culture from latin "cultivare" means for me the cultivation of spiritual values. Cultivation of material values I call civilization. They are two, quite separate and distinguishable values which in current of events intermingle and depend on each other.

Lingua means to me a way of articulate spiritual expression which is peculiar only to human beings, bestowed by God with power of spirit and denied to other creatures.

As you see, I'm idealist and profess the priority of spirit over matter. Priority means here domination and rule as well.

Freedom

The most precious gift granted by God to human beings is freedom. Free spirit leads free body to highest achievements in civilization and culture. By freedom I mean acting according to the categories of moral law proclaimed by God and unproclaimed but instant in natural law, common to all peoples everywhere. To deny it or suppress means slavery. Enslaved spirit means degradation of human beings. No culture, no civilization can endure it. They perish peace by peace. Human race can annihilate itself in this manner, running straight to oblivion. Even tyrants in order to preserve themselves allow but just a shadow of liberty.

Canada

New, vigorous, beautiful and growing country is based on freedom, natural law and God commandments. Our culture is expression of our spiritual aspirations. As we are one nation of several different racial segments, our aim is to preserve, protect, foster and bring to perfection the whole and all its components. To suppress any part by degrees or deny for it what's necessary for growth would be unworthy and unbearable tyranny. No nation under God can do it unpunished and not perish. This is the root of present day all over world troubles which threaten to engulf us in atomic annihilation.

Ukrainians

Ancient venerable clans of Sarmathia came to Canada in 1891 with arrival of W. Elyniak and settled mostly the Western steppes. We had been poor in material

I) The Ukrainian Poets, Toronto 1963, p.488

riches, but rich in spiritual. We had faith and culture. We believe in God and all moral values inseparable from Christian religion. We have our own language, songs, music, dances, paintings, sculpture, culinary way, X-mas, Easter, wedding and funeral customs. They are distinct and unique, because God created us that way and no imitation, no substitution can replace it in eternity. They are rich, beautiful, splendid. They enrich our freedom and consequently our national culture. To deny them what is necessary for their well-being or to suppress them under whatever manner, would be tyranny. And tyranny now and here is something unthinkable in Canada.

Conclusion

Therefore in the holy name of God, in the name of Canadian freedom, in the name of highest ideals of mankind, in the name of culture and civilization itself, Ukrainian language in Canada must be preserved, protected by law of land, admitted to schools and institutions of learning, to media of spiritual communications, such as radio, television, papers, perfected and not annihilated.

One Objection

Some say : In 1867 Ukrainians had not been partners to Confederation.

Answer

True, as 1867 concerns.

But in 1914 and 1939 Ukrainians paid with blood for Confederation in order to protect it and preserve.

What's more.

We are ready even to-day to sacrifice everything we possess, even our lives - in order to protect and preserve Confederation.

Is it not enough ?

Present Situation

There is very little of Ukrainian language in public schools of Canada. Some people forgot that in beginning of this century we had Ukrainian Normal School in Brandon, Manitoba and Ukrainian Primary, printed by our Government and used in public schools of Manitoba.

Now - we have very little radio programmes on CBC and next to nothing on television.

Why ?

Is it a silent conspiracy to prepare and await the death of Ukrainian language ? Are Canadian Ukrainians second or third class citizens unworthy for their millions of dollars in taxes to hear or to see their own cultural achievements on CBC programmes ? Are four thousand soldiers of Ukrainian origin in all segments of Canadian Armed Forces in last war who died for this country well-being and freedom of mankind and are buried all over the world battlegrounds - are they in vain ? Is the price of blood nothing by now when it comes to freedom, preservation and implementation of Ukrainian culture in Canada ?

Second Conclusion

Canadians of Ukrainian origin paid such a high price for being Canadians, they cherish Canadianism so high and so much, that they can not by now be denied what natural law and human decency request. Canada is our's and we are Canada's. We all and in all what we do possess, belong to Canada. And Canada as whole with Confederation and what Canada possess, belong to us.

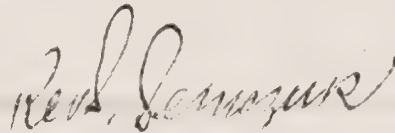
This is only solution we may accept and will. Otherwise we would be unworthy human beings, which we are not.

My Plea

As one of ⁿmany tiny human specks under the sun, I believe in liberty in Canada, that Ukrainian language will never perish here but flourish and beautify all-Canadian culture for the glory of God and salvation of souls.

You gentlemen - have now this noble obligation to Canada and before God and your own conscience to implement this plea and make it work, here and now.

RESPECTFULLY,



Rev. S. Semczuk
239 Brooklyn Str.
Winnipeg 12, Man.

Dear Sir,

Introduction

My first Brief has been presented to you on July 10, 1964.

Since then I read many reports on your work and Briefs presented by different groups. I wish to compliment all those who take care and pay attention to your work. In order to supplement and may be help to clarify some statements I do herewith present my second Brief.

Equality of all languages

Being created by God in the last instance all languages are equal and beautiful. Some are more used some less, some are older some modern. But all express wisdom of peoples and ages. All express music of soul and therefore all are worthy, valuable and ought to be preserved. We preserve language in home, in school, in church with the help of press, radio and TV. Being equal and worthy all languages deserve some treatment by state. Iusticia regnorum fundamentum. This ancient iusticia or implementation of ius (right) means according to Aristotel : tribuat ius cuique suum. To render to each what is due to him. The language is one of these values. Ukrainians in Canada being Canadians preserve their ancestral language, as duly given to them by their forefathers and treasure of culture.

Historical background of Ukrainian language

One of the oldest among Slavs Ukrainian language dates from times immemorial and praises such unique treasures as Chronicle of Nestor (XI cent.), Codex Iuris Ruskais Prawda and heroic poem Tale of Ihor's Army (Slowo o Polku, 1185). Powist or Chronicle deal with ancient history, Codex with law and Slowo with contemporary songs and military expedition, animated my all forces of earth, water and heaven.

In middle ages Ukrainian has been diplomatic language of Central and Eastern Europe, just as to-day is French. I will quote only few examples. In the year 1341 Lithuanian princes Keistut and Lubart wrote a permission for merchants of Polish City of Torun to travel and conduct business. It has been written in Ukrainian.

We have a personal message of Khan Tokhtamysh to Polish king Jagiello from 20 of May 1393, written in Ukrainian. Tokhtamysh has been grandson of Gengis Khan and died 1407. He informs the Polish king that he ascended "the thron of great empire" and enumerates his victories.

What's more. Even the Polish hierarchy with archbishop of Gniezno on top together with nobles and dignitaries assembled in Lenczyca not far from Baltic See wrote to Moldavian Wojewoda Stefan (present day Romania) an epistle in Ukrainian on 13 of December 1433. All the Polish Hierarchy quote their names in Ukrainian, and nobles to. Ukrainian has been the language which they understood and used in Government of their affairs.

When in 1619 Meletius Smottisky, later archbishop, edited his Grammar - this Grammar became the mother of modern Slavic languages according to statement of Mich. Hurasewycz in his Annales Ecclesiae of 1862. He states that modern Russian has been formed and educated on basis of that Grammar which Lomonosow used extensively. That Grammar has been reedited many many times not only in Ukraine but in Balkan lands also.

Therefore Ukrainian is not only ancient, but the language of culture, diplomacy and science. The same language preserves our Church till now and this language brought here to Canada our first settlers in 1691. This language is spoken to-day by thousands in Canada - but rejected and pushed around in Canadian schools, on radio and TV programs. To introduce this language as matriculation on Manitoba university we had to stage debate in Manitoba legislature just lately and it shows how difficult it is for Ukrainian to survive in Manitoba.

Some sort of discrimination or integration ?

It is common when children start Ukrainian parish school that some teacher from the Public school will call one of the parents and tell them, quit, or else. They give for reason that child is behind in Public school on account it frequents Ukrainian school. To many times I heard it from parents.

There are none of Ukrainian spoken programs on CBC and when you inquire, you are told that so many thousand listen to English program, therefore Ukrainian program can not take place. This explanation implies that Ukrainian program is not good enough to be listened and that people of Ukrainian descent who treasure their language and would like to listen to Ukrainian program are not worthy enough to have such program. But in Metro Winnipeg alone there are and live 53,613 Ukrainians (as per statistics of 1951) and in Manitoba 105,372 souls. In Saskatchewan there are 75,551 Ukrainians, in Alberta 105,923 and in Ontario 127,911. All these people, Canadians all, are not worthy to have Ukrainian programs of songs, dances, lectures and drama on CBC every week and the same hour ? Integration of all ethnic cultures in Canada is badly needed right now.

Remedy

We have professional Ukrainian theatre in Winnipeg, many good choirs, university professors, poets, scientists and lectures. But no radio programs, no TV programs. If justice has to be foundation of states, and Canada as well, this state of affairs has to change. As Canadians we pay taxes same as others, go to war, if necessary and in the last war over 10% of our population served in all armed forces of Canada. From these 10% paid with their life for freedom and justice in Canada. For your information I present Almanac of Canadian Ukrainian Soldiers (ed. 1946 in Wpg).

Denying for Ukrainian language programs on radio CBC and TV will not ~~not~~ foster Canadian growth, nor help to consolidate our nation as whole. I may say this is great disservice to Canada. Justice can not be kicked around. And states which disregard justice are only bands of robbers according to St. Augustine.

Conclusion

To built and promote our culture we need : 1) Steady weekly programs in Ukrainian on CBC. These programs may be diversified - lectures, drama, songs, dances, music, all paid by CBC.

2) Steady weekly programs on TV for children, adults and all classes of population, ladies, farmers, church workers, etc. Primary we need it for school education on all levels, from Kindergarten to University.

3) Introduction of Ukrainian in Public Schools of Canada from the first grade on where parents demand it and where there is sufficient number of children to attend such classes. In this we should start in Manitoba and Prairie Provinces first, school books ~~xxxxxx~~ being printed and curriculum supplied by Ministry of Education of each Province.

Such a program will stand as illustrious example of Canadian freedom and justice, inspiration for all nations of the world. And 1967 will be new Confederation of all Canadians in one state, under one flag, but many tongues and many cultures to the glory of God and happiness of Canadians all.

Rev. S. Semczuk

Rev. S. Semczuk
239 Brooklyn Ave
Winnipeg 12, Man.

AUTHOR: The Reverend S. Semczuk
Winnipeg, Manitoba

Brief of 3 pages; no recommendation

REMARKS OF ANALYST:

This brief makes an impassioned plea for the preservation of the Ukrainian culture and language in Canada. The Reverend Semczuk, a Catholic priest born in the Ukraine, sees his adopted homeland, Canada, as a nation composed of different racial elements. To suppress any one of these, or to hinder its growth and development, is to deny freedom, man's most precious possession, and to move towards slavery, degradation and finally annihilation. Therefore, in the name of Canadian freedom, of man's highest ideals, of civilization itself, the Ukrainian language in Canada "must be preserved, protected by law of land, admitted to schools and institutions of learning, to media of spiritual communications, such as radio, television, newspapers, perfected and not annihilated."

True, in 1867 Ukrainians were not partners to Confederation; but today, as in 1914 and 1939, they are ready to give their very lives to preserve that Confederation, and should not be denied "what natural law and human decency request." Yet the Ukrainian language is little used in public schools and there are few radio and television programmes on the CBC network. The Reverend Semczuk begs this Commission's help to end this "silent conspiracy."

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CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-624

Rev. S. Semczyk

WINNIPEG

A. INFORMATION ON ORGANIZATION - Not available

B. QUESTIONING OF WITNESS(ES)

p. 2
Conclusion

"... Ukrainian language in Canada must be preserved, protected by law of land, admitted to schools and institutions of learning to media of spiritual communications..."

Here, are you thinking of a province, like Manitoba, where the second largest ethnic group is Ukrainian or of all provinces? Including the Maritimes where the number of Ukrainian Canadians is very small? (P.E.I. 66; N.S. 1,763; N.B. 379)

Would you suggest that Ukrainian should be the second official language in Manitoba or other provinces?

In your brief there is no comment made in regard to the French fact in Canada. Would you tell us why?

July 21, 1965

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TITRE:

AUTEUR: Les scouts catholiques du Canada

Mémoire de 10 pages; 1 recommandation

REMARQUES DE L'ANALYSTE:

Ce mémoire n'est ni plus ni moins qu'un essai d'auto-définition. Il demeure entièrement marginal en regard du mandat de la présente Commission. Nous avons cru inutile d'en faire l'analyse.

A L'ATTENTION DE LA RECHERCHE:

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MEMOIRE PRESENTE PAR

LES SCOUTS CATHOLIQUES DU CANADA

A LA COMMISSION ROYALE D'ENQUETE

SUR

LE BILINGUISME ET LE BICULTURALISME

This is the trail that the Scout shall know
Where knightly qualities thrive and grow;
The trail of honor and truth and worth
And the strenght that springs from the good
brown earth;
The trail that Scouts, in their seeking, blaze
Through the toughest tangle, the deepest maze,
Till out of Boyhood the Scout comes straight
To Manhood's splendid and high estate !

(Berton BRALEY)

Appel du 1er juillet 1964

ENV O I

Most people know Scouting as a program of interesting useful things for boys to do in their leisure time. These boys learn the mysteries of Woodcraft, of First Aid, Swimming and Life Saving, of Outdoor Cooking and Camping, Map Making, Hiking and Citizenship.

Scouting gives boys a chance to serve their community. Not "getting" but "giving" - not only "receiving" but giving back" something that shall as Baden-Powell phrased it - "make the world better because of our life in it". The real secret of success is in an attitude of mind : "Scouting is a great friendly brotherhood of boys and men, making for world peace".

As we advance along the trail of Scouting we come to a wider understanding of what these three ideals imply and our reverence for our founder increases with the years of our Scout life : Scouting knows no race or creed or class. Troops are found in Protestant Church, Jewish Synagogue and Catholic Parish. It is available both to farm and city. It serves the rich and poor alike. It carefully avoids political or commercial entanglements. Scouting points out the way of good citizenship through service.

So, we are faithful in our religious duties and we respect the convictions of others in matters of custom and religion. The important thing is to keep that fine spirit - to promote better cultural relations and a more widespread appreciation of the basically bicultural character of our country. "Les Scouts Cathoques du Canada" have to safeguard that contribution, in promoting bilingualism, "on the basis of an equal partnership between the two founding races".

A SHORT SUMMARY

Three major divisions :

1. Investigation concerning the facts.
2. Analysis of the causes.
3. Study of the remedies.

1. Investigation concerning the facts :

- A. Nature of Scouting
 - (its method
 - (its goals
 - (its means
- B. Nature of the Association
 - (its three organizational divisions
 - (its three territorial divisions
 - (its three divisions according to age
- C. Demography
 - (four regions
 - (thirty-two dioceses
 - (twenty-five thousand members

2. Analysis of the causes :

- A. The sources of Scouting.
- B. The privileged position of Quebec.
- C. The religious aspect.
- D. The cultural and linguistic aspects.
- E. The relationship with English-speaking Scouts.

3. Study of the remedies :

- A. Foundation of the Federation (Quebec, 1934).
- B. Recognition by the Boy Scouts Association (1935).
- C. Foundation of the new Association (Ottawa, 1961).
- D. Recognition by the Boy Scouts Association (to come).
- E. Future of the "Association des Scouts Catholiques du
Canada"

1. ENQUETE SUR LES FAITS

1. A. Ce qu'est le scoutisme

Selon la volonté de son fondateur, Lord Robert BADEN-POWELL, le scoutisme s'offre à nous comme une méthode de formation de la jeunesse aux points de vue physique, intellectuel, moral, social, civique et religieux.

2. Ces aspects sont concrétisés en cinq buts précis : santé, caractère, débrouillardise, service du prochain et recherche de Dieu. Par voie de parallélisme, cinq moyens principaux y concourent, plein air, plein jeu, équipe technique et engagement.

3. L'Eglise catholique a assumé le scoutisme sans en changer les éléments de base. Au Canada, la Conférence Catholique Canadienne (C.C.C.) ou assemblée des évêques catholiques (ici, le secteur français) a fondé l'Association "Les Scouts Catholiques du Canada" telle que décrite sommairement ci-dessous.

4. B. Ce qu'est l'Association

Une filiale de la commission épiscopale de l'Action catholique et de l'apostolat laïc, réunie en un Conseil Général Canadien à l'Association des Guides Catholiques.

5. Tous les scouts catholiques du Canada peuvent adhérer l'Association qui se veut essentiellement missionnaire. Ses membres prient pour l'Eglise, la paix, le développement du sens communautaire et l'engagement qu'il comporte au service de la jeunesse du Canada.

6. L'Association est dirigée par des responsables adultes dont l'action s'exerce à trois niveaux. L'organe souverain qui oriente la marche du mouvement scout est le conseil; les décisions de ce conseil sont mises en oeuvre par le truchement d'une députation qui constitue le comité exécutif; quant à l'application des principes et de la méthode, elle est confiée à des chefs scouts groupés en commissariat.

7. Ces trois niveaux de direction existent à trois échelons, ainsi existent-ils un conseil, un exécutif et un commissariat à l'échelon national ou président à l'ensemble du pays. De même, à l'échelon régional, (le pays est divisé en quatre régions, comme nous le verrons bientôt), ces trois niveaux président à chacune des régions. Enfin, l'échelon diocésain jouit des mêmes structures fondamentales.

8. Effort suprême de coordination et d'organisation, le scoutisme s'adresse à trois catégories de candidats réparties selon l'âge de leurs membres en trois branches : la branche des Louveteaux groupant des garçons de neuf à douze ans, la branche des Eclaireurs groupant des garçons de douze à quinze ans, la branche des Routiers dont la première étape (Jeune Route) est consacrée aux 15-17 ans et dont la deuxième étape (Route aînée) est ouverte à ceux qui ont dix-sept ans et plus.

9. La coordination et l'organisation s'appliquant à chacune des trois branches, à l'échelon diocésain, régional et national. Pareillement, chaque échelon comporte les trois niveaux, c'est-à-dire le conseil, l'exécutif et le commissariat. L'Association est donc fortement structurée et hiérarchisée.

10. C. Démographie

Le Canada a été divisé, en vue d'assurer une efficacité plus grande à notre action, en quatre régions.

11. L'un des régions, l'Atlantique englobe les provinces maritimes; actuellement, le Nouveau-Brunswick seul constitue cette région et quatre juridictions diocésaines ont leur conseil, leur exécutif et leur commissariat. Ce sont : Bathurst, organisé en deux secteurs (Restigouche et Pokemouche), et les diocèses d'Edmundston et de Moncton.

12. Le Québec, (la province de ce nom), en raison des structures antérieures de la Fédération des Scouts Catholiques et de sa démographie particulière, constitue la région la plus peuplée et la plus vaste, elle compte vingt diocèses où l'organisation scout officielle est reconnue. Voici l'énumération, par ordre alphabétique, de ces diocèses : Amos - Chicoutimi - Gaspé - Hauterive - Hull - Joliette - Labrador - Mont-Laurier - Montréal - Nicolet - Pembroke - Québec - Rimouski - Ste-Anne - St-Hyacinthe - St-Jean - St-Jérôme - Sherbrooke - Trois-Rivières - Valleyfield.

13. L'Ontario, (la province de ce nom), constitue une troisième région dans l'Association. La population scout de cette région se répartit en quatre diocèses : Hearst - Ottawa - Sault-Sainte-Marie - et Timmins. Chacun de ces diocèses jouit d'une organisation scout officiellement reconnue. Le siège social de notre Association est à Ottawa : le chef scout du Canada réside à Rideau Hall n'étant nul autre que Son Exc. le Gouverneur Général Georges P. VANIER.

14. Le Pacifique, désigne l'ensemble des provinces situées à l'ouest de l'Ontario : cette région est actuellement représentée par quatre provinces : le Manitoba (diocèse de St-Boniface), l'Alberta (diocèse de St-Paul), la Saskatchewan (diocèse de Gravelbourg), la Colombie canadienne (diocèse de Vancouver).

15. La population totale des scouts catholiques - membres actuellement affiliés - est d'environ 25.000.

2. ANALYSE DES CAUSES

16 A. Les origines mêmes du scoutisme

A ceux qui ne connaissent pas très bien les données historiques du phénomène français au Canada et les réactions défensives de ce groupe ethnique, les propos suivants risquent de demeurer une énigme.

17 Que le scoutisme vint d'Angleterre constituait, de prime abord, une difficulté particulière à son acceptation chez nous, même alors que ce mouvement florissait depuis 1910 aux Etats-Unis. Les Canadiens de langue anglaise n'avaient pas à surmonter cette opposition sourde mais réelle. Ceux de langue française redoutaient que l'engouement des jeunes, en raison de l'uniforme distinctif et des activités de plein air, permit par ce biais une intrusion de certaines traditions et coutumes anglaise dans notre jeunesse. Il faut bien avouer que les divers organismes de direction et la terminologie complète de l'Association conservent, même aujourd'hui, un air anglo-saxon manifeste. Première résistance donc par anglophobie.

18 Oh, mais il y avait pis. Le fondateur du scoutisme, Lord Robert Baden-Powell, était non seulement britannique mais de foi protestante. Sans doute n'en demeurerait-il pas moins un homme profondément religieux, craignant Dieu, aimant son prochain, cela n'en faisait pas un catholique romain. Ses ouvrages devaient être entachés de nombreuses erreurs. Si, d'aventure, certains profanes jetaient un coup d'oeil dans l'un ou l'autre de ces livres, ils découvriraient des dessins illustrant des douzaines de trucs... et des garçons dans un accoutrement ridicule! Ca semblait une forme nouvelle, britannique celle-là, du "rousseauisme".

19 Chez les plus audacieux, qui se risquaient à en lire les textes, (ils devaient être bilingues), l'impression dominante variait d'un **naturalisme** poussé à un pragmatisme criant. Le naturalisme émergeait de cette prédilection pour la vie de plein air, la connaissance de la nature et la bonne santé. Le pragmatisme découlait de l'insistance soutenue pour l'acquisition d'une quantité considérable de trucs, d'habilités et de techniques diverses. Dans l'un et l'autre cas, la pensée de Baden-Powell paraissait d'un terre-à-terre décevant.

20 B. Le statut de privilège du Québec (la Fédé.)

Ce deuxième titre donne, par lui-même, à penser qu'il s'agissait d'une première et d'une fausse impression. Il fallut tout de même près de vingt-cinq ans avant que le scoutisme fut instauré au Québec (1934).

21 Certes, diverses expériences et tentatives avaient précédé cette reconnaissance (les éclaireurs canadiens français): à Longueuil, à Montréal, à Québec, à Sorel, à Victoriaville. Le milieu canadien français était entamé, des hommes d'Etat et d'Eglise encourageaient ouvertement ces essais. Dès ce moment, le scoutisme adoptait simultanément la langue et la religion de ce nouveau milieu, le français et le catholicisme. Sans transformer substantiellement le sens et la portée de la terminologie (de langue anglaise) créée par le fondateur, ce nouveau groupe emprunta, pour une large part, le vocabulaire scout adopté en France et en Belgique, il le fit avec souplesse et liberté. Autre point digne d'intérêt, une attention évidente à introduire les hauts faits historiques de notre groupe ethnique et à enrichir le répertoire scout des plus belles pièces de notre folklore, cela donna un visage tout neuf au scoutisme qui devint, du coup, sympathique.

22 Surtout, au moment où la Fédération de la province de Québec, officiellement catholique, fut reconnue par le Conseil général canadien, le scoutisme rallia un bon nombre d'hésitants et même de personnes antipathiques. Il serait trop hâtif et loin de la vérité de conclure que toutes les résistances avaient vécu. Ni le fondateur, ni ses représentants, ont objecté quoi que ce soit à l'instauration d'un scoutisme catholique au Québec. Les oppositions surgirent plutôt du dehors et s'attaquèrent aux buts et aux moyens préconisés.

23 Beaucoup de difficultés furent soulevées relativement aux buts du scoutisme, d'aucuns estimant que les performances physiques et les centres d'intérêt ludiques résumaient toute l'aventure, d'autres se déclarant d'avis que le service du prochain et la recherche de Dieu camouflaient deux incuries congénitales du mouvement. La prédilection du plein air et du plein jeu, comme moyen^s d'éducation, prêtait flanc à la première critique, la prédominance d'une vie d'équipe noyautée en patrouilles hermétiques et l'apprentissage de nombreuses techniques purement utilitaires jetaient l'engagement chrétien dans l'ombre. Nous pensons que, de très bonne foi, des gens de valeur ont pu s'y tromper.

24 C. L'aspect strictement confessionnel

Si le scoutisme, par lui-même, s'avèrait d'emblée favorable à s'épanouir dans un contexte strictement confessionnel, toutes les confessions religieuses, et la foi catholique notamment, n'ont pas souri d'un même coeur à la proposition. A la veille d'une troisième session de Vatican II, ce concile marqué au coin d'oecuménisme et de pluralisme déclarés, certains auront du mal à comprendre que l'orthodoxie doctrinale et la loi morale aient constitué deux pierres d'achoppement sur la route du scoutisme. Ce n'est pas que le Saint-Siège ou notre épiscopat, à quelque moment, ait prohibé la lecture des livres de Lord Baden-Powell ou ait défendu l'adhésion à

son mouvement, mais tous pressentaient quelque réserve et une grande prudence... d'autant que l'apostolat laïc et bientôt l'Action catholique spécialisée offraient aux fidèles les voies de l'orthodoxie indiscutée !

25 Ajoutons que la province de Québec et sa Fédération des scouts catholiques n'allaient pas produire un précédent, plusieurs pays d'Europe avaient ouvert la voie. Chez nous, les cadres tout indiqués, les diocèses et les paroisses, formaient déjà des entités dont l'influence morale et le rayonnement étaient trop déterminants pour être négligés. Aussi bien, naquirent des fédérations diocésaines et des groupes paroissiaux un peu partout dans la province. A compter de 1935, lorsque S. Em. le cardinal VILLENEUVE, au nom de l'épiscopat québécois, agréa officiellement la Fédération provinciale, l'expansion du scoutisme connut un nouveau départ. En vingt-cinq ans, le scoutisme fut agréé dans autant de diocèses (25) de la Fédération: la réponse de l'épiscopat de langue française n'eut rien d'équivoque.

26 D. L'aspect culturel et linguistique

Lorsque fut fondée la Fédération des scouts catholiques, puis l'Association des scouts catholiques du Canada, il saute aux yeux de tout observateur avisé que la confessionnalité n'était pas seule en cause. Les valeurs culturelles et linguistiques étaient étroitement liées au dessein des fondateurs.

27 Ils considéraient, à juste titre, que la langue et la culture d'un groupe ethnique ne s'épanouissent pleinement et librement que dans une ambiance privilégiée. Les lois sociologiques, établies sur l'évolution partiellement observée des populations humaines, ont démontré que des conditions mésologiques sont nécessaires: telle population doit employer spontanément et quotidiennement sa langue maternelle, cette population constitue un groupe fortement homogène et bien organisé, une législation précise et rigoureuse protège la langue maternelle de cette population tant auprès de ses propres membres que dans l'apport de populations diverses à sa vie publique. Sous cet aspect, notre Association a obtenu un statut et a protégé son héritage français d'une façon peut-être plus parfaite que la province qui l'a vue naître.

28 Alors que la province de Québec a adopté jusqu'à tout récemment une attitude plutôt conservatrice et isolationniste, notre Association a sans cesse milité pour jouer ses coudées franches et n'a pas discontinué de parlementer en pressant et prévenant son homologue de langue anglaise. Nous pensons avoir bénéficié, à plus d'un titre, des apports de l'autre groupe ethnique et des traits distinctifs burinés par Baden-Powell dans le contexte britannique. Ceux des nôtres qui ont séjourné quelque peu en

milieu anglo-saxon et qui connaissent un brin le patrimoine culturel et humaniste de ce groupe ethnique, ceux-là sont en mesure d'apprécier plus justement les aspects divers et sélects que le scoutisme nous en a légués.

29 Il va de soi que les Louveteaux et les jeunes Eclaireurs de nos paroisses exclusivement françaises sont mal désignés pour discerner et apprécier ces traits d'emprunts. La plupart des jeunes remarquent, au contraire, les traditions et coutumes canadiennes françaises ainsi que notre abondant folklore en danses et chansons. C'est bien normal: notre Association a été fondée dans le but de les cultiver et enrichir. Nous aimons souligner le singulier mérite des initiateurs de nos camps-écoles ou camps de formation pour chefs scouts qui ont contribué pour une très large part à inventorier, à implanter et à promouvoir de nombreuses initiatives inspirées de nos origines et de notre histoire.

30 Tout récemment, une insistance nouvelle et de nouveaux horizons ont revalorisé cet aspect culturel et linguistique: d'une part, la puissante contribution des pays francophones à la restauration de l'Europe, d'autre part, l'éveil et l'appel des nouveaux pays d'expression française un peu partout dans le monde. Dans le domaine scout, nous avons amorcé des échanges, nous avons engagé des dialogues, nous avons délégué des représentants et des chefs, à diverses occasions: jamborees, conférences, camps-écoles, missions, tâches professionnelles. Nous voulons mettre à profit les possibilités que nous offre notre caractère français.

31 E. Relations avec le groupe anglophone

Notre homologue de langue anglaise (The Boy Scouts Association of Canada) n'a pas toujours entendu nos propos de la même oreille. Naturellement, les Eclaireurs canadiens français n'ont pas engendré la Fédération des scouts catholiques sans douleur: ils auraient de la sorte devancés les progrès de l'obstétrique à une époque où le recours aux anesthésiques était la règle commune. Plus modestement, les groupements locaux s'employèrent à donner le jour à un scoutisme d'inspiration catholique et française. Un regard retrospectif manifeste qu'ils y ont, par bonheur et par ténacité, assez bien réussi.

32 En effet, l'Association des scouts catholiques du Canada est aujourd'hui à un tournant. Tout récemment fondée, elle rayonne déjà dans les quatre régions du pays et connaît une expansion comparable à celle des premières années de la précédente Fédération. L'une des difficultés intérieures les plus graves réside dans le besoin sans cesse renouvelé de responsables adultes bénévoles et compétents. L'un des points névralgiques les plus sensibles demeure toujours les relations à maintenir avec le groupe de langue anglaise. Il y a lieu de penser que le nouveau dialogue proposé par la constitution de la présente Commission aura le rôle à jouer de nouvelles VENUES

3. ETUDE DES REMEDES

33 A. Fondation de la Fédération (Québec, 1934)

Que la province de Québec ait obtenu, la première, la reconnaissance du fait français et catholique, découle de ce double caractère, propre à la presque totalité de sa population. A n'en point douter, cela représentait un premier pas dans la bonne voie.

34 La Fédération des scouts catholiques s'organisa en fonction d'une double structure: elle créa les organismes homologues du scoutisme de langue anglaise, elle y ajouta le rôle capital des diocèses et des paroisses en tant que milieux privilégiés de sa vie personnelle. Ce mode d'organisation eut pour effet de mêler directement et obligatoirement la hiérarchie à l'instauration de la Fédération, il favorisa en outre de paroisse en paroisse la propagation et le solide établissement de groupes scouts mieux patronnés. L'influence en fut telle que divers diocèses, hors de la province de Québec, voulurent officieusement appartenir à la Fédé.

35 B. Reconnaissance par la Boy Scouts Association (1935)

Ce qui aida sans doute le plus à la décision de la Boy Scouts Association fut l'accueil et le séjour de Lord Baden-Powell à Québec en 1935. Les rencontres du grand fondateur avec nos responsables laïcs et religieux suscitérent un mouvement irréversible.

36 Ces rencontres permirent au Chef scout mondial de toiser la stature précocement vigoureuse et prometteuse du scoutisme canadien français. Qu'il suffise de rappeler qu'il ne quittât pas la province avant d'avoir signé, et pareillement nos représentants ainsi que S. Em. le cardinal Villeneuve, les documents officiels de fondation. Le gouvernement de la province de Québec, de son côté, ne se contenta pas de légaliser l'existence de la Fédération mais profita de diverses circonstances pour manifester son entier appui et son encouragement à la cause scoute.

37 Notre Fédération fut enfin invitée à siéger au Conseil général du scoutisme canadien et le premier commissaire du Québec fut désigné au titre de commissaire provincial. C'était un précédent. Le geste marquait l'inauguration d'un scoutisme approprié à un groupe ethnique co-fondateur de notre pays. Il ne fallut guère plus de 25 ans pour assurer et jeter les bases d'une Association nouvelle qui engloberait toutes les régions du Canada.

Nous avons déjà montré et souligné le rôle on ne peut plus actif de l'épiscopat catholique (secteur français) pour la promotion du scoutisme. C'est encore à l'initiative de la Conférence catholique canadienne que nous devons l'avènement de la nouvelle Association nationale.

39 Le voeu formulé par la C.C.C. fut révélé au Conseil fédéral (réunion générale des commissaires et des aumôniers diocésains), à l'assemblée régulière de 1960; il reçut une ovation enthousiaste malgré les pas et démarches multiples et harrassants déjà prévisibles. L'assemblée se déclara unanimement favorable à mener le projet à bien et désigna sur-le-champ des responsables officiels qui s'y emploieraient.

40 Nous sommes redevables à cette équipe, secondée d'auxiliaires choisis, des nouveaux cadres et objectifs de l'Association. La première partie de ce mémoire, l'enquête sur les faits, décrit sommairement les uns et les autres. Il va de soi que les changements apportés ne visent pas à modifier substantiellement les principes et les méthodes du scoutisme, ils veulent plutôt offrir à tous les canadiens catholiques et de langue française la bonne fortune d'en profiter dans une ambiance qui leur soit propre.

41 D. Reconnaissance de la Boy Scouts Association (à venir)

Nous aimons croire que l'Association de nos frères scouts de langue anglaise secondera de gaité de coeur cette aspiration bien légitime. Malheureusement, nous avons conscience qu'elle a fait la sourde oreille un assez long temps avant d'écouter puis d'entendre. A toute fin pratique, nous attendons encore la réponse officielle et des gestes positifs. L'occasion présente est trop belle pour que nous négligions de redire notre détermination et notre espérance.

42 Suivra la sanction royale du gouvernement canadien. Cette dernière démarche ne devrait présenter aucune difficulté particulière dès l'instant où elle sera conduite par le Conseil général canadien du scoutisme. Incidemment, l'atmosphère a paru, un moment, assez favorable pour ^{nous} incliner à croire que la démarche serait accomplie pendant la session en cours (juin 1964). Sans doute, devrons-nous patienter encore un peu, mais ça viendra et ce jour n'est pas loin.

43 E. Avenir des Scouts catholiques du Canada

Dans toute oeuvre humaine, même dans celles de la jeunesse, il faut

compter avec le temps et sans lui rien ne s'achève. De nombreuses années s'écouleront avant qu'un scoutisme catholique et français soit solidement établi dans les diverses provinces du Canada; nous ne voulons ni un record de vitesse ni un statut de privilège, nous bâtissons au rythme de nos ressources et nous exploitons notre patrimoine humaniste et culturel, voilà tout.

44 Prolongeant cette réflexion, nous proposons une seule recommandation: "Chaque fois et partout où cela est possible, que le groupe ethnique de langue française, co-fondateur de notre pays, soit habilité à organiser, promouvoir et développer, toutes les institutions et sociétés, en des structures et des modalités, propres à sa langue, à sa culture et à sa religion."

45 Notre recommandation s'aligne parfaitement avec les deux textes juridiques les plus importants du siècle, le préambule à la Charte des Nations Unies et la Déclaration des droits de l'homme. Nous l'adressons à cette Commission royale comme attitude à adopter pour que notre pays se développe d'après le principe de l'égalité entre les deux peuples qui l'ont fondé et puisse même être cité en exemple à d'autres nations.

La permanence des
SCOUTS CATHOLIQUES DU CANADA
est située au
3425 de la rue Saint-Denis,
à Montréal.

Le 29 juin 1964

BRIEF SUBMITTED TO THE
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

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Scandinavian Centre
Co-operative Association
Limited,
600 McLeod Bldg.,
Edmonton, Alta.

"B R I E F"

1) The Scandinavian Centre Co-Operative Association is a vigorous Society composed of Canadians with a Scandinavian background, which is open to any good citizen who is interested in Scandinavia. The aim of the Society is to preserve the best in our old Scandinavian culture and introduce it into our multi-cultural country, and to assist immigrants from Scandinavia to become good Canadians. The language of the Society is English, and we consider a Canadian who does not speak English to be a second-class citizen - whether he comes from Scandinavia, Central Europe or French Canada.

2) At the time of Confederation, Canada's population was fairly evenly divided as far as language was concerned. French was the diplomatic language of the world and considered just as important as English as a second language in the best educated countries of the world. The last fifty years, however, have seen a great change in this situation, especially with the United States emerging as World Power Number One. English has gained tremendously at the expense of French. English has become universally used in commerce and science, so there is very little need for an English-speaking person to learn other languages. This places us in a very favoured position - as more and more stress must be laid on Scientific Research if our Western Civilization is to keep the lead it now enjoys. Some language study may be needed in connection with Scientific Research, but German or Russian is now more important than is French. We therefore feel that language study - other than English - should be optional, and that the only place where bilingualism is needed is in French-speaking Canada.

3) In the early days of Canada, some French came west, mostly in the service of the British, European and American trading companies,

but not many settled down. Most of those who did became absorbed by the native population. English-speaking Canadians, however, had the vision and initiative to colonize the rest of Canada. They were able to induce foreign capital to invest in Canada, and immigrants from many countries rallied behind them. Today three-fourths of Canada is English-speaking and multicultural. French Canada received practically no immigrants, as they did not invite them and had very little to offer them - their standard of living, education, etc., being lower than most of the newcomers.

4) It was not until the beginning of this Century that a fair number of French Canadians moved westward. French Canada had become so overcrowded that the Church realized that something had to be done. Therefore, it organized, financed and led a considerable number of colonists to the prairie provinces, where they endeavoured to establish solid French Canadian settlements centered around the imposing Church that was always built on arrival in the new district. They have failed, however, to keep English-speaking Canadians out, and the younger generations are mixing freely with settlers surrounding them, and in many cases inter-marrying with them. The result is invariably English-speaking Canadians, so in most of these settlements English overshadows French today, and French is doomed to disappear in a few more generations. The following letter from the Edmonton Journal is self-explanatory, it speaks for the great majority of French Canadians in four-fifths of Canada:

"Sir:

Like Louis St. Laurent, Lionel Chevrier, and others, I am a Canadian of French descent, not a French-Canadian. I abhor being tarred with the same brush as the Quebec Frenchmen. In Alberta, where we have some fine communities of people of French descent, we know of no discrimination, and can have the same opportunities as anyone else. None of us could be forced to go to live in Quebec, where they live as their ancestors remembered France 300 years ago.

(2 This has not been the object - here

Their average education is grade five, for which they can blame only themselves. The clergy in the parochial schools have a great deal of responsibility for the French non-integration, as they have always taught that if you lose the mother tongue you lose your religion: they should check in France itself and see where the blame can be placed.

Only the French fanatics, politicians and so-called educators are falling over themselves and encouraging Quebec extremism.

Why didn't the Quebec French help France in the last two world wars? The rest of us Canadians did. Why weren't thousands punished for refusing to answer the army call-up during World War II? They were deliberately breaking the law." (End of letter)

5) Scandinavian immigrants have played a leading role in the development of Canada. As a class they came well educated and with a good training in many trades and professions. Many were able to speak English, and the rest learned quickly. Coming from advanced, democratic countries and being willing to work and learn, they quickly became highly respected Canadian citizens. Agriculture, lumbering, mining, construction and fishing are the main fields in which Scandinavians have been prominent.

6) You have possibly noticed that five Alberta Cabinet Ministers have Scandinavian names. This indicates the standing of Canadians of Scandinavian descent in our multicultural country.

7) We stand for a strong, democratic English-speaking Canada, and we feel confident that it will come in time. It is impossible for a small group to alter the natural trend of progress.

Respectfully submitted,

H.A. Hansen,
on behalf of the
Scandinavian Centre Co-Operative
Association Limited.

*I passed my letter back to
Hans Hansen*

BACKGROUND PAPERS

Brief #: 780-808

Scandinavian Center
Cooperative Association

EDMONTON

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

The Scandinavian Center Cooperative Association is composed of Canadians with a Scandinavian background.

2. AIM

To preserve the best in Scandinavian culture and to assist immigrants from Scandinavia to become good Canadians.

3. HOW BRIEF WAS PREPARED

No information

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

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para. 1

"...We consider a Canadian who does not speak English to be a second-class citizen - whether he comes from Scandinavia, Central Europe or French Canada."

Q. 1 Pour eux, le Canada français est-il une minorité identique aux Ukrainiens, Polonais et autres minorités aux pays? (D'après leur critère de jugement, il y a au pays 3,722,313 personnes qui sont des citoyens de second classe: 3,489,866 ne parlant que le français et 232,447 ne parlant ni anglais ni français) source: Recensement du Canada, 1961. Que pensent-ils des Canadiens qui ne parlent pas le français?

p. 1
para. 2

"We feel...that the only place where bilingualism is needed is in French-speaking Canada."

Q. 2 Quelle est leur définition du Canada français? Pourquoi le bilinguisme s'appliquerait-il seulement au Canada français? Comment conçoivent-ils le Canada en tant que pays?

p. 2
para. 4

"It was not until the beginning of this century that a fair number of French Canadians moved westward. French Canada had become so overcrowded that the Church realized something had to be done..."

p. 2
para. 4

"...and French is doomed to disappear in a few more generations."

Q. 3 Sur quelles données scientifiques basent-ils leur affirmation?

p. 3
para. 4

Q. 4 Do you consider the letter you quote in your brief to be representative of the feelings of the majority of the French Canadians living in the West?

p. 3
para. 7

"It is impossible for a small group (the French Canadians) to alter the natural trend of progress."

Q. 5 Ce petit groupe représente, selon eux, quel pourcentage de la population totale au pays?

21/7/65

AUTHOR: Scandinavian Center Cooperative Association Limited

per H. August Hansen

Edmonton, Alberta

Brief of 3 pages; no recommendation

REMARKS OF ANALYST:

Owing to its brevity this brief has not been summarized.

The Association explains that anybody living in Canada should speak English, above all to be considered a first class Canadian. For the last 50 years the English language has taken more and more importance especially with the advent of the U.S. as world power number one, therefore in language studies, French should hold the status of an optional subject. Bilingualism should exist only in French Canada.

"French Canada received practically no immigrants as they did not invite them and had very little to offer them - their standard of living, education, etc., being lower than that of most newcomers".

The French speaking Canadians of the western provinces are slowly being assimilated.

Scandinavians have played a leading role in the development of Canada and most became highly respected Canadians — One should notice that five Alberta cabinet ministers have Scandinavian names.

They stand for a strong English speaking Canada.

ATT.: RESEARCH

See letter to Edmonton journal p.2

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"The Scandinavian Center Cooperative Association is ... composed of Canadians with a Scandinavian background ... the aim ... is to preserve the best in our old Scandinavian culture and introduce it into our multicultural country and to assist immigrants from Scandinavia to become good Canadians ... we consider a Canadian who does not speak English to be a second-class citizen..."

A BRIEF FOR SUBMISSION TO
THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

The Saskatchewan Federation of Home and School is pleased to have this opportunity to present this brief.

I. Nature of the Federation.

1. The Saskatchewan Federation of Home and School, Inc., is a provincial affiliate of The Canadian Home and School and Parent-Teacher Federation, Inc.
2. It is comprised of approximately 300 local Home and School Associations, with a total membership of about 17,000.
3. The Federation and its affiliated associations are non-commercial, non-partisan, non-sectarian, and non-racial.

II. Major Purposes of the Federation:

In Company with the other provincial affiliates of the national body, the Saskatchewan Federation undertakes activities provincially and stimulates action locally directed towards aims suggested in the following Objects of the parent organization.

1. To promote the welfare of children and youth.
2. To raise the standards of home life.
3. To promote and secure adequate legislation for the care and protection of children and youth.
4. To foster co-operation between parents and teachers in the training and guidance of children and youth, both during and after the school period.
5. To obtain the best for each child according to his physical, mental, social and spiritual needs.
6. To give parents an understanding of the school and its work, and to assist in interpreting the school in all its aspects to the public.
7. To confer and co-operate with organizations other than schools which concern themselves with the care, protection and training of children and youth in the home, school and community; and

with the education of adults to meet these responsibilities.

8. To foster high ideals of citizenship and patriotism; and to promote, through educational means, international goodwill and peace.

III. Motivation of this brief:

Stated briefly, the *raison d'etre* of all Home and School organizations at every level is concern for the best development of all children and young people. They seek to help establish and maintain in Canada the kinds of conditions that will ensure such development. Conditions for learning and growing must be right at every level,- local, provincial, and national. They cannot be right if divisive forces are permitted to undermine the unity essential to effective effort. This brief is submitted in the hope that it may contribute, even if only in a small way, to a better understanding of the feelings of Saskatchewan residents with respect to some of the issues raised by the Commission, issues which seem to strike at the very root of Canadian unity.

IV. Procedure followed by the Federation:

1. In March, 1964, the member associations of the Saskatchewan Federation of Home and School were invited to engage in a survey of Saskatchewan reaction to the terms of reference of the Royal Commission on Bilingualism and Biculturalism. (See Appendix I)
2. No special effort was made to stimulate participation in this survey although survey forms and information were sent to all associations, and participation was encouraged at the Annual Meeting of the Federation.
3. By June 30, replies had been received from 36 widely scattered points in the province. One additional locality reported in October. The total membership represented in this response was 932 as of November 7, 1964.
4. In spite of the meagre response, the summary (Appendix II) and the evaluative comments (Appendix III) seem to present a fairly accurate picture of the general feeling in the province.

At any rate, it may be useful as a guide to positive action for a united Canada.

V. Recommendations for action:

1. Canadians must certainly become better acquainted with one another, and in the process more understanding. This may be achieved through

(a) continued efforts to improve elementary and high school curricula in the social studies,

(b) adult education programs involving effective use of the fine materials available through the Citizenship Branch, and

(c) strengthening the pre-service education of teachers in as broad a social and cultural manner as possible.

2. Effective means must be found to improve the quality of language teaching in the schools. This would seem to demand the introduction of a second language earlier in the school life of the child, and the provision of teachers capable of making that language functional in the life of the child. All children capable of benefitting from language instruction should have the opportunity to learn at least one language in addition to that generally used in his province.

3. Student exchange visits should be continued and extended, but careful study may be in order at this time to ascertain the true nature of the value of such visits. Only from such a study will it be possible to make those modifications in procedure that will ensure the desired mutuality of understanding and respect.

4. The present policy of some newspapers (e.g. the Saskatoon Star-Phoenix) of carrying news items and viewpoints from the French Canadian press seems commendable as a means of fostering an acquaintance with citizens of Quebec. Extreme care, however, will be needed to make sure that the views published are representative.

5. There is a crucial need for all citizens to be better informed concerning the Federal - Provincial relationship - what it really means to be a federation of autonomous provinces. The success which too frequently attends cynically opportunistic political activity would not be so easily achieved with a genuinely concerned and enlightened citizenry. Voluntary organizations such as Home and School can and should contribute to the development of such a citizenry.

As background for the foregoing recommendations please see Appendix III.

The Saskatchewan Federation is greatly indebted to Professor J. W. Paul for the preparation of this brief.

Respectfully submitted,

Dr. E. D. Gillespie
President

December 18, 1964.

APPENDIX I.

THE BILINGUALISM - BICULTURALISM ISSUE IN CANADA

WHERE DO WE STAND?

I. What is the task of the Royal Commission on Bilingualism and Biculturalism?

Briefly, the Commissioners have been appointed under Part I of the Inquiries Act "to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution; and in particular

1. to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration -- including Crown Corporations -- and in their communications with the public and to make recommendations designed to ensure the bilingual and basically bicultural character of the federal administration;
2. to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism, better cultural relations and a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by the other cultures; and to recommend what should be done to improve that role; and
3. having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual."

(From Appendix I of Mr. W. Asherman's report to the Mid-term Executive Meeting of the Canadian Home and School and Parent-Teacher Federation.)

II. What is the legal basis of bilingualism in Canada?

Section 133 of the British North America Act reads as follows:

"Either the English or the French language may be used by any person in the debates of the Houses of Parliament of Canada and of the Legislature of Quebec; and both those languages shall be used in the respective Records and Journals of those Houses; and either of those languages may be used by any person or in any pleading or process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec.

The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both these languages."

(Comment on this section appearing in a CAAE discussion pamphlet:

"It restricts the legal use of French to the federal government and its agencies, and to the Province of Quebec, thus creating what a number of French Canadians have recently bitterly referred to as a sort of French Canadian reserve, outside of which their legal rights are non-existent.")

III. What is behind the present unrest in Quebec?

Read The Disunited Nation: What Quebec Wants, available at 25¢ per copy from the Federation Office, 1237 Avenue H. North, Saskatoon.

IV. What is our point of view on the bilingual-bicultural issue?

Answers to the attached questionnaire may give us a clue!

QUESTIONNAIRE ON BILINGUALISM AND BICULTURALISM

(This is intended as a rough guide for the use of any Home and School Association which wishes to participate in a survey of the views of Home and School people concerning bilingualism and biculturalism in Canada. Each association is invited to ditto enough copies of this questionnaire for circulation among its members and other interested citizens, and to send a summary of the responses (showing the number saying YES, NO, OR UNDECIDED) to Prof. Jack Paul, 35 Moxon Crescent, Saskatoon. It is important also to include in the summary report any comments that may have been added to the questionnaire.

AN EARLY RESPONSE WOULD BE APPRECIATED!

	YES	NO	UNDECIDED
1. Are you of English-speaking origin?.....			
2. Are you of French-speaking origin?			
3. Were you born in Canada?.....			
4. Do you speak both English and French?.....			
5. Do you speak any language other than English or French?			
6. Do you think of Canada as a bilingual country?			
7. Should steps be taken to make Canada completely bilingual?			
8. Do you believe that Canada should be thought of as <u>one nation</u> ?			
9. Should both French and English be declared official languages in any province having a large (30%) French-speaking minority?			
10. Should children in all parts of Canada have the opportunity to learn both English and French?..			
11. Do children in your community have this opportunity?			
12. Should children in all parts of Canada have the opportunity to be taught in either French or English depending on parents' wishes?			
13. In areas where there are many members of an ethnic group, should teaching of their language replace teaching of the second official language?			
14. Should senior <u>Federal</u> Government officials be expected to understand and speak both English and French?			
15. Should senior <u>Provincial</u> Government officials be expected to understand and speak both English and French?			
16. Should citizens taking part in country-wide activities be expected to speak, or at least understand English & French?			
17. Should we be talking about multiculturalism rather than about biculturalism?			
18. Should steps be taken to preserve the cultural contribution of all ethnic groups in Canada? ..			
19. Should special attention be given to the position of Indians and Eskimos in Canada?.....			
20. Are French-speaking minorities in Saskatchewan denied "equal right to free education"?.....			
21. Should schools in Canada use a uniform history textbook?.....			
22. Should the Canadian confederation be developed as "an equal partnership between the two founding races"?.....			
23. Should the agencies of mass communication (press, radio, TV) be used to promote bilingualism and biculturalism?.....			
24. Would it be better for everyone concerned if Quebec did secede from Canada?			
25. Do you think that the major issue facing Canada as a confederation today is bilingualism and biculturalism?.....			

PLEASE ADD ANY COMMENT YOU WISH TO THIS QUESTIONNAIRE
DO NOT SIGN THIS PAPER

QUESTIONNAIRE ON BILINGUALISM AND BICULTURALISM

(Summary of Responses.)

This is a summary of the responses received up to November 7, 1964. The numbers appearing in the columns to the right of the questions are percentages. They indicate the division of opinion represented in the reactions of 932 persons replying from 37 widely scattered points in the province.

<u>QUESTION</u>	<u>YES</u>	<u>NO</u>	<u>UNDECIDED</u>
1. Are you of English-speaking origin?	69	28	3
2. Are you of French-speaking origin?	7	90	3
3. Were you born in Canada?.....	86	14	0
4. Do you speak both English and French? ...	14	84	2
5. Do you speak any language other than English or French?	35	65	0
6. Do you think of Canada as a bilingual country?	35	55	10
7. Should steps be taken to make Canada completely bilingual?	17	68	15
8. Do you believe that Canada should be thought of as <u>one nation</u> ?	85	11	4
9. Should both French and English be declared official languages in any province having a large (30%) French-speaking minority?..	30	56	14
10. Should children in all parts of Canada have the opportunity to learn both English and French?.....	77	17	6
11. Do children in <u>your</u> community have this opportunity?	52	39	9
12. Should children in all parts of Canada have the opportunity to be taught in either French or English depending on parents' wishes?	43	45	12
13. In areas where there are many members of an ethnic group, should teaching of their language replace teaching of the second official language?	31	56	13
14. Should senior <u>Federal</u> Government officials be expected to understand and speak both English and French?.....	42	49	9
15. Should senior <u>Provincial</u> Government officials be expected to understand and speak both English and French?	25	64	11

QUESTIONNAIRE ON BILINGUALISM AND BICULTURALISM

<u>QUESTION</u>	<u>YES</u>	<u>NO</u>	<u>INDECIDED</u>
16. Should citizens taking part in country-wide activities be expected to speak, or at least understand English & French?	35	52	13
17. Should we be talking about multiculturalism rather than biculturalism?.....	45	30	25
18. Should steps be taken to preserve the cultural contribution of all ethnic groups in Canada?.....	66	19	15
19. Should special attention be given to the position of Indians and Eskimos in Canada?	79	10	11
20. Are French-speaking minorities in Saskatchewan denied "equal right to free education"?.....	5	80	15
21. Should schools in Canada use a uniform history textbook?	77	13	10
22. Should the Canadian confederation be developed as "an equal partnership between the two founding races"?	28	45	27
23. Should the agencies of mass communication (press, radio, TV) be used to promote bilingualism and biculturalism?.....	30	50	20
24. Would it be better for everyone concerned if Quebec did secede from Canada?	11	73	16
25. Do you think that the major issue facing Canada as a confederation today is bilingualism and biculturalism?.....	24	52	24

APPENDIX III.

EVALUATIVE COMMENTS ON SUMMARY OF RESPONSES:

I. What do we know about those who submitted responses? (Items #1 to #5.)

1. Slightly more than two-thirds of them are of English-origin, and almost 90% are Canadian-born. (Only 7% are of French-speaking origin.)
2. Although only 14% speak both English and French, 35% speak another language. Hence the responding group is about 50% bilingual, in the true meaning of that word.

II. What are their views about bilingualism in general? (Items #6 and #7.)

1. Slightly more than one-third think of Canada as a bilingual country and about one-sixth believe that some action should be taken to make Canada completely bilingual.
2. This does not mean that the majority of those replying are opposed to the learning of two languages. What they oppose is English-French bilingualism. There is a strong view that it is important to be able to use at least two languages, one being English, the other of the individual's choice.

III. What are their views on the use of English and French in Canada? (#9, 14, 15, 16)

1. About one-third favor declaring French as a second "official" language in any province having a large French-speaking minority. The strong feeling against such a policy is supported by a variety of comments.
2. Opinion seems to be evenly divided as to whether senior Federal Government officials should be expected to understand and speak both English and French. There is a general disposition to insist that such officials possess all the qualifications essential to efficient discharge of their duties.
3. There is no doubt, however, that those replying are generally opposed to demanding this ability in senior Provincial Government officials.

4. A surprisingly large (35%) proportion of respondents favor requiring some functional English-French bilingualism in citizens engaged in country-wide activities. The majority (52%), however, view the suggestion with disfavor. Their feeling seems to be that while it would be an advantage for each citizen to be bilingual, it should not be compulsory.

IV. What are their views on opportunities to learn a second language? (#10, 11, 13)

1. More than 3/4 believe that children in all parts of Canada should have the opportunity to learn both French and English.
2. Only $\frac{1}{2}$, however, believe that their children actually have this opportunity. — In this connection it should be noted that responses from the same community frequently are in disagreement. Almost invariably, explanatory comments indicate that while French is a subject of instruction, the student does not learn to make French a functional language in his daily life.
3. It is significant to note that 56% of those replying are opposed to replacing the teaching of the "second official language" with the teaching of that of a different ethnic group in communities where such a group is very large. The comments indicate support, not for replacing one "second" language with another, but rather for offering suitable choices for the second language. (Replies to #9 and #13 make an interesting comparison.)

V. What about equality of opportunity for free education? (#12, 20)

1. The vast majority (80%) of replies indicate the view that so far as educational opportunity is concerned, there is no discrimination against French-speaking minorities in Saskatchewan. It is possible that the 5% holding the contrary view do so on the basis of the fact that no provision is made for children to be taught in French.
2. It is interesting to note the almost even division of opinion as to whether, at the parents' option, children in any part of Canada should have the opportunity to be

taught in either French or English. -- It is likely that the implications of the question (#12) are not fully grasped.

VI. How do they feel about FCanada as a nation? (#8, 22, 24)

1. The great majority (85%) stress the need to view Canada as one nation. Comments reveal fear of, and hostility toward, militant provincialism.
2. There is a strong tendency (73%) to consider Quebec a vital part of the nation. Associated with this tendency is an inclination to attach considerable blame to cynically opportunistic politicians for the rise and intensification of separatism in Quebec, and for the accompanying growing hostility which seems to mark the reactions of people outside that province.
3. It should not be surprising that the weight of opinion is against developing the Canadian confederation "as an equal partnership between the two founding races." What is surprising is that the opposition to the idea is as light as it is (about 5 to 3). Individual comments underscore the need to look at the Canadian fact concerning population, and in the light of that fact to involve all citizens in the task of rebuilding the nation, -- without regard to their national origin.
4. It is possible that the heavy (77%) response in favor of a uniform history textbook across Canada is indicative of a feeling that history as it has been, and is being, taught in our schools may be in some measure responsible for sowing seeds of disunity.

VII. What is the view on biculturalism? (#17, 18, 19)

1. Surprisingly enough there seems to be only a slight (3 to 2) weight of opinion in favor of "talking about multiculturalism rather than about biculturalism." The general trend of individual comment is that special favor should be shown to none, that the best of all cultures will become part of the Canadian mosaic, and that it is really unrealistic to talk about either bi- or multi- in twentieth-century Canada.

2. Although there is strong (66%) support for preserving the cultural contributions of all ethnic groups in Canada, there is a slight tendency to comment that what is worth preserving will survive anyhow, and that it is really not so much a matter of survival as of growth.

3. The strong (79%) support for giving special attention to the position of Indians and Eskimos in Canada is likely an indication of genuine concern, as it is matched by considerable realistic action directed towards resolving the problem of Indian "integration" in this province.

(Alabama Governor George Wallace, notwithstanding!

Of a total of 7681 treaty Indian children in Saskatchewan, 2020 are attending integrated schools. Almost all Indian children in the province now start school at six years of age... See the STF Bulletin, May, 1964.)

VIII. What is the reaction to the use of mass media of communication? (#23)

Once again the responses surprised this reporter. Almost a third of the replies favor using press, radio, and TV to promote bilingualism and biculturalism. The weight of opinion is clearly (5 to 3) against such action, however, and some comments are severely critical of what is thought to be an increasing tendency to force French-language programs on Western viewers.

IX. How important is the bilingual-bicultural issue in Canada? (#25)

Only about $\frac{1}{4}$ of the respondents believe that this is a major issue facing the Canadian confederation today. Comments indicate that although it is certainly a problem of major proportions, it is not the central issue facing Canada. Many feel that what most Canadian adults need to do today is to learn more about their country and one another, that the time has come to consider frankly and honestly the implications of membership in a federation of autonomous provinces.

X. ASSESSMENT OF INDIVIDUAL COMMENTS ON QUESTIONNAIRES:

Approximately 170 comments were added to the questionnaires by the respondents. A few of the major areas of comment are outlined in the following summary, with an indication of the percentage of total comments represented in each.

(1) The place of English and French in Canada. (19%)

Every Canadian should be able to understand and speak English. French should be considered a required language and a language of instruction only in the province of Quebec.

(2) The learning of a second language. (25%)

It is important for every Canadian to have the opportunity to learn at least two languages, but the second language should be of the individual's choice.

A vast improvement is needed both in course content and methods of teaching if a "second" language is to be learned properly. For example, in Saskatchewan more emphasis is required on conversational French. Bilingual teachers are a "must".

(3) Canadian unity (16%)

We need to see Canada today as one nation made up of many ethnic groups attempting to live in a condition of equality for all -- not with some "more equal" than others. The development of a genuine confederation demands a true partnership of all Canadian citizens regardless of origin. There must be a real meeting of minds,-- devoid of the cynical opportunism (political or economic) that perpetuates and exploits the prejudices of our people. Peace (unity) at any price is totally unacceptable; each member of the union must be willing to pay the price of membership.

(4) The real trouble in Quebec. (12%)

Who really speaks for the people of the province of Quebec? (of any province, for that matter!) Is the common man actually represented in the words of the press or of the public speaker? How much do we know about Quebec citizens?

- (4) How much do they know about us? To many outsiders the trouble in Quebec seems to have been self-induced: a faulty educational program, which is now apparently being improved; an outmoded civil law, also undergoing change; a tendency to isolation from or rejection of the rest of Canada, and clever politicians creating new areas of dissension for tomorrow's children. It is difficult to assess the true picture in Quebec from a province as far away as Saskatchewan.

TITLE. A Brief for Submission to the Royal Commission on Bilingualism and Biculturalism

AUTHOR: Saskatchewan Federation of Home and School I t.
Dr. E.D. Gillespie
President.

Brief of 4 plus 11 pages ; 5 recommendations

REMARKS OF ANALYST: This short brief is based on a survey-questionnaire submitted to the Membership of the Federation. From 300 locals with a total membership of about 17,000, 932 responses. From 37 points were received. The brief was prepared with the help of Professor J.W. Paul, 35 Moxon Crescent, Saskatoon, who analyzed the questionnaire. See Appendix III for evaluation.

The authors claim that "The meagre response" is nevertheless "A fairly accurate picture of the general feeling in the Province.... (and) ... maybe ... a guide to positive action for a united Canada".

The recommendations made are aimed at improving communications on the cultural level. They are couched in such general terms that they may apply either to the problems of the two cultures or those of cultural pluralism in general.

ATT.: RESEARCH

- Note and evaluate the nature of, the responses to, and the comments made on the questionnaire on which this brief is based --- see Appendices I, II, and III.

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II. <u>Summary of Responses to Questionnaire</u> - Reactions of 932 persons from 37 scattered points -	2 pages
III. <u>Evaluative Comments on Summary of Responses</u> -----	6 pages



ACTION REQUEST
FICHE DE SERVICE

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TO — À

DATE

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FROM — DE

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Memorandum 750-525

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SARNIA JUNIOR CHAMBER

OF

COMMERCE

P. O. BOX 451
SARNIA, ONTARIO, CANADA

ROYAL COMMISSION
ON BILINGUALISM & BICULTURALISM

JAN 8 1965

750-577

MISSION D'ENQUÊTE SUR
LE BILINGUISME & LE BICULTURALISME

December 22, 1964

The Secretaries,
Royal Commission on Bilingualism and Biculturalism,
P.O. Box 1508,
Ottawa, Ontario.

Gentlemen:

Enclosed are thirty copies of the brief of the Sarnia Junior Chamber of Commerce to the Royal Commission on Bilingualism and Biculturalism.

With the passage of time, a few of our comments in the brief have been rendered somewhat obsolete; for example, our remarks regarding a distinctive national flag. Also, we know of two elementary schools in the Sarnia area, in addition to those listed in the brief, which are now offering oral French instruction. However, the major points are not changed.

We would appreciate learning as soon as possible of the scheduled time and place for the formal submission of this brief. If the members of the Commission would like more detailed information or clarification of any of the statements contained in the brief, please let us know before the submission date, if possible.

Yours truly,



T. D'Arcy McGee,
President.

cc.: Mr. W. J. A. Rowe, President Canada Jaycees.
Mr. D. Bachly, President Ontario Jaycees
Mr. R. Crawford, President District 1 Jaycees

750-525

SARNIA JUNIOR CHAMBER
OF COMMERCE
SARNIA, ONTARIO

BRIEF TO THE ROYAL COMMISSION
ON BILINGUALISM AND BICULTURALISM

Handwritten in red ink:
Hartley Smith = [illegible]
James Smith = [illegible] - mayor
oe -
(initials)

THE
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE
WASHINGTON, D. C. 20535

MEMORANDUM FOR THE DIRECTOR
FROM THE SAC, NEW YORK
SUBJECT: [REDACTED]

RE: [REDACTED]

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1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

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A. INTRODUCTION

No issue is so important to our nation today as the need to strengthen the bonds of Canadian unity.

The absence of a strong sense of national identity, and national goals which transcend our cultural differences, appear to us to be the principal factors frustrating the achievement of this goal. We hope that the Royal Commission on Bilingualism and Biculturalism will search out and identify those elements which unite Canadians. These must be strengthened, for they form the foundations from which our national character can evolve. The Commission, however, must also recognize those factors which dis-unite Canadians. It must discover the means by which these dis-unifying elements can be prevented from tearing our country apart, or how they can be eliminated.

Any concept of national unity similar to that in the United States is obviously unworkable in the Canadian environment. In formulating a practical concept of Canadian unity, we must recognize our cultural diversity, and be prepared to preserve this diversity within the framework of the Canadian Confederation.

Certainly biculturalism is one element of the Canadian identity. We recognize that Canada's cultural duality has played a significant role in shaping Canada's national development, and in determining its international position. Furthermore, we believe that this aspect of our national character can be a great asset in a world, whose people have been brought closer together by rapid technological developments in transportation and communication, and in which the need for greater human understanding has been accentuated by the possibility of nuclear destruction. Canadians should be proud of this dual heritage.

Essential for the strengthening of Canadian unity is the creation of an effective working partnership between the English and French cultures in Canada. Historically, the preservation of the Canadian nation has depended on a certain identity of purpose being shared by the two founding races. This is as important today



as ever before in our nation's history.

However, in any partnership there must be a willingness by both partners to compromise on issues, which may from time to time, threaten to divide them. In order to minimize the threats to Canadian unity, concessions must be made by the various cultural elements of our country. Canadians of Anglo-Saxon descent must decide to what extent they will make special concessions to meet the problems of French Canada, particularly as centred in the Province of Quebec. Also, French Canada will be called upon to reassess its cultural and political goals to make them compatible with the need for an overriding Canadian unity.

It is of the utmost importance that in this process, the lines of communication between us remain open. The dialogue must be open and frank, and it must take place at all levels of Canadian society. We cannot afford misunderstanding or misinterpretation.

In focusing its attention on the relationships between our two predominant cultural groups, we hope that the Commission will not overlook the special problems and role of the other ethnic groups in Canadian society. We do not advocate any special rights or privileges for their languages or cultures, comparable to those granted to the French Canadian. However, we think that Canadians of both Anglo-Saxon and French descent are generally unaware of the positive contributions of this important third of our nation to Canada's development. In particular, we would single out the Eskimo and the Indian which after all, are our true founding races.

In this brief, we have attempted to do two things:

1. To report on attitudes and opinions of Sarnia area citizens regarding biculturalism and bilingualism, and to report on the "existing state" of biculturalism in our community.

2. To discuss specific measures which we believe will advance the cause of Canadian unity.

We hope that the information we have assembled will be useful to the Commission, and that it may help to realize the objectives we have outlined.

B. SUMMARY AND RECOMMENDATIONS

Our study of bilingualism and biculturalism has concentrated on only a few of the many diverse aspects of this subject. The areas covered in this brief are:

- * Public opinion in the Sarnia area
- * Education
- * The Canadian Constitution
- * National Symbols

In limiting the scope of our brief, we do not wish to imply that some of the matters we have not considered are unimportant. Also, we fully recognize that all of the subjects we do discuss could have been explored in much greater depth. In spite of these limitations, we believe the material we have gathered should assist the Commission in its very difficult and complex undertaking.

In general, our recommendations are intended to serve two objectives:

1. To facilitate an expansion of the "dialogue" between French and English speaking Canadians in order that each may better understand the other.
2. To create a stronger sense of national pride among Canadians of all races. In particular, we wish to encourage the development of a broader sense of Canadian identity on the part of French speaking Canadians and a more positive recognition of the "French fact" in Canada and on the part of English speaking Canadians.

These aims are basic to the development of Canadian unity.

Our survey of public opinion has established that there is considerable ignorance of the subject among people in the Sarnia area. One third had never even heard of bilingualism and biculturalism. On the other hand, they seemed to possess a considerable measure of sympathy towards French Canadian aspirations. Also, the group surveyed generally thought that there are advantages to Canada being a bilingual and bicultural nation.

In similar survey a group of "opinion leaders" expressed some contrasting views. Although more familiar with the subject,

this group was generally opposed to granting official status to French in the schools, courts and government of provinces outside of Quebec. As a group, they did not believe that there are advantages in Canada's cultural dualism.

In our discussion of education, we have briefly described some features of the Sarnia educational system we thought would interest the Commission - bilingual schools, French language instruction and the teaching of history. Also, included are the results of a questionnaire given to over 100 Grade 12 students in three city high schools. Written comments of the students are reproduced in Appendix III.

Our recommendations on the subject of education include the following:

1. The introduction of French language instruction on a voluntary and curricular basis in the elementary schools of Ontario should be accelerated. The provincial government should be prepared to assist local school Boards overcome problems of cost and teacher availability.
2. To the greatest extent possible, French language teachers should be fluently bilingual. To help achieve this goal, a teacher exchange program with the province of Quebec should be initiated.
3. Greater use should be made of special aids such as films, television, language laboratories and French Canadian newspapers and magazines in French language instruction.
4. The federal government should sponsor an expanded system of high school exchange visits, between French and English Canadian communities.
5. Greater emphasis should be placed on Canadian history in Ontario's high school curriculum. Canadian history courses should fully explore the establishment of two cultures in Canada and their combined role in creating the Canadian nation.

We favour extending the constitutional recognition of the French language in Canada. We also advocate a thorough review of the

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British North America Act in order to update our constitution and to create a Canadian Constitution which better satisfies the diverse needs of the Canadian people. However, we explicitly reject the establishment of "associated state" status for the province of Quebec.

On the subject of national symbols, we recommend increased use of symbols which are distinctively Canadian. We also suggest that biculturalism itself is a national symbol, which should be exploited as such, to make Canadians proud of their dual heritage. We specifically favour the adoption of a distinctive Canadian flag and of "O Canada" as our national anthem. However, we wish to stress the importance of the Crown in our political institutions and as a unifying link for the Commonwealth.

C. SURVEY OF PUBLIC OPINION

I INTRODUCTION

Sarnia is a city of 50,000 people located some 500 miles from the border of Quebec. It is a city that is predominantly English-speaking, but containing an estimated 4,000 to 5,000 French Canadians. Like most Canadian cities its population also includes many other ethnic groups, including North American Indian, Dutch, Italian, German, Ukrainian, etc.

What do the people of this city know about biculturalism and bilingualism? What they think about an "equal partnership between the two founding races"? Are they willing to accept changes to accommodate the aims of French Canadians? To answer these questions, and to help the Commission in the great task that faces them, we have gone to the people of Sarnia and attempted to obtain their answers and opinions on questions such as these.

To do this, we chose to personally interview a random sample of 87 people; to interview 36 of the leaders of the community through mail questionnaires; and to discuss these issues through personal interviews and a panel discussion.

II DESIGN OF QUESTIONNAIRE

(a) Design of Public Opinion Survey

The random sample of 87 people was selected from the telephone directory in the following manner.

1. The column and the name in this column were randomly chosen. Every second column was selected and the sixth name in this column used.
2. The following names were excluded from the survey.
 - (a) places of business
 - (b) places of lodging for transient people
 - (c) institutions
3. If the sixth name on the list was any of the above, it was randomly decided to select the name immediately below it.

To carry out this survey members of the committee and assistants interviewed the above people in the following manner:

- 1) In each case the head of the household was interviewed. This was normally the man; however, if he was not at home the woman was interviewed.
- 2) If no answer was obtained, the call was made again; and if after the third call there was still no reply, the house or apartment immediately to the left was canvassed.
- 3) The people who were selected for the survey were notified in advance; however, no mention of the nature of the survey was made until the interview was completed.

In designing the public opinion survey, we realized that we would create certain biases and in this respect, would not obtain a true representation of the city of Sarnia. For instance, by using the telephone directory we immediately eliminate a certain number of people. Similarly, by selecting a sample of only 87 people, we were narrowing the limits of obtaining a truly random sample. We also knew that certain interviewer biases would arise. However, it should be noted that all the interviewers were well informed on this issue; some had carried out similar interviews on different issues; and all had several practice sessions before conducting the actual survey.

Although the results of this survey may not be truly representative of the opinions of the people of Sarnia, they do give a good indication of their attitudes and impressions. As such, we believe they will help the commission in their own study.

(b) Design of the "Opinion Leader" Survey

To supplement this public opinion survey, the "opinion leaders" of the community were canvassed in a separate survey.

The following people were included in this survey:

- 1) The Mayor and the City Council
- 2) Various civic officials
- 3) Leaders of business and industry
- 4) Leaders of the labour unions
- 5) Leaders of the various community organizations,
ie., the Lions Club, the Chamber of Commerce, etc.
- 6) School principals
- 7) Leaders of the various religious faiths

These people answered the same questionnaire designed for the public opinion survey. They were interviewed by mail, and asked to return an unsigned questionnaire in a self-addressed envelope.

A total of 36 questionnaires were sent out; 25 of these were returned.

(c) Panel Discussion

To obtain further insight into this problem of bilingualism and biculturalism a panel discussion was held. This panel consisted of a member of our committee as moderator, two members of the French Canadian community and one representative of each of the Indian and Polish groups. The members of our Bilingualism and Biculturalism Committee and some of their wives formed the audience posing many questions for the panel to discuss.

III ANALYSIS OF RESULTS

The results of the public opinion and "opinion leader" surveys were analyzed together. In most cases the results of the two surveys were compared. A tabulation of the results by percent and by number appear in Appendix I.

Question I

Question: Have you ever head of Biculturalism and Bilingualism in Canada? If so, have you discussed the question of Bilingualism and Biculturalism.

- 1) Never
- 2) Occasionally
- 3) Frequently

Analysis: It was very encouraging to note that 100% of the people contacted as representatives of the opinion leaders had heard and discussed Bilingualism and Biculturalism and, moreover, 44% had discussed it frequently. Not so encouraging were the results of the public opinion survey. Here, 33% had never even heard of Bilingualism or Biculturalism and few of the people contacted, who had heard of it, had ever bothered to discuss it.

Of any individual group contacted in this survey the people between the ages of 30 and 40 appear to have been the most interested.

Little can be drawn from an analysis of the French Canadian segment of the survey because of the small number interviewed. However, it was interesting to note that three of the eight people in this category had never heard of Biculturalism or Bilingualism. Of these three people, who had never heard of it, two were born outside the province of Quebec, one in Ontario and one in New Brunswick, the third was married to a French Canadian. Could this mean that one of the fears of French Canadians is true; that is, once a French Canadian leaves the province of Quebec he becomes swallowed up in English Canada and soon loses interest in his French Canadian heritage?

Question 2 and 3

- Question: 2. What percentage of Canada's population do you think is French Canadian?
3. Of the French Canadians living in Canada, what percentage do you think live outside the province of Quebec?

Analysis: The people of Sarnia appear to have a good idea of the number of French Canadians living in Canada. In the case of the opinion leaders 85% of those who replied were in the correct range. Similarly, 75 of the people interviewed in the public opinion survey answered correctly (20 to 30%).

This was not the case with question three. The majority of the people, 70% did not realize that 25% of the French Canadians who live in Canada live outside of the province of Quebec. If these statistics are representative of the rest of Canada then one of the duties of the Commission should be to educate Canadians to the fact that many French Canadians do live outside the province of Quebec and that Biculturalism and Bilingualism have no geographical boundaries within Canada. We also draw your attention to the similar response by high school students in a questionnaire described in Section D.

Question 4:

- Question: In the province of Quebec, English is recognized as an official language in the schools, courts and government. Do you think French Canadians should have the same privileges in Ontario.
- (b) in other provinces?

Analysis: The answers to this question are most interesting. Every group in the public opinion survey thought that French Canadians should have the same privileges in Ontario as well as other provinces.



Question 5:

Question: Do you think there is equal opportunity for both French and English Canadians in the Civil Service?

Analysis: It was thought that this was not an appropriate question to ask in our survey; especially in the public opinion survey. A question such as this can best be answered by the Commission itself. We doubt that the general public is in a position to answer this question.

Nevertheless, it is very interesting to note the results of this question. The opinion leaders were very positive in their reply, stating that there was equal opportunity for both French and English speaking Canadians. The public also thought there was equal opportunity, but they were not as positive, especially the French Canadian group. In the case of the French Canadians interviewed, four thought there was equal opportunity and four did not.

Question 6:

Question: Do you think there are advantages in Canada being a bilingual and bicultural nation?

Analysis: An analysis of the opinion leader survey revealed very surprising results. As a group, they did not feel there was any advantage of Canada being a bilingual and bicultural nation. On the other hand, public opinion believed there were; voting for the affirmative in the ratio of 60 to 28.

Question 7:

Question: Do you believe senior Federal employees in Canada such as Deputy Ministers and department heads should be able to understand both English and French?

(b) To speak as well as understand both English and French.

Analysis: In all cases it was thought that the people in these positions should be able to understand French and English. The opinion leaders believed it was not necessary for these people to speak as well as understand both English and

French. On the other hand, those interviewed in the public opinion survey, thought that the people in these positions should be able to speak, as well as understand, both languages.

Question 8:

Question: Should French Canadian parents in areas outside the province of Quebec where there is a large number of French Canadians, have the opportunity to send their children to publicly-supported French speaking schools?

Analysis: The public opinion survey results showed that the people thought that French Canadian parents should have this right; however, the overall percentages were very close, 52% opposed to 41%. The French Canadians interviewed were in favour of such rights 75% to 25%; this could only be expected. The opinion leaders thought that French Canadians should not have this right.

Many interesting comments were expressed in the answers to this question. Some of these are as follows:

"Children cannot grasp the two languages."

"You can have separate schools based on religion, but not on language"

"This would encourage separatism"

"Could teach French in our own schools"

"Should have the opportunity to learn French but the basic education should be in English"

"Our schools should be bilingual"

Question 9

Question: Do you think the CBC and the Canadian press could do more to promote a greater understanding of the French and English cultures?

Analysis: In all cases, it was felt these two media could do more to promote greater understanding between the two groups. Several comments were made in response to this question, particularly in regard to the Canadian press. Some expressed the views that the press tended to publicize the

sensational or extreme ends of Biculturalism and Bilingualism, rather than the more beneficial side, and as a result, created bitterness rather than understanding.

Some of these comments are as follows:

"The CBC and press have often publicized extremists and perhaps created difficulties"

"They have tried"

"CBC is not very good anyway"

"The CBC does a good job"

"The papers are only looking for the sensational part of this problem"

Question 10

Question (a) Do you think other groups such as German, Italian, etc., make an effective contribution to Canada's way of life?

(b) Should the government do anything to safeguard the contribution of these other groups?

Analysis: The answer to the first part of this question was a very strong yes in all cases.

In answer to the second part of this question, the opinion leaders thought that the government should not do anything to safeguard the contributions of these ethnic groups, whereas those in the public opinion survey did. However, the public were not as positive in their reply to this part.

Question 11

Question: Do you think "equal partnership" between English and French Canada would be harmful to the interests of the minority groups.

Analysis: The opinion leaders believed that "equal partnership" would be harmful to the minority groups. The people interviewed in the public opinion survey did not.

of a problem if they were spread out over the country!"

"Quebec is poor! Quebec is backward and needs help!"

"Quebec has a history of economic imbalance"

"Element of young French people are responsible for the problem"

Question 13

Question: Do you favour the adoption of a distinctive national flag and national anthem.

Analysis: All were in favour of a distinctive Canadian flag and anthem with the exception of one group. In the over 40 years of age group, 40% were in favour of a national flag and anthem; 40% were opposed and 20% had no opinion. these groups were: the opinion leaders who voted 84% in favour of this; the 20 to 30 age group 75% of whom were in favour and the college educated group who were 100% in favour of it.

It should be noted that this survey was conducted before the current flag controversy arose. It would indeed be interesting to know if the results of this questionnaire would have been the same had this survey been conducted at the present time.

* * * * *

A review of these results would tend to indicate that the people of Sarnia are not too aware of, or too familiar with this current problem that faces Canada. This could be due to several factors. Some that are worth considering are:

- 1) the people of Sarnia are very close to the United States border and are subject to the strong influences of our powerful neighbor, influences that are carried to the people by such media as radio and television. As a result of this they do not have enough exposure to the problems of Canada. In particular, to the problem that exists between French and English Canadians.
- 2) The people of Sarnia are not too concerned with

Question 12

Question: Do you feel the heart of the French-English problem is one of

- (a) language
- (b) jobs
- (c) attitude of English Canada
- (d) attitude of French Canada
- (e) attitude of both French and English Canada
- (f) religion
- (g) others

Analysis: The greatest percent of all groups thought that the heart of the problem was the attitude of both the French and English.

In the case of the opinion leaders, 37% thought both groups were the cause; 21% thought the French Canadians were at fault; 16% thought it was a result of language differences. None thought that English Canada alone was the cause of the problem.

In the public opinion survey, 25% thought it was the result of both the English and French attitude; 16% thought it was due to language differences; 13%, the result of the French attitude and 6%, the result of the English attitude. 38% of the French Canadians interviewed thought the heart of this problem was the attitude of the English Canadians.

The comments expressed in response to this question were very interesting and very revealing; some of these are as follows:

"Unwillingness to adjust to the 20th century North America"

"Caused to some extent by the radicals of other nationalities"

"Attitude of being French and English rather than being Canadian"

"Too much status quo on the part of the English, and delusions of grandeur on the part of the French"

"Politics of the Roman Catholic hierarchy"

"Most of the French live in Quebec. There would be less

his problem because they feel that they are too far from the Quebec border and what they visualize as French Canada.

Regardless of the cause of this lack of awareness or familiarity with the situation as it exists, the results of the survey indicate that the people of Sarnia appear to be willing to accept our bicultural heritage and are sympathetic to the problems that must be solved.

In comparison, the opinion leaders, as a group, do not share the view that there are advantages in Canada's being a bicultural nation, perhaps indicating an unwillingness to accept our bicultural heritage. Consequently they could not be expected to be sympathetic to the problems that exist. If our analysis is correct, one of the duties of the Royal Commission should be to convince people such as these opinion leaders of the advantages of Canada existing as a bilingual and bicultural nation.

Panel Discussion

Many opinions were expressed in this discussion and many new impressions came to mind. Some of the thoughts that arose out of this discussion were as follows:

French Canadians in this area have very strong cultural ties. They are very proud of their language and their heritage. They are very conscious of the problems of Biculturalism and Bilingualism and are very strong anti-separatists. The French Canadians on the panel did not appear to identify themselves with Quebec nationalism, but looked upon Quebec as the centre of French Canadian culture. They emphasized the importance of understanding the language to appreciate and understand the French Canadian culture. A knowledge of the language, in their opinion, was the key to understanding the culture.

The Polish Canadian, who was a recent immigrant to Canada, stated that in Europe he had always thought of Canada as a nation of French and English. Upon his arrival in Canada he was surprised to find that few people could speak and understand French. He also believed that Canadians tended to overlook immigrants who in their

own way contribute greatly to Canada.

The Indian member of the panel expressed the view that his people, the original inhabitants of Canada, have been largely forgotten and taken for granted. As a result their culture has been gradually disappearing.

D. EDUCATION

I Introduction

We regard education as an important element in the creation of a stronger sense of national identity, and of a better understanding between our diverse ethnic groups, particularly between the two founding races. Although the British North America Act makes education a provincial responsibility, we hope that this fact does not deter the Royal Commission from making a comprehensive study of this subject. Nor should it prevent the federal government from providing unconditional assistance to the provinces for education, where such aid is clearly in the interest of national unity.

We have discovered many areas of formal education, in which we believe improvements could be made to stimulate a greater appreciation by Canadians of the fact that bilingualism and biculturalism are important national forces. However, we recognize that formal education is only a small part of an individual's total education, and that the majority of Canadians are outside its scope. Consequently, any changes are not likely to produce early results. In the short term, effective use must be made of other media for education, such as radio, television, printed matter, films, and government publications.

Our investigation has centered on obtaining and analyzing the views of Sarnia high school students. In addition, we have discussed the question with leading educators in the city, including the Director of Education, the Chairman of the Sarnia Board of Education, a member of the Separate School Board, Home and School Association Officers, teachers and principals. We have attempted to independently evaluate much of the information we have received by reviewing texts and curricula.

We believe that the results of our study should provide a fairly comprehensive analysis of the situation in Sarnia. We hope the information will be of value to the Commission.

II Education in Sarnia

In considering any aspect of education in Sarnia, one must take into account the rapid growth of the city since 1945, and the tremendous pressure this growth has exerted on the school system. In 1952, enrolment in the city's public elementary and secondary schools totaled 6,232; by 1962 it had reached 11,808. Separate school enrolment in 1962 was 3,442. The growth in enrolment has been accompanied by increasingly heavy financial outlays for education. In 1962, Board of Education expenditures amounted to 42.9% of all city property taxes. In spite of the obvious political pressures which invariably come to bear on such a large consumer of a growing tax burden, Sarnia's educational system has been generally progressive and a source of pride to the community.

We do not intend to present a detailed account of all aspects of education in Sarnia. However, there are three special features which we expect would be of interest to the Commission:

- (1) The successful integration of Indian students from the Sarnia Chippewa Indian Reserve into the city's educational system.
- (2) The existence of two schools providing bilingual education to the children of the city's French speaking community.
- (3) The introduction of oral French into the elementary schools as an extra-curricular subject.

With regard to the first point, we have nothing further to say in this brief. However, we are certain that the Sarnia Board of Education would be pleased to provide any additional information, if this is desired. The second and third items are discussed more fully below.

III Bilingual Education in Sarnia

Sarnia has two bilingual schools to serve its 3,000 to 4,000 French speaking residents - St. Thomas Aquinas and St. Charles.

St. Thomas Aquinas, which provides education up to and including Grade 10, has an enrolment of 349. It is administered and financed by the Sarnia Separate School Board, with curriculum set by the Ontario Department of Education. Except for English composition and literature, most of the instruction is given in French. Instruction in English begins in the third grade.

St. Charles School is a private parish school providing bilingual education for Grades 11 and 12. It has 16 students in a single class. The grade 11 curriculum is given to the entire class one year, Grade 12 the next year, etc. It was apparent to us that, without access to tax revenues, bilingual secondary schools are under considerable financial strain.

IV French Language Instruction

(a) Elementary Schools

The teaching of French in Sarnia area elementary schools is a very recent innovation, and is being carried out to only a very limited degree at the present time. A list of the schools that have instituted French language instruction and a brief description of the nature of these courses is presented in Table 1. Included are a few schools that are contemplating French courses. All are strictly oral courses - that is, conversation, with some reading.

So far, the Sarnia Board of Education has taken rather conservative approach to the teaching, of conversational French in the elementary schools. The Board is sponsoring an experimental extracurricular course at one school (Rosedale). This course was initiated in 1962-63 with a Grade 6 class, and will be continued until this class reaches Grade 8. It is planned to compare the results achieved in high school French courses, with those of other students who have not received elementary school French instruction.

Aside from this experimental program, the initiative in instituting conversational French in elementary schools has been taken by the parents themselves, who have also borne the cost. Up to the present time, only extra-curricular instruction has been permitted by the Board. However, the Board is assisting parent groups by providing facilities at no cost. Only Blackwell, a rural school, is offering a curricular course; this is also an experimental program. There are no French courses in Sarnia Separate Schools except, of course the bi-lingual schools.

The major reasons that have been cited for the Board's slow approach to French instruction are the following:

1. The cost of the program
2. Inability to obtain competent and qualified instructors.
3. Doubts on the part of at least some Board members,
regarding the value of elementary school French.

TABLE 1 - FRENCH INSTRUCTION
IN SARNIA AREA ELEMENTARY SCHOOLS *

SCHOOL	LOCATION	GRADE	NO. OF PUPILS IN FRENCH CLASS	TOTAL NO. ELIGIBLE	COMMENTS
ROSEDALE	SARNIA	7	31	38	Experimental class sponsored by Sarnia Board of Education. Two 20 minute periods a week. Extracurricular.
ROSEDALE	SARNIA	6	35 (originally 40)	65	Cost 25¢ per week per pupil. Parent and student response reported to be generally good. Classes at 8:20 A.M.
PERRY	SARNIA	2	17 (originally 24)	37	(Class 1/2 hour, twice a week. Extra-curricular. Cost of teacher is \$6.00 an hour. Parent and Teacher response reported to be generally favourable.
PERRY	SARNIA	6	30 (originally 36)	43	
KING GEORGE VI	SARNIA	-	-	--	No instruction yet, but survey of close to 100% of parents produced 87.4% favourable response to oral French instruction.
BLACKWELL	SARNIA TWP.	6, 7, 8	Not available	Not available	Experimental, curricular program. Majority of students taking course on voluntary basis. Has been in effect for 3 years.

* Spring, 1964

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4. Some concern that French will displace "more important" subjects in the curriculum.

While we admit that some of these represent serious problems we are certain that these can be overcome.

We recommend that the introduction of French instruction on a voluntary and curricular basis in the elementary schools of Ontario be accelerated. It is our view that the provincial Department of Education must take a leading role, and should be prepared to assist local Boards overcome cost and teacher availability problems. In as much as this matter is linked to a problem of national unity, we believe that federal government assistance should also be considered.

Our reasons for recommending increased teaching of conversational French in elementary schools are the following:

1. Language instruction is an important part of a child's education. It is an individual's key to appreciation of another culture, and extends his ability to communicate effectively with his fellow man.
2. French warrants special emphasis within the school system of English-speaking Canada, in as much as it is one of the two official languages of the country, spoken by approximately 30% of the population. We believe that the increasing mobility of the Canadian population and the growing economic strength of French Canada will increase the importance of the French language in our nation's life. This will demand a greater degree of bilingualism on the part of English-speaking Canadians.
3. French is an important language in international diplomacy and commerce.
4. The course of instruction in French, which most Ontario students receive today has been almost totally unsuccessful in developing any degree of fluency in that language. On the basis of the opinions of educators and linguists,⁽¹⁾ we believe that this failure can be at least partially overcome by beginning French language instruction at an earlier age and concentrating on the development of oral skills.

5. A greater degree of bilingualism in Canada would provide a basis for developing more effective working relationships between English and French speaking Canadians and thereby, contribute to the strengthening of Canadian unity.
6. Student and parent reaction appear to be strongly favourable to teaching oral French in elementary schools (Refer to Table I and Appendix II).

Obviously, there are serious problems and objections to be overcome-- notably the lack of competent and qualified teachers. We hope the Royal Commission on Bilingualism and Biculturalism will give these problems the full consideration they deserve and will recommend a practical and academically acceptable method for introducing French into our elementary school system. We particularly wish to point out the work that has been done by the Ontario Curriculum Institute in this regard, and would suggest that the findings of the Institute's Second Language Committee would be useful to the Commission.

(b) High Schools

Although the majority of Sarnia (and Ontario) high school students study French in high school, very few develop any degree of fluency in the language. Among the causes for this are the following:

1. Instruction begins too late in the child's life.
2. Emphasis has traditionally been placed on grammar, rather than oral skills.
3. The teachers, themselves, may not be completely fluent in the language.
4. Students have little opportunity to speak French and rarely hear it spoken.

We believe that one objective of the school French program should be the attainment of a degree of fluency in the language, which would enable the student to carry on a casual conversation, read a newspaper or simple novel. As we have stated above, we believe that French language instruction should begin in elementary schools, and that initially, emphasis should be placed on the development of oral skills.

If this were done on an extensive scale, the secondary school program should be revised to integrate it with this elementary school curriculum.

Even within the framework of the present high school program, however, we feel that there is much that could be done to encourage a greater degree of bilingualism in our high schools. For reasons outlined above, we believe that this is a desirable objective, and warrants support by local Boards and by the provincial and federal governments. Specifically we would recommend the following:

1. To the greatest extent possible, French language teachers should be fluently bilingual. Greater efforts should be made to obtain bilingual teachers from the Province of Quebec and other French-speaking communities, possibly on a loan or exchange basis. A large scale teacher exchange program has great possibilities for promoting better understanding between our two principal cultural groups. At the same time it could upgrade the quality of language instruction.
2. Greater use should be made of special aids such as films, television, etc. We are also impressed with the potential of language laboratories. (One has been recently installed in a Sarnia high school)
3. The use of French Canadian newspapers, magazines, etc. as a language aid would serve the dual purpose of making the subject more "alive" and interesting to the students, and also bring them into contact with current events in French Canada.
4. A system of high school student exchange visits between French and English Canadian communities should be sponsored by the federal government. The "Visites Interprovinciales" represents a good starting point for such a program. However, we believe that the visits should be for a longer duration and that more students should participate. Also, we think that the federal government should underwrite at least a portion of the cost of the program.

(c) Adult School

We have not studied adult school French courses in any depth, but we thought the Commission would be interested in learning of the increased interest being taken in these courses in Sarnia. Last year there were two classes, each meeting two nights per week. Approximately 50 adults took part.

V Teaching of History

The current problem of biculturalism can be comprehended only if an individual possesses a clear understanding of the historical processes which have produced present attitudes. For this reason, we consider that the teaching of history in our school system should be an important area of concern for the Royal Commission.

Much discussion has centred on the difference between French and English speaking schools in the interpretation of and emphasis given to Canadian historical events. We admit that there can be legitimate differences of opinion regarding the significance of historical process, and we would not advocate any attempts to impose any single interpretation on Canadian students. However, we do think that high school students, in particular, should be exposed to the various interpretations of Canadian history. We also believe Canadian history, taught to Canadians of both French and English descent, should be broad in scope; not confined to a study of the province or, region in which the student resides. Above all, Canadian history courses should explore fully the establishment of two cultures in Canada and their combined role in creating the Canadian nation.

One of the most shocking discoveries of our study was the fact that there is no comprehensive course in Canadian history offered in Ontario high schools today, except that given in Grade 13. The latter is taken by only 25% of the Grade 13 students. We think that this deficiency must be rectified. Canadian history, as taught at the elementary school level is not sufficient; it must be supplemented by a more sophisticated, and largely compulsory course directed at the more mature high school student. Knowledge and pride of our heritage is a very basic and essential element of nationhood.

VI Student Opinions and Attitudes

As part of our analysis of the role of education in the matter of biculturalism and bilingualism, we have surveyed a group of Grade 12 students in an attempt to assess their knowledge and attitudes on this subject, and to establish their sense of national identity. We also hoped that this survey would help us to draw some conclusions regarding the educational system. Furthermore, we thought the opinions of these students (ages 15-20) would be of interest to the Commission in its study of the "existing state" of bilingualism and biculturalism in Canada.

The questionnaire and the tabulated results are shown in Appendix II. A total of 103 questionnaires were completed - 59 by students in public high schools, and 44 by students at a local Roman Catholic school. Because we did not wish to seriously upset the schools timetables or teaching programs, we did not make any special efforts to obtain a truly random sampling. Also, we have not attempted, to apply any statistical tests to the results. However, we believe that the answers to some of the questions are statistically significant, and the information should be of value to the Commission. We would be pleased to send the completed questionnaires and our work sheets, if the members of the Commission consider that they would be useful. Most of the students volunteered comments, which are also reproduced in Appendix III.

The results of the survey are highlighted below:

- * Although the group surveyed generally estimated the percentage of French Canadians in Canada correctly, approximately two thirds underestimated the proportion of French Canadians living outside the Province of Quebec. This suggests a tendency to localize current difficulties rather than to view them as a national problem. We would draw your attention to the similarity with the public opinion survey (Section C) in this regard.
- * Quebec is generally regarded as a predominantly rural area.
- * As many as 33% do not apparently realize that English is an official language of the Province of Quebec.

* Although 85% were able to identify Sir John A. MacDonald, only 6% properly identified Sir Georges-Etienne Cartier. (several thought he was an explorer) This would indicate a certain lack of awareness of the French Canadian role in Confederation, perhaps of Confederation itself.

* Only 1% identified the names of Andre Laurendeau and Davidson Dunton, suggesting almost complete ignorance of the Royal Commission.

* Not unexpectedly, nobody could identify Garneau.

(Some of the answers to IV were amusing; for example, one student thought that Real Caouette was a "Jesuit Martyr")

* We thought that the students showed a reasonably good awareness of Canada's role in international organizations.

* Separatism is associated with violence by 71% of the group.

* Although 95% consider that the French Canadian minority in other provinces should have the same rights as the English minority in Quebec, only 51% indicated that they would agree to publicly support French language schools in parts of Ontario where there are large French speaking communities. On the latter question, we observed a significant difference between the replies of the Catholic and Protestant students (the only question on which we could detect a significant difference between the two groups)

* The great majority think that French should be a part of the curriculum in Ontario, and English should be a required subject in Quebec schools. Also, a large majority would like to see French taught in the elementary schools.

* 60% consider that their study of the French language has failed to give them a better understanding of French Canada.

* 80% stated that they favour a distinctive flag for Canada. However, a few indicated that they considered the Red Ensign to be distinctive.

* We are interested and disturbed by what we consider to be a large minority (13%) of students who claim to favor political union with the United States. It is interesting to note that this is the same percentage as that reported by a well-known national magazine to favor separatism in Quebec.

* 85% believe there are advantages in Canada being a bilingual and bicultural country and 94% consider that French Canadians have played an important role in Canada's development.

We suggest that more detailed analysis and cross-checking of the results would yield further interesting conclusions. However, time has not permitted us to do this.

(1) Ontario Curriculum Institute Report "French as a Second Language"

E. THE CANADIAN CONSTITUTION

The Canadian Constitution, the British North America Act, is relevant to the question of bilingualism and biculturalism in two respects: 1. It defines the extent of official recognition given to various languages in Canada.

2. It establishes the powers of the provincial and federal governments, and hence determines the ability of the Province of Quebec to maintain a French cultural identity in a predominantly English-speaking nation.

A prerequisite for any detailed examination or revision of the Constitution is its early repatriation and the return to Canada of full amending power. We trust that agreement among the federal and provincial authorities will soon eliminate this last vestige of colonial dependence.

* * * * *

On the matter of language recognition, we would favour amending of Section 133 of the British North America Act to give the French language official status throughout Canada and in the federal civil service. As it stands now, only one province, Quebec is bilingual. Outside Quebec, French is officially recognized only in the federal Parliament. This amending would, in our opinion, eliminate the most blatant inequality in our Constitution. It should also make it possible for French Canadians to identify themselves more positively with Canada.

Why, it may be asked, should we single out French for special consideration, and not the many other cultural groups who have contributed much to Canada? We would cite the following reasons;

1. Numerically, French-speaking Canadians are a much more important group than other cultural minorities. The 1961 Census of Canada states that 58% of the Canadian population consider English to be its mother tongue; 28% consider their mother tongue to be French, while all other linguistic groups combined account for only 14% of the population. The Germans who are the third largest group, comprise only 3% of the Canadian population.

. 3. 17

The others are numerically insignificant, although many have made a contribution which far exceeds the weight of their numbers.

We also recognize that certain other cultural groups are important in certain localized regions (eg. the Ukrainians in the Prairies, the Chinese in Vancouver, the Italians in Toronto). However, we think that we should consider the whole of Canada, and not restrict our sights to a particular locality.

2. The French and English are the two founding races of Canada. The development of Western civilization in what is now Canada was a parallel achievement by both French and English. French and English created Confederation. For the most part the other ethnic groups came to Canada after Confederation, and have been largely assimilated into one or the other of the two predominant cultural groups. Assimilation of the large French minority, on the other hand, is both impossible and undesirable.

The fact that the French were defeated by the English 200 years ago should not be a factor in determining relationships between the two peoples today. We must rid ourselves of all traces of the victor-vanquished relationship which still persists in the minds and hearts of many Canadians.

3. The French constitute a large majority in one province of Canada, which accounts for more than 25% of the nation's population and industrial production. They are a large minority in one other province and a significant minority in the most of the remaining eight. This situation must inevitably give French Canadians an important voice in determining the direction of Canadian federalism. No other minority cultural group constitutes even a large minority of any province.

* * * * *

The relative powers of the federal and provincial governments is a very complex matter. To develop specific recommendations would require much more comprehensive study than we have been able to give the subject.

As far as bilingualism and biculturalism are concerned, the

basic question is whether the British North America Act provides sufficient political and economic power to the Province of Quebec to enable it to maintain its distinct cultural identity. We believe the Constitution should achieve this end. However, it must also ensure that we have a central government strong enough fiscally and politically to adequately fulfill the obligations of a modern nation.

In our opinion the British North America Act is a sufficiently flexible document to meet the diverse needs of Canadians. It provides provincial autonomy in those affairs which are local or regional in nature, including education, which is essential to the preservation of the French cultural identity in Quebec. On the other hand, it provides for federal jurisdiction in those areas which, by and large, we believe must be controlled by the central government. The recently devised "opting out" arrangements demonstrate the flexibility of our existing constitutional arrangements in meeting the needs of one province without jeopardizing the desires of the others for federal action in what might be considered a provincial matter. Close working relationships between the provinces, and between the provincial and federal governments can ensure much-needed coordination of programs to facilitate the increasing mobility of the Canadian population.

This is not to say that we are opposed to a critical re-examination of the constitution, or to revisions to make it more relevant to twentieth-century Canada. On the contrary, we believe that this could be very fruitful. However, we should not have to tear up our existing Constitution and start all over again. Let us instead improve and build on what we already have - an act, which despite its limitations, has brought Canada through almost one hundred years with one of the highest standards of living in the world.

We wish to explicitly reject one form of federalism which appears to have some measure of support among French Canadians in the Province of Quebec; that is, what has been loosely termed the "two nation" or, "associate state" concept. In our view, this concept is fraught with dangers:

- * It would break down the "dialogue" between Quebec and the rest of Canada.
- * It would tend to isolate the 25% of French Canadians living outside the Province of Quebec.
- * It would make effective fiscal and monetary action extremely difficult.
- * At the central government level, it could only produce political sterility or chaos. The creation of a Canadian Cyprus is not appealing.

Its ultimate result would likely be separation, with all of its undesirable consequences.

Between this position and the existing Act, however, there is a great deal of room for compromise. We hope that Canadians will actively respond to the challenge of producing a Constitution which can satisfy the legitimate aspirations of all our people.

F. NATIONAL SYMBOLS

We submit that truly national symbols are essential for creating a stronger sense of national identity. In Canada's case, this sense of national identity is particularly important in view of the fact that we share a long border, and important cultural and commercial ties with the most powerful nation in the world. We Canadians must recognize those factors that make us distinctive. Also, we must project, to our neighbours and the world, an image which is distinctively Canadian, and not that of a British colony, or an appendage of the United States. In this respect, symbols are important.

National symbols should be a unifying influence in a nation. However, ours frequently appear to be sources of division rather than of unity. Furthermore, they divide the nation in such a way as to alienate one of our founding races from the other. This is the type of division that can destroy our nation.

Although the symbolism represented in our present (July 1964) official flag, national anthem, etc. is rejected by the vast majority of French Canadians, it cannot be said that there is any similar degree of unanimity within English-speaking Canada. Many English-speaking Canadians share with their French-speaking compatriots the desire for more distinctively Canadian symbols. This is particularly true of the younger people. Our surveys of public and student opinion indicate that a majority in Sarnia favour a distinctive national flag and anthem.

We recommend the early adoption of a distinctive national flag and of "O Canada" as our national anthem. We would also like to see greater use of Canadian symbols and the likenesses of important Canadian personages on stamps, currency, etc. We also believe that our biculturalism is itself a national symbol. This fact could undoubtedly be exploited more fully in the interest of Canadian unity. Certainly, it is a distinctive characteristic of Canada, and one of the important differences between Canada and the United States.

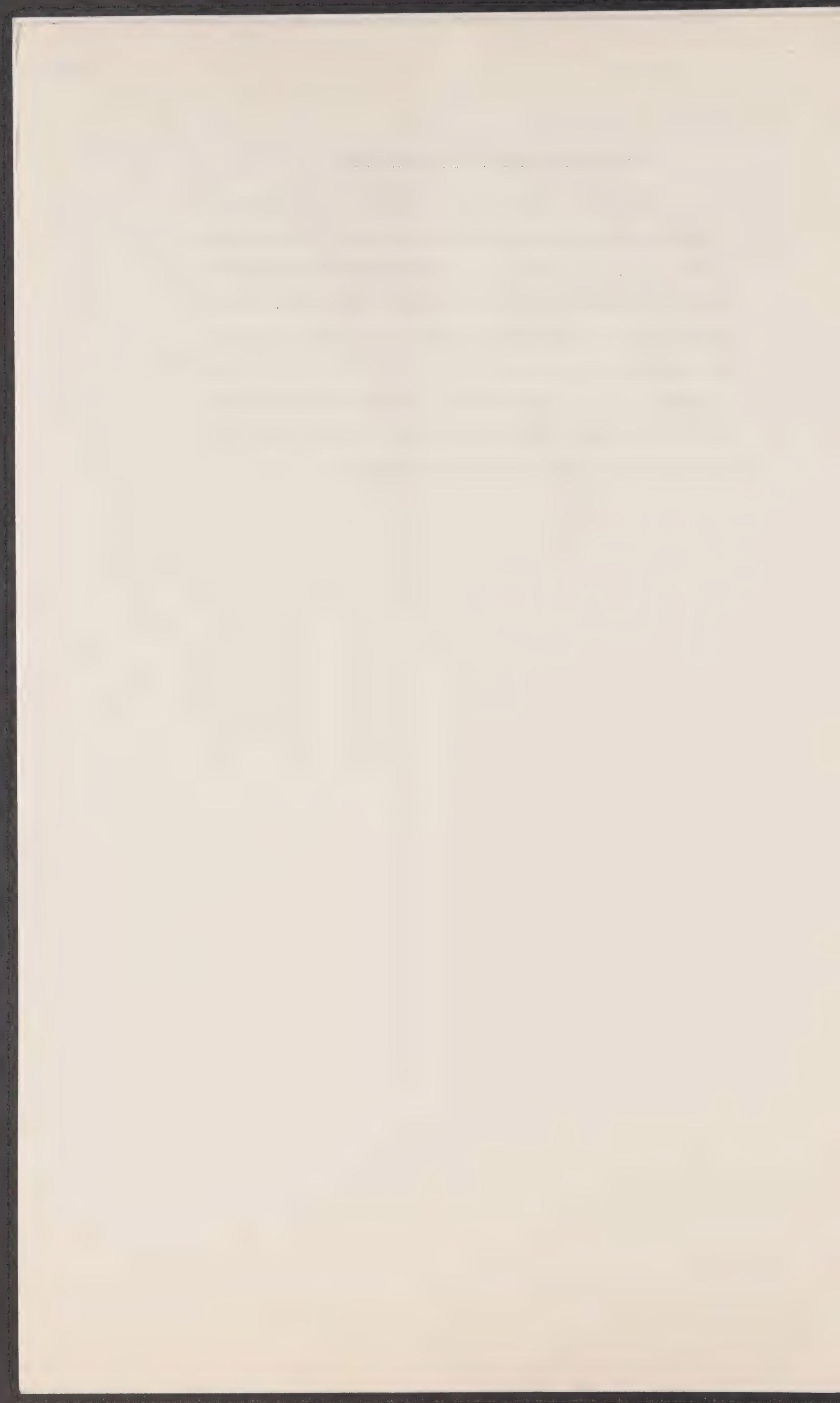
- 3 -

In advocating the increased use of symbols which are national in character, we should make it clear that we do not wish to eliminate the role of the Crown in our national life. The Crown does not in any way restrict Canadian Sovereignty and furthermore, it is an indispensable element of our political institutions, institutions that we cherish. We also recognize the Crown as an important unifying link for the Commonwealth. On the other hand, it does not have the same unifying influence within our national life as it does in Britain, and hence, its value to Canada as a national symbol is not as great.



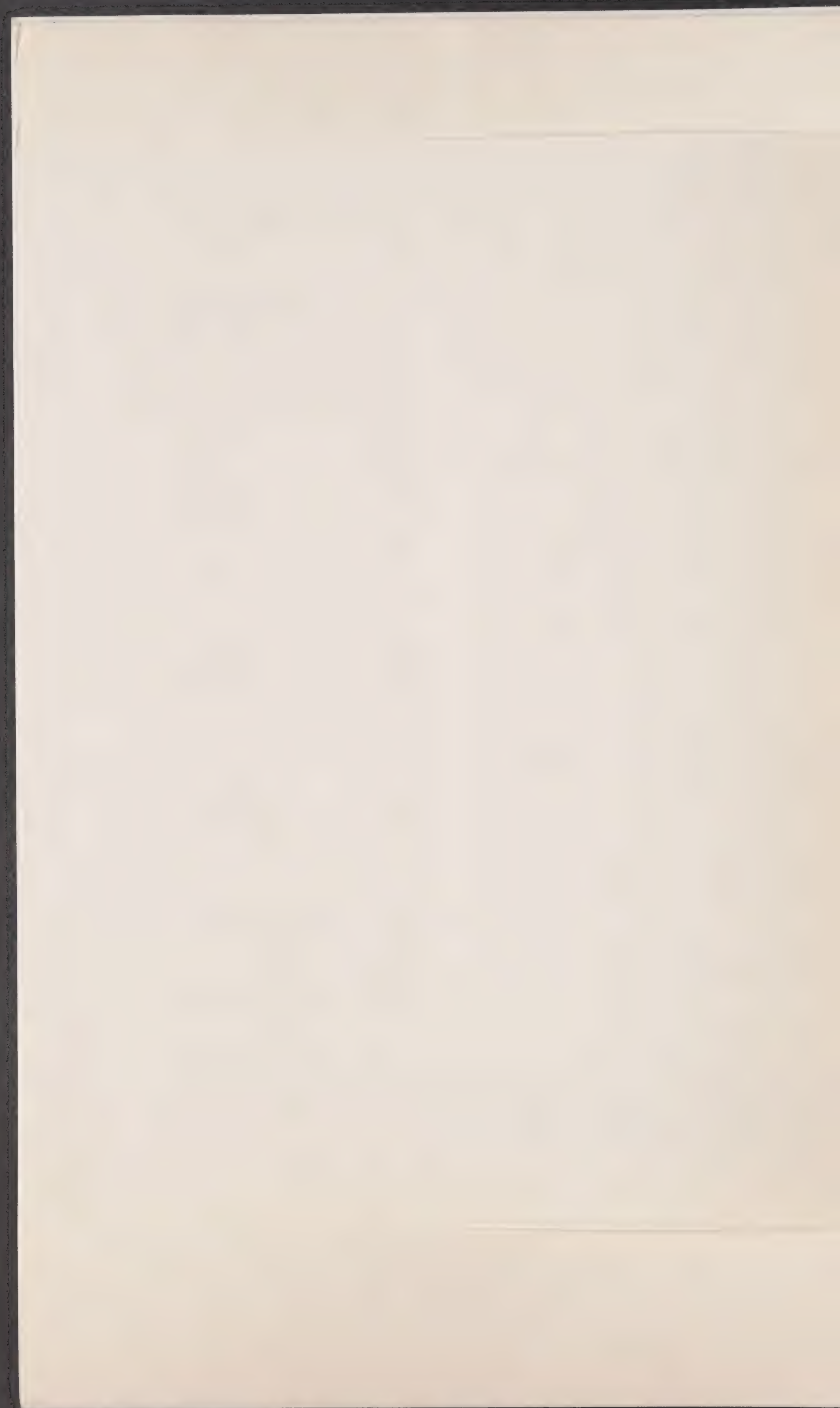
G. ACKNOWLEDGEMENTS

We wish to acknowledge the assistance and co-operation of the many Sarnia area citizens who assisted us in the preparation of this brief. In particular we wish to mention the Director of Education, Mr. William Rogers; Sister Mary Dennis of St. Patrick's High School; the representatives of the school boards, teachers, Home and School Association officers who provided us with information regarding local educational matters; the Ontario Department of Education; and those who participated in our public opinion and opinion leader surveys and our panel discussions.



RESULTS OF PUBLIC OPINION SURVEY

NO.	QUESTION	PUBLIC OPINION SURVEY										RELIGION									
		OPINION LEADER		TOTALS		AGE GROUP				EDUCATION LEVEL		RELIGION		RELIGION		RELIGION		RELIGION		RELIGION	
		SURVEY		No. of		30-40 Years		40-50 Years		Elementary		High School		College		Roman Catholic		Protestant		Jewish	
		No. of Replies	%	No. of Replies	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1.	Have you ever heard of Biculturalism & Bilingualism in Canada?	25	100	58	67	13	62	30	75	15	60	20	60	35	70	12	57	46	70	5	62
	Yes	0	0	29	33	8	38	11	25	10	40	14	40	0	0	9	43	20	30	3	38
	No																				
(b)	If so, have you ever discussed the question of Biculturalism & Bilingualism?																				
	Never	0	0	50	57	15	70	18	44	19	76	24	70	29	58	14	67	39	60	4	50
	Occasionally	14	56	33	38	6	30	18	44	6	24	8	24	20	40	6	28	23	34	3	38
	Frequently	11	44	4	5		0	5	12		0	2	6	1	2	1	5	4	6	1	12
2.	What percentage of Canada's population do you think is French Canadian?																				
	10%	2	8	13	15	5	25	4	10	4	16	7	20	6	12	5	24	8	12	2	25
	20%	7	28	29	33	7	33	13	32	9	36	12	35	17	34	8	38	21	31	3	37
	30%	14	56	37	42	8	37	19	48	10	40	11	32	23	46	5	24	33	50	3	38
	40%	1	4	6	7	1	5	4	10	1	4	2	7	4	8	2	10	3	5	0	0
	50%																				
	No Opinion	1	4	2	3			1	2	1	4	2	6			1	4	1	2	0	0
3.	Of the French Canadians living in Canada, what per cent do you think live outside the Province of Quebec?																				
	5%	6	24	19	22	2	10	10	24	9	36	7	20	11	22	2	10	18	27	0	0
	15%	13	52	37	42	13	60	15	37	8	32	14	40	22	44	10	48	27	42	6	75
	25%	6	24	26	30	6	30	15	37	5	20	9	26	16	32	8	38	17	26	2	25
	40%			1	1				0	1	4	1	4	1	2	0	0	1	2	1	1
	50%			1	1			1	2	2	8	3	10	0	0	1	4	1	2	1	1
	No Opinion			3	3									1	2			2	3		
4.	In the Province of Quebec, English is recognized as an official language in the schools, courts, and government. Do you think French Canadians should have the same privileges in Ontario?																				
	Yes	7	28	54	62	15	70	29	70	11	44	19	55	33	66	14	67	40	60	6	75
	No	18	72	25	29	5	25	11	28	9	36	8	25	16	32	4	19	22	33	2	25
	No Opinion			8	9	1	5	1	2	5	5	7	20	1	2	3	14	4	7		
(b)	In other Provinces?																				
	Yes	7	28	50	57	13	60	26	64	11	44	19	55	30	60	12	58	39	60	5	62
	No	17	68	26	30	8	40	12	30	9	36	8	25	18	36	6	29	22	33	3	38
	No Opinion	1	4	11	13			3	6	5	5	7	20	2	4	3	13	5	7		
5.	Do you think there is equal opportunity for both French and English Canadians in the Civil Service?																				
	Yes	21	84	60	70	15	70	27	65	17	68	23	68	35	70	14	67	45	70	4	50
	No	4	16	15	17	3	15	10	25	3	12	4	12	11	22	4	19	12	18	4	50
	No Opinion			12	13	3	15	4	10	5	20	7	20	4	8	3	14	9	12		
6.	Do you think there are advantages in Canada being a Bilingual & Bicultural nation?																				
	Yes	10	40	53	60	13	60	27	65	13	52	18	55	32	64	13	62	40	60	5	63
	No	14	56	24	28	3	15	10	25	10	40	9	25	15	30	3	14	21	32	2	25
	No Opinion	1	4	10	12	5	25	4	10	2	8	7	20	3	6	5	24	5	8	1	12
7.	Do you believe Senior Federal Employees in Canada, such as Deputy Ministers & Department Heads should be able (a) to understand both English & French?																				
	Yes	19	76	68	78	14	67	34	83	20	80	25	75	40	80	11	52	57	86	5	63
	No	6	24	12	14	5	25	4	10	3	12	4	10	8	16	5	24	7	11	2	25
	No Opinion			7	8	2	8	3	7	2	8	5	15	2	4	5	24	2	3	1	12
	(b) to speak as well as understand both English and French?																				
	Yes	10	40	57	66	13	60	30	74	15	60	20	60	34	68	10	48	47	70	4	50
	No	14	56	22	25	6	30	8	19	7	28	9	25	13	26	6	28	16	25	3	38
	No Opinion	1	4	8	9	2	10	3	7	3	12	5	15	3	6	5	24	3	5	1	12



NO.	QUESTIONS	OPINION LEADER		PUBLIC OPINION SURVEY										FRENCH/ENGLISH CANADIAN	
		SURVEY		TOTAL		AGE GROUP				EDUCATION LEVEL		RELIGION		FRENCH/ENGLISH CANADIAN	
		No. Of Replies	%	No.	%	20-30 Yrs. No.	30-40 Yrs. No.	40-50 Yrs. No.	Over 50 Yrs. No.	Elementary No.	High School No.	College No.	R. Catholic No.	Protestant No.	FRENCH/ENGLISH CANADIAN No.
8	Should French Canadian parents in areas outside the Province of Quebec where there is a large number of French Canadians, have the opportunity to send their children to publicly supported French speaking schools? Yes No No Opinion	10 14 1	40 56 4	45 36 6	52 41 7	12 8 1	23 17 1	56 41 3	10 12 3	16 14 4	27 22 1	2 1 33	11 7 3	34 30 2	6 25 5
9	Do you think the CBC and the Canadian Press could do more to promote greater understanding of the French and English cultures? Yes No No Opinion	17 4 4	68 16 16	60 17 10	69 19 12	17 1 3	27 12 4	62 28 10	17 6 2	21 8 5	37 8 5	2 1 33	15 3 3	45 15 6	6 1 1
10	Do you think other groups such as German, Italian, etc., make an effective contribution to Canada's way of life? Yes No No Opinion	25 0	100 0	63 14 10	72 16 12	16 4 1	31 6 4	75 15 10	16 5 4	22 6 6	39 9 2	3 0 100	19 0 2	47 14 5	7 1 88
(b)	Should the Government do anything to safeguard the contribution of these other groups? Yes No No Opinion	12 11 2	48 44 8	53 23 11	61 26 13	15 3 3	21 16 4	51 39 10	17 5 3	19 8 7	36 11 3	3 0 100	15 4 2	39 20 7	6 2 75
11	Do you think equal partnership between French and English Canada would be harmful to the interests of the minority groups, such as German, Italian, etc.? Yes No No Opinion	13 9 2	52 36 8	25 47 15	29 54 17	11 9 1	9 27 5	23 65 12	6 11 8	9 16 9	16 29 5	0 3 100	7 10 4	19 37 10	4 4 50
12	Do you feel the heart of the French-English problem is one of: (a) Language? (b) Jobs? (c) Attitude of English Canada? (d) Attitude of French Canada? (e) Attitude of Both English & French? (f) No Opinion? (g) Religion?	6 4 0 8 14 1 3	16 10 0 21 37 3 8	19 10 6 15 30 17 10	16 9 6 13 25 15 9	4 5 1 2 7 5	11 2 3 5 19 5 6	22 3 5 9 30 9 11	4 2 5 5 6 7 2	9 6 0 7 8 9 1	22 15 0 17 20 3	1 0 0 0 2 0 1	4 1 3 3 3 7 0	15 7 1 9 28 10 8	1 0 3 1 2 0 0
13	Do you favour the adoption of a distinctive National Flag and National Anthem for Canada? Yes No No Opinion	21 4 0	84 16 0	55 23 9	64 26 10	16 3 2	28 10 3	70 25 5	10 10 5	19 11 4	32 13 5	3 0 100	16 4 1	39 20 7	5 3 62
TOTAL NUMBER INTERVIEWED		25		87		21	41	25	34	50		3	21	76	8

APPENDIX II

HIGH SCHOOL STUDENT QUESTIONNAIRE RESULTS

SARNIA JAYCEE QUESTIONNAIRE ON BILINGUALISM AND BICULTURALISM

PLEASE DO NOT INDICATE YOUR NAME

I Answer the following

1. What is your age? _____
2. Are you Male? _____ Female? _____
3. What is your religion? _____
4. (a) Are you a Canadian Citizen? _____
(b) Of French descent? _____
(c) Of English descent? _____
(d) Other? Please specify _____
5. If you are a Canadian citizen,
(a) Were you born in Canada? _____
(b) Are you a naturalized Canadian? _____
6. Do you speak French? _____
7. Have you ever visited the Province of Quebec? _____
8. (a) Have you ever lived in a French-speaking community for
3 months or more?

(b) Was this community in the Province of Quebec?

(c) If not, where?

II For each sentence check the answer which best applies. *

1. In area, Quebec is the, first (69) second (27) third (2)
largest Province in Canada.
2. The province with the largest population is, British Columbia (1)
Ontario (88) Quebec (9)
3. French Canadians comprise 10% (15) 30% (84) or 50% (1)
of Canada's population?
4. The proportion of French Canadians living OUTSIDE the Province
of Quebec is 5% (65) 25% (34) or 50% (1)

* Numbers represent percentage of overall population. 103 Questionnaires completed.

5. Canada's population is approximately 33 million (8) 82 million (2)
19 million (86) or 11 million (0)
6. The largest city in Canada is Vancouver (4) Toronto (19)
Montreal (72) or Ottawa (5)?
7. The Capital city of Canada is Toronto (1) Montreal (0)
Winnipeg (0) or Ottawa (99)
8. The Capital city of the Province of Quebec is Trois Rivieres (0)
Quebec City (89) Montreal (12) or Ottawa (0)?
9. The leading industry of the Province of Quebec in terms of value,
is mining (23) farming (14) pulp and paper (61) or the
production of automobiles (1) ?
10. The value of industrial production of the Province of Quebec is
5% (4) 10% (42) 25% (45) or 50% (2) of the Canadian total?
11. The number of French Canadians in Sarnia is approximately
300 (28) 3,000 (50) 9,000 (16) or 13,000 (2).
12. There have been two (71), five (15), zero (7) or six (2)
French Canadian Prime Ministers of Canada.
13. The Canadian Constitution is:
The Canada Act (5) The British North America Act (83)
The Act of Union (3) The Quebec Act (1) The Statute of West-
minster (7)

III Please check whether the following are true or false

1. Economically, Quebec is among the poorest of Canada's provinces.
True (23) False (77)
2. The Province of Quebec is predominantly rural.
True (73) False (27)
3. French Canadians comprise approximately 40% of the population
of the province of New Brunswick.
True (56) False (44)
4. French Canadians comprise approximately 40% of the population
of the Province of Alberta.
True (15) False (85)
5. More than 25% of the adult population of Quebec is illiterate.
True (23) False (68)

6. Quebec City was founded in 1608 by Samuel de Champlain.

True (73)

False (9)

7. English is an officially recognized language in the Province of Quebec.

True (67)

False (33)

8. The Canadian Constitution provides that both English and French are to be officially recognized in all federal government departments.

True (87)

False (13)

IV Identify the following in one sentence or less: **

Georges - Etienne Cartier 6

Louis Joseph Papineau 38

Jean Lesage 46

Lester B. Pearson 97

Wilfrid Laurier 71

Andre Laurendeau 1

John A. MacDonald 85

Francois - Xavier Garneau 0

Real Caouette 41

Duff Roblin 5

Davidson Dunton 2

** Numbers represent percentage of total group able to identify person listed.

V Indicate by a check the international organizations in the following list to which Canada belongs.

() Organization of American States (OAS)

() North Atlantic Treaty Organization. (NATO)

() United Nations Organization. (UNO)

() South East Asia Treaty Organization (SEATO)

() International Monetary Fund (IMF) 29% Correct

() European Economic Community. (EEC) 40% One Error

() British Commonwealth of Nations.

VI Answer the following by checking Yes or No.

1. In your opinion, is separatism a violent movement? Yes (71) No (28)

2. Do you think that the French-Canadian minority in other provinces should have the same rights as the English speaking minority in the

province of Quebec?

Yes (95) No (5)

3. Do you think that the Ontario Government should provide for separate French Language schools where there is a large French speaking community?

Yes (51) No (47)

4. Do you think French should be a required part of the school curriculum?

Yes (85) No (13)

5. Has your study of the French Language given you a better understanding of French Canada?

Yes (40) No (59)

6. Do you favour the teaching of conversational French in elementary schools?

Yes (85) No (14)

7. Do you favour a distinctive national flag for Canada?

Yes (80) No (15)

8. Do you think Canada should enter into a political union with the United States

Yes (13) No (85)

9. Do you think there are advantages in Canada being a bilingual and bicultural nation?

Yes (85) No (14)

10. Do you think English should be taught to all French-speaking students in the province of Quebec?

Yes (96) No (3)

11. Do you consider that French Canadians have played an important role in Canada's development?

Yes (94) No (4)

VII Answer the following in one sentence or less:

1. What national symbols do you associate with Canada?

Maple Leaf - 78% Union Jack - 12% Others - less than 5%

Beaver - 52% Red Ensign - 10%

RCMP - 13% Fleur de lis - 5%

2. What percentage of the population of the Province of Quebec do you think supports separatism?

No Answer - 10%

0 to 10% - 30%

10 to 20% - 14%

20 to 50% - 30%

more than 50% - 16%

3. Has your study of French (if any) made it possible for you to carry on an intelligible conversation in that language?

Yes - 38% (Several answering Yes qualified their answer)

No - 57%

4. Are there basic differences between French and English speaking Canadians which jeopardize Canadian unity? If so, what, in your opinion, is the primary cause?

See Appendix III (a)

VIII Check the statement or statements that best describe your concepts of the Province of Quebec.

- (21) A well-developed industrial society, with most of the population living in urban centres.
- (44) A province dominated by the Roman Catholic clergy.
- (8) A province ruled by a government which oppresses minority groups.
- (76) A province governed in a democratic fashion.
- (38) A well-developed and predominantly rural area.
- (33) A province in which most people speak both English & French.
- (7) A province in which only French is spoken.
- (89) A province in which the French language predominates.
- (1) A province in which the English language predominates.
- (70) A society offering a fairly progressive educational system to its citizens.
- (18) A society offering a relatively backward system of education to its citizens.
- (6) A society offering educational facilities primarily aimed at training for the clergy.
- (17) An underdeveloped and predominantly rural area.

IX Have you discussed the question of bilingualism and biculturalism in Canada.

(a) (21) Never

(64) Occasionally

(15) Frequently

X Do you have any other comments on the question of bilingualism and biculturalism?

See Appendix III (b)

APPENDIX III

HIGH SCHOOL STUDENT COMMENTS

(a) ARE THERE BASIC DIFFERENCES BETWEEN FRENCH AND ENGLISH SPEAKING CANADIANS WHICH JEOPARDIZE CANADIAN UNITY? IF SO, WHAT, IN YOUR OPINION IS THE PRIMARY CAUSE?

* There are basic differences, but I do not think they should jeopardize Canadian unity.

* Yes. I do not know exactly what.

* Yes. The language is the primary cause.

* No.

* No. I don't think there is!

* No.

* We English speaking Canadians do not know enough about the French speaking people's way of life, culture, likes and dislikes. They do not know us well enough.

* Yes. Each section seems to consider the other part inferior, but all are equal.

* Yes. It dates back to the traditional hatred between France and England. English speaking hate to see the French with the same rights as they. Also I think that the French are not progressing because of their lack of interest in Canada. The English are biased against the French and vice versa. The cause is a very silly one. Also the English do not try to understand the French way of living and vice versa.

* Some radicals in Quebec want Quebec to secede, for some reason, from the Dominion of Canada.

* I think the primary cause is the trying of the English descended Canadians to keep Canada too tightly united to Britain. All over culture is too British.

* Yes. The lack of French people in government, and lack of understanding between the English and French.

* The two languages.

*Yes. - 1. language barrier

2. cultural barrier

* No

* No basic differences.

* English seem to think they are predominant as there are more English-speaking Canadians than French.

* No.

* French Canadians feel they have a close relationship with France, and because of the different languages, and French are a minority, they might feel they are not a true part of Canada.

* I think that one of the differences is between Roman Catholics and Protestants.

* I think the primary cause is the underestimation of the seriousness of the problem by Englishspeaking Canadians.

* Yes.

* Yes. Many in Quebec are not able to speak the English language, and I feel this should be compulsory.

* I don't think there is too much difference except that some of our customs may be different, but this has nothing to do with differences.

* Religion. Although there are Roman Catholics in all parts of Canada, a majority of them would cause conflict with the rest of Canada.

* No.

* None.

* Many habits are different and many can't communicate with each other by language - unity is difficult.

* There are none. These people want their own customs, but that is no national emergency.

* There aren't really very many basic differences, but I feel that the fact that many French Canadians are very loyal to France, and Canada is British, may be a factor. This, of course, wouldn't happen as much as in former years.

* Yes. Basically, English speaking Canadians are descended from the British and thus they feel some loyalty towards Great Britain.

I do not think the French feel this way. Also, there is a certain amount of antagonism between Roman Catholics and Protestants.

* Yes, there are differences. The primary cause is that the English speaking Canadians are imposing too many of their habits on the French, and the French naturally resent this.

* I think it is a lot to ask of French Canadians to learn English, when the majority of Canadians elsewhere do not (learn French). It should be a mutual undertaking.

* Yes, I think it is the differences in the language and culture.

* The language is one, and the others are religion and customs.

* The two people do not seem to want to get along together. They fight over the simplest of matters, no matter who is right or wrong. I think these two peoples could get along very well together if the Prime Minister could see this and pass certain laws. The peoples don't understand each other.

* Too many people think of the French as a group of wild men, and therefore do not think Quebec should even belong to Canada.

* Yes. Each is prejudiced, and thinks their own language and religion to be the best.

* Yes. Not enough association between the French and English speaking Canadians.

* The difference between the Roman Catholic religion and Protestantism and the language barrier.

* The only difference is the pride of the French against the hottish attitude of the English.

* No. I think the government is going too far in trying to please the French Canadians.

* Yes, because French speaking people will naturally owe some patronage to France instead of all to Canada or England.

* The English speaking Canadians, who speak the major language in the world look down upon the French language, and think it inferior and the people who speak it.

* There is a great difference in language, and a slight one in religion. Also, there is a difference in mother countries which causes conflict.

* There is none. I know families that are French speaking, and they are just the same as I am.

* I feel the only basic difference is language, and this doesn't jeopardize Canadian unity.

* There are basic differences in customs and language, but only ignorance blocks Canadian unity.

* I think there are, and I think the fact that many English Canadians will not tolerate or bother with French customs, but rather want to force English customs on them causes resentment on the part of the French, and friction between the two.

* Basic difference is their different cultures and languages, which if misunderstood and misused could jeopardize Canadian unity.

* No. They are basically the same. Only the inability of both to be compatible is the prime source of the problem of dissatisfaction.

* English speaking people have not taken the time to study and understand French Canadian culture and background, or language. Many French Canadians can speak English, but how many Canadians speak French as well as English?

* No.

* No.

* I think the French are very one-sided and try desperately to get the best for French Canadians, never stopping to think of other people in Canada.

* Just differences in the way they were brought up - different environment, language, national heroes, etc.

* I think that when one is in Quebec, or when one talks on biculturalism one must take into consideration the Quebecois attitudes and manners. When one is in Montreal, one should live

and act as a Montrealer and respect French customs and traditions.

* Different histories and too much pride in these.

* Customs are different, and this might be a primary cause.

* No. I do not think so, except for traditional mistrust and rivalry.

* The French are too far behind in this modern day and age. They are too used to wanting things done in the old way.

* Basic difference between the two is perhaps custom. English Canadians are under too great an English influence, and likewise with French Canadians who are influenced by France.

* Inequality in the government. French Canada is considered inferior.

* No.

* The two cultures and languages make unity impossible.

* I think the basic cause is the lack of knowledge of the other side.

* Yes. Dwelling on the fact that French are French and English speaking are English. They do not consider them all Canadians.

* Their background and language.

* The language is the major difference. The ways of life of the English and French are another difference. I think there is not enough tolerance and that many on both sides are ignorant of the other's customs.

* No.

* Different backgrounds and cultures.

* No.

* The only main differences I can see are the language and the religion. However, both these problems are easily overcome.

* Yes, I feel that togetherness, or close unity with large families of the same religion, language and racial stock makes one narrow-minded.

* There are no differences that should jeopardize Canadian unity.

* French Canada has a separate history and culture. Their culture is the cause of misunderstanding on the part of English

speaking Canadians.

* The French violence should be stopped any way it can be done. By force!

* Yes. The different backgrounds of tradition.

* I believe that people of English descent have held a primary position in Canada for many years, and are unwilling to relinquish some of the responsibility to others.

* The French Canadians (of Quebec) feel that English speaking Canadians advance more rapidly than they do in the business and industrial world. If they are held back, this could cause an even greater problem in the future.

* There are basic differences. The primary cause is Canada's affiliation with Britain.

* I don't think there are any basic differences.

* The French Canadians feel, that as a minority group in Canada, they are being swallowed up - culturally and economically - by the other provinces, especially Ontario.

* French Canadian nationalism takes the form more of Quebec nationalism. This may be because the French Canadians are in a minority.

* Yes, the English have always looked down on Frenchmen and their customs. These customs, to me, are quite interesting.

* Yes, each wants to have their side become strong, and to do this they fight each other, not with each other.

* As far as I am concerned, the only difference is heritage, and that is not enough to jeopardize Canada's unity.

* Yes, religious dislikes and unneeded hatreds on both sides.

* There are differences in their backgrounds, which make them difficult to join.

* I don't think there are.

* No.

* The French speaking Canadians seem to be very loyal to France. During a war, such a difference could be dangerous to Canada.

* Honest allegiance to different mother countries.

APPENDIX III

(b) DO YOU HAVE ANY OTHER COMMENTS ON THE QUESTION OF BILINGUALISM
AND BICULTURALISM?

In my answers in regard to the use of the French language, I don't feel that this language should be forbidden, but I do think that since these people live in Canada, and since Canada is predominantly English-speaking, English should be the predominant language in Quebec. I realize that it would be difficult for the older people to pull away from this custom, but maybe the younger people could.

* * * * *

We are going to have to be all English speaking people if we want to stay united and strong.

* * * * *

Bilingualism and biculturalism should be the backbone of the Confederation. They only will bring us over the troubles ahead, and provide a means whereby intelligent and conscientious people can work out an acceptable compromise to the question of separatism. These two things are the only ones which will save Confederation.

* * * * *

It is my personal opinion that Canada as a unified nation cannot sustain and thrive if this trying sore is not remedied quickly. Canada as a nation has been good to me and I in turn have the deepest pride in, and concern for this bountiful land. I am certain that many young Canadians share my feelings concerning this grave situation confronting us all!

In the Constitution of the land it states that the French and their culture will be on the same plane with the English and their culture. Let us all adhere proudly to that concept. Words are meaningless if actions do not support them!

If Canada is to be the truly great land we wish it to be, inner friction must be destroyed and done away with, and all true Canadians must labour together.

* * * * *

I think both would be of benefit to Canada.

* * * * *

This subject never comes up in discussions of my age group, and answering this questionnaire I found out that I really don't know much about the French way of life or about prominent Frenchmen.

It is hard to find non-prejudiced views on the subject.

* * * * *

I think that a large number of people in Canada have never been associated with bilingualism or biculturalism. Many English Canadians have no use for the French language if they were to learn it, but I think they should be made aware of biculturalism through education, cultural exchange, and tourism in Quebec. French Canadians of Quebec should undertake to learn something of the English culture as well.

* * * * *

The French were in Canada before the English, so I think French-Canadians should play an important part in every aspect of Canada's future.

* * * * *

Won't be straightened out for at least a generation, if it ever will be, because it will be the children now who are becoming more educated and less prejudiced against their minority in the nation, as many of their parents are now.

* * * * *

I feel that there is no reason why Quebec should separate from Canada. If Quebec is not getting the same rights of freedom from the country, the trouble is in the government, because then prejudice is shown toward that province.

I don't really know the complaints or arguments except with a vague idea, but I think that Quebec is good for Canada and should stay in the union. I wish that I understood more about politics so that I could understand more about what is going on. The newspapers aren't enough.

* * * * *

I think that French and English should both have equal status as languages of Canada.

* * * * *

Personally I don't think it is a bad thing to allow these people to have some of their own customs and cultures such as language. However, they musn't forget that we are all one united Canada, and that each province just can't go off by itself because it is of different descent and has a different language. If this were allowed Canada wouldn't be united any longer. However, no one is stopping them from speaking French but they must realize that French isn't the only thing around. They're going to have to mix in the world and in order to do that they must also be able to talk, write and understand English and the customs of other people, not just about French Canada and Canadians.

* * * * *

I don't think that French-Canadians should try to suppress the English in their province ie., Quebec. French Canadians are not suppressed in other provinces where they are the minority. So why should we be suppressed in Quebec?

I think that much more should be taught about French Canada in our school French classes. We are told of France but Quebec is nearer to us and since the language etc. varies in some ways, I think we should be taught something about it.

* * * * *

I think that the French are entitled certain rights in this country, but I do not feel that one of these is separate schools with government support.

I also think that the French should not expect all English Canadians to learn to speak French unless they intend to learn to speak English.

* * * * *

If French is to be taught in elementary schools where the pupils speak English, it should be left until the senior grades when the pupils have had a good grounding in English. Then, purely conversational French should be taught.

* * * * *

I think we should take advantage of the French heritage in our country and that we should know more about the French people and not feel as if they were a completely different country within our own.

I also feel that all Canadians should be able to speak both English and French comparatively well, and speak fluently in one or the other.

* * * * *

Yes. What do the high school students of Quebec think of bilingualism and biculturalism, and what do they know of Canada?

* * * * *

I think that French should be taught in elementary school in Canada. It's no wonder that the French Canadians want separatism, because as a minority, they fear that they will lose their identity if forced to learn English.

I think that Quebec and Ontario should be bilingual and bicultural.

* * * * *

The French and the English both have a beautiful language and customs, and there is no reason why both can't live together and appreciate both. I think the problem is lack of knowledge of both sides. I think if Quebec did leave Canada, they would never join again, and it would be a disaster for both.

* * * * *

I think that this idea is very good. By this I think that all Canadians could better understand each other. This idea is very advantageous for it would bring us closer to the French Canadians, thereby helping to unite us into one country. Since French Canadians comprise almost half of the population of Canada, I think it is only fair to learn the French language. If they learn English, I feel we should learn French.

* * * * *

I think both of these groups could get along very nicely if they could just know how each feels toward the other. There should be more groups and clubs that you should be able to join to learn from each other, and thus make Canada a "nation under bonds".

* * * * *

I think bilingualism is a necessity for Canada and something should be done to get it. I do not think Quebec should separate from the rest of Canada. I think both sides will have to give a little if the problem is every to be solved. Also, I definitely do not want to see Canada join into any kind of political union with the U.S.

* * * * *

I think that French should be made compulsory in English speaking high schools and likewise, English in French speaking high schools. Also, I think that conversational English or French should be taught in the upper grades at high school.

About the flag question in VI (7). I think that the Red Ensign should be made Canada's distinctive national flag, but not a new one.

I think that French and English people should have equal rights everywhere in Canada.

* * * * *

The French and English speaking Canadians should be brought together and help to aid Canada.

* * * * *

The French Canadians should abide by the laws of Canada as everyone else does, and should not be allowed to carry on a culture of their own as if Quebec were a separate country. We are all Canadians.

* * * * *

French people should not look down on English speaking people visiting their province. French should be taught in elementary schools here so we could converse freely when in Quebec. The people in Quebec should all speak English. There should not be any prejudices against English speaking people or vice versa. Restaurants should have English menus also on their tables and the hired help should be English. French people living outside the province should speak English.

* * * * *

Since I am French, it is understood I would be French-minded concerning the French-English problem in Canada.

I feel that most people reject the culture of the French Canadians because they are ignorant of it and its advantages, and shy

at anything cracking their little shell of culture.

The English society in Canada complains about all nationalities and not only the French. They ridiculed the "DP's," as they called them, until long after the war. Even now they express disgust when asked how they would feel about joining the USA. Also the English should accept the existence of French as they should other things.

* * * * *

I think having two peoples living in one country adds variety and strength to a country. However, I believe the Roman Catholic Church has far too much control over education in Quebec, and that the Canadian government is wrong in getting to its knees for Quebec. We should not have to beg them to stay in the union - we have more to offer them than they have to offer us. As for the language problem, I think it far easier for a person to learn French than English, and this is more feasible since more English Canadians visit Quebec than French Canadians do the rest of Canada. Unfortunately, there are more English speaking people than French. I think that we should probably be learning French whether Quebec existed or not.

* * * * *

NO - I don't know anything about it. This questionnaire is the first thing I've heard about it.

* * * * *

I think that if the French people of Quebec were not so stubborn and old fashioned, they would accept bilingualism. Even in some Canadian cities, more French is taught than English; therefore it makes the children being taught have more trouble learning English, and the people speak wrongly in both French and English.

* * * * *

I see no reason why bilingualism and biculturalism should be suppressed. If Canada is democratic as it says it is, it would be a violation of this claim if such activities should be suppressed.

Although Canada is under British influence, an ever decreasing amount of Canadians are of British descent. Would it then be right to limit all Canadians to the English language and customs?

* * * * *

I think Quebec will eventually break with Canada. If this happens, the other provinces will probably join the United States which would please me very much.

* * * * *

I think that both the French and English speaking people should learn a little about each other's language. I think there is too much distinction made between Quebec and the rest of Canada. It seems to me that Quebec is just trying to be hard to get along with and especially stubborn.

* * * * *

I believe that the Canadians and the French should have the same rights and privileges. They came first to Canada and it should be theirs for the asking.

* * * * *

I think that English and French speaking can learn much from each other. Each way of life has many advantages. I think if everyone in Canada could speak both English and French and knew about both sets of customs, etc., it would help greatly towards an understanding which would develop into a stronger union in Canada.

* * * * *

I think there should be courses on Quebec. I know very little about Quebec and I feel that if there were some classes to help people like myself, there would grow a deeper understanding of the people of Quebec. I think all Canadians should be able to speak French. I take French, but unfortunately, I fail to be able to speak it. Here in Ontario we see nothing of French culture, and I think there should be more promotion to exchange cultures and languages. The fact of having exchange students is a very good idea, but the time is so short that the student really doesn't get into the real swing of things. I think there should be even more of this.

* * * * *

I think the separatist and the F.L.Q. is stupid. I think separation from the rest of Canada would profit them little. I think Real Caouette is a radical, and he is just going to ruin things, not better them.

* * * * *

Since political union with the United States seems at present to be inevitable, if this does occur, Quebec would be better off as a separate county. If this does not occur, then I feel it is best to encourage biculturalism and bilingualism.

* * * * *

I think that biculturalism has been blown away out of proportion. The English predominates in the other 9 provinces and it is also predominant in Quebec. And it will continue to be more and more predominant. The violence in the past months is the result of a few lazy nuts who should get the lead out and do something constructive to propagate their culture, not anything destructive.

* * * * *

I think French should be introduced into schools much earlier - about grade six. Since Quebec is our neighbour and part of Canada, I see no reason why we should not know their language as well as they are forced to know ours.

* * * * *

I think most of the present generation of teenagers feel little discrimination against Quebec, really know very little about Quebec, but would be willing to learn more if it was given to them. They would be willing to learn to speak French well if they moved there.

* * * * *

I think bilingualism should be throughout Canada. Although the English are the majority, we would have a better understanding of the French and their customs if we were taught them. Many English look down on the French and think that they are inferior. I have met many French who are a lot better than many English I know.

* * * * *

I think Quebec should become English to unite the country from foreign harm. Then Canada would be peaceful at home and more suited for foreign affairs.

* * * * *

I feel that Canada should forever be united, because if separatism were to come, the country would be left open for foreign influence, either by the U.S. or by Communism. It is possible for a

country to live prosperously and peacefully with bilingualism or biculturalism. Switzerland is triculturalist and has always remained peaceful. It would be an attack on my pride as a Canadian to be separated because of culture or language.

* * * * *

I believe bilingualism should be reached by all Canadians, but I also believe that some misconceived ideas and the great self-sympathy of the Quebecois should be overcome first on both sides. (I have aided French people with the language barrier who could have aided themselves as easily)

* * * * *

What do you actually mean by "biculturalism"?

* * * * *

I don't think people should judge other people simply because they speak a different language, such as French. All people are basically the same in their thinking and just because we speak English is no reason to criticize French speaking people in their feelings towards English speaking Canadians. I don't think there should be any dispute over it. After all, they have just as much right here as we do. Their history shows that they were some of the first settlers of Canada.

* * * * *

I think French Canadians should be able to speak English fluently. I don't think Quebec should be separated in any way from the rest of Canada.

* * * * *

I think French and English can combine and live together for a better Canada.

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I don't think people really know enough about the other language or culture to say whether they are for or against it. I think the Commission set up to investigate the topics should publish what they have found and should distribute it to all people. More exchange trips should be set up so people can really find out what the other culture is about.

I think that Canadians should learn to speak French and that French Canadians learn to speak English. I don't like the idea of Quebec separating from the rest of Canada. It will cause many (too many) problems for people who are travelling. It will disrupt the unity of Canada, and I don't think Quebec could be very prosperous on its own.

* * * * *

I think that the French language should be taught in elementary schools and made a compulsory subject in high schools. This should also be done with English in French schools. This way, bilingualism could be cultivated among English speaking Canadians instead of mainly French Canadians. With the common languages, Quebec could be joined with the rest of Canada more than it is now.

Also, Canada should have its own flag and untie any relations with the English and the Queen, who the French Canadians seem to resent.

* * * * *

I feel that if the French and English can associate peacefully with one another in one united country, Canada will be a model for all other countries in the world, especially the U.S.A., our neighbors who are having racial problems of negro and white.

I am also strongly for the idea of teaching French to the English students in elementary schools. Right now, high school is quite a shock to all of a sudden adopt 2 new languages. More students would be able to speak French fluently if taught younger, because it would become part of them.

* * * * *

They are necessary if Canada is to grow into a strong independent nation. The English and French Canadians should be equal. Conflicts between nationalities can only weaken a country. We can give a lot to the French people and they have a lot to give us. If Canada wants to develop a Canadian style in writings and songs, this unity is necessary.

* * * * *

Bilingualism is fine, but biculturalism must not be forced on unwilling groups, nor must the French be allowed too great an opportunity to develop their language and culture independent of English, for this would ruin the idea of biculturalism.

It is mostly up to the English-Canadians to make the first move and do the greater part in striving for these goals.

Myself, I would like to be able to converse in French and learn more about French literature, etc.

Canada should be recognized as bicultural. It is definitely too late now to try and treat the French as an unimportant minority. I believe, however, that if the English are required to learn French, likewise the French should be compelled to learn English in their educational system. There should be little difference in English and French educations. French and English should be taught in all schools, not specialized. If the readers of these questionnaires feel we students know little of Quebec, the reason is not prejudice against the French, but more of a lack of Canadian affairs in general. History courses and their representatives of history are in part responsible for an anti-French feeling in many parts of Canada.

* * * * *

I think that more steps should be taken to educate English speaking people with the traits and cultures of French Canadians. After the raid on the armory in Quebec, several of the guards were tied up. After when one of the guards was asked what they said, he said, "It was all in French, I didn't understand it." This seems to sum up the whole idea of separatism. Nobody has taken the time or effort to obtain education about French-Canadians. We criticize the U.S. for their racial prejudice, but we have the same problem here. We have not Negroes fighting for equal rights, but French-Canadians fighting for equal rights.

* * * * *

I feel that Canada should be a bilingual and bicultural nation. I think French Canadians have contributed greatly to Canada's culture and will continue to do so. I feel that French Canadians should learn conversational English and that English speaking Canadians should

65-
learn French. I think this process should be started in the lower grades, perhaps grade 2 or 3. I do not think the separatists are violent, but the F.L.Q. terrorist movement does represent this.

* * * * *

I feel the separatist movement in Quebec, which uses physical force, should be suppressed.

* * * * *

I think that if Canada is to be a stable country, unity is a must. As the old proverb says, "When in Rome, do as the Romans". This applies to the French also. If French immigrants are willing to leave France, they should also be willing to change their language and their culture to an extent.

* * * * *

I think that biculturalism is definitely a problem in Canada although it could be said that it is not a problem. I agree. The problem of biculturalism can be solved only by making it something other than a problem, an advantage for instance. I think that the people should do this. Otherwise it will remain a problem although it doesn't have to be.

* * * * *

I think the idea of trying to separate Quebec from Canada is foolish. Canada is made up of hundreds of different languages and cultures, and the sooner they learn to live and accept each other, the better it will be for Canada's progress.

* * * * *

I think both the English and French should try and learn something of each other's customs etc., and be given the same opportunities, etc. in all the provinces.

* * * * *

Both groups must learn more about each other if Canada hopes to have a united Canada. The movements worked for separatism by violence must be stopped or the same thing which happened in the U.S. a hundred years ago will happen here also.

* * * * *

-66-

I think that people should try to cultivate a liking for each other, and should try to realize the other section is in every way equal to their own, and recognize them as being such.

* * * * *

I think Canada could be made into a more united nation, and would benefit greatly if bilingualism and biculturalism were accepted. I, for one, would give anything to be able to speak French fluently. The French are a part of Canada and they cannot be ignored.

* * * * *

I think Ontario, since it shares the same border with Quebec, should institute French language lessons earlier in the educational system, perhaps grade 6 or 7. The Ontario government should promote better relations with Quebec. The stories of violence and destruction we hear of in the newspapers should be enlightened with why these people are doing these acts. We want to know all sides of the question, not just the English viewpoint.

* * * * *

I don't think Quebec is capable of standing on her own as a separate nation.

Biculturalism and bilingualism are things which all Canadians should be able to take advantage of, rather than be split by them. It is part of our heritage and should be part of our nationalism. We should not be patriotic to half of our Canadian personality and despise the other half. We are all Canadians and it (our culture) is all Canadian.

* * * * *

I think that the English speaking Canadians should speak French, and also French speaking Canadians should speak English. More French speaking Canadians speak English than English speaking Canadians speak French. This is a cause for much friction, I think, because I know a French exchange student from Quebec to Sarnia, who was disgusted with our lack of interest in speaking French - mostly the parents. I don't think Quebec should break with the rest of Canada, but if matters get any more violent, I think the rest of Canada should let them go without any further ado, and let them strike out

on their own as a "lone state". I know of no other country that wants to take them in, so in that respect, they would be completely alone.

* * * * *

Bilingualism and biculturalism are a necessary part of the Canadian life. French customs, language, traditions and ideas should and must be accepted as part of the Canadian ideal. One cannot neglect 30% of the entire population. Separatism, in my opinion, is not the ideal of French Canadians. They will not rebel unless they have to. We are not living in a racial discriminatory nation. We do not live in South Africa. We live in Canada, a country with a Constitution that guarantees equalities of race, colour, creed. I think that in order to understand the French Canadian's problems, we must learn to think as French Canadians. Canadians should become interested in their country - the whole country. The French language, as it is part of the Canadian heritage, should be given an equal ground with English. As a bicultural and bilingual country, Canada has and can receive many benefits. As a mediator, as a friend, she can ease tensions in world politics. We must guard this tradition. I think that French should be taught in schools and that French customs be accepted by other countries.

APPENDIX IV

THE SARNIA JUNIOR CHAMBER OF COMMERCE

The Sarnia Junior Chamber of Commerce is an organization designed primarily to assist the young man (age 21-40) to realize his full leadership potential through service to his community, nation and the world. As set down in its Constitution, the purposes of the organization are:

1. To provide the young men constituting its membership, training in leadership and civic consciousness to better their usefulness as citizens;
2. Through the organized efforts of the young men of the community, to promote the welfare of the community and its citizens through active, constructive projects;
3. To stimulate a vigorous Canadian national sentiment. To portray Canada for Canadians by making them more conscious and appreciative of their heritage and the Canadian way of life;
4. To bring members into close contact and greater harmony through organized activities of a social nature.

Our organization is affiliated with the Junior Chamber International, the Canada Junior Chamber of Commerce, the Ontario Junior Chamber of Commerce and District 1 of the Ontario Jaycees. It is not affiliated with the Chamber of Commerce organization. At the present time, we have a membership of 45.

The decision to prepare this brief was taken by our executive and directors at a meeting on November 5, 1963. This decision was based on several factors but principally the following:

1. Concern for Canadian unity.
2. Agreement that preparation of the brief was consistent with the aims of the organization.
3. Concern for the unity of our national organization. At the time, the Canada Jaycees were faced with the possibility of secession of La Federation des Chambres des Jeunes du Quebec, a separation which regrettably materialized in

early 1964.

Work on the brief commenced on November 13, 1963 when a committee of eight first met to discuss the terms of reference of the Commission, and decide how the preparation of the brief would be handled. During the following ten months, several meetings of the committee were held to discuss the subject in general terms, and to develop specific plans for action. The general discussions were very valuable to the members of the committee in gaining greater insight into this complex subject. The wives of some of the committee members also attended some of these meetings. Among the specific activities undertaken by the committee were the following:

1. Preparation and organization of a questionnaire given to Grade 12 high school students; analysis of the results of this questionnaire.
2. Discussions with education officials.
3. Study of school texts and curricula.
4. Preparation and conduct of a survey of public opinion; analysis of the results of this survey.
5. Examination of the British North America Act.
6. Organization of a panel discussion on Biculturalism in Canada, with panel members representing the French, Indian and Polish groups in our community.
7. Discussion with M. Jean Luc Pepin, M.P. for Drummond-Arthabaska, after he had delivered a speech to the Sarnia Jaycees, on the occasion of its Business and Industry Night.

The members of the committee set up to prepare this brief were:

- Mr. Robert Bentham - Chairman from November 1963 to July 1964 and Past President of the Sarnia Jaycees.
- Mr. D'Arcy McGee - Chairman from July 1964 to September 1964 and President of the Sarnia Jaycees.
- Mr. Armando Notte
- Mr. Herbert Mosser

Mr. Jon Newman

Mr. Paul Seubert

Mr. Malcolm Head

Mr. Louis Eddy (Chamber of Commerce Board member who
volunteered to assist the committee)

In addition, the following Jaycee members and wives assisted with
the public opinion survey:

Mr. John McDonald

Mr. Edwin Bonn

Mr. Marcel Lauzon

Mrs. D'Arcy McGee

Mrs. Jon Newman

Mrs. Armando Notte

Mrs. Paul Seubert

Mrs. Herbert Mosser



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 750-525

Sarnia
Junior Chamber of
Commerce

TORONTO

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

45, affiliated to the Canada Junior Chamber of Commerce and the Ontario Junior Chamber of Commerce.

2. PURPOSES

To assist young men (21-40) to realize their full leadership potential through service to his community, nation and the world.

3. PREPARATION OF BRIEF

By executive and board of directors' decision of November 1963. A committee of 8 met several times during the following ten months to prepare the questionnaires, interview community leaders, etc. This committee also organized panel discussions, and discussions with education officials. The chairmen were Robert Bentham, past president of the Sarnia Jaycees from November 1963 to July 1964, and D'Arcy McGee, current president, from July 1964 to September 1964.

While the brief limits itself to commenting on certain areas on the basis of opinion analysis in Sarnia, it is an exceptional bit of public-spirited work. Obviously much work has gone into its preparation, and the Chamber shows concern and sympathy for the problems.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

p.13
question 6

Do you draw any conclusions from this response?

p.14
question 8

The same difference in response between "opinion leaders" and "public opinion".

p.15
question 11

"The "opinion leaders" thought "equal partnership" would be harmful to the minority groups. The people interviewed in the public opinion survey did not".

p.22

Do most students whose mother tongue is French go to these bilingual schools or do more go to the public schools?

- p.25 If you feel the introduction of French instruction is such an important matter, why do you recommend it be done on a voluntary basis?
- p.29 Elaboration of recommendations re: teaching of history. They reject the "common history" approach.
- p.30 Note that over 70% of the students polled thought Quebec was predominantly rural.
- p.36 "Between this (associate state principle) and the Existing Act, however, there is a great deal of room for compromise". Do you have any suggestions as to areas of the constitution which require revision? Or do you think English-speaking is generally happy with the B.N.A. Act?
- p.37 You say "our biculturalism" is "a distinctive characteristi of Canada" and "could undoubtedly be exploited more fully in the interest of Canadian unity". Do you have any other suggestions for doing this, besides the ones you mention elsewhere in your brief?
- General What steps does the Sarnia Junior Chamber of Commerce intend to take regarding bilingualism and biculturalism?

BRIEF SUBMITTED TO THE
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Mr. J. H. Morgan, Vice President,
Sales and Marketing Executives
Club of Toronto,
333 Bloor St., W.,
Toronto 5, Ont.
June 1964.

"B R I E F"

- 1) This is the submission of the "Sales and Marketing Executives Club of Toronto" representing 216 Companies doing business in Canada, selling to Canadians, buying from Canadians and providing employment for Canadians in all walks of life and of all ethnic origins. This submission is based on an actual survey and interview with individuals who comprise 268 members of the Sales and Marketing Executives Club of Toronto.
- 2) Specifically, the member Companies are not only interested in, but are an integral part of the problems as well as solutions of Biculturalism and Bilingualism in Canada.
- 3) The business community appreciates the heritage of French Canadians. However, the mother language or culture of employees do not influence employment any more than the religious denominations. The only restrictions imposed by business on development and advancement of people of any language and language and ethnic origin are those imposed by efficiency, effectiveness and profitability.
- 4) In the realm of sales and advertising, French is used - infact, is required to make effective communication with French speaking prospects. It must also be recognized that Companies, who do an appreciable volume of business with an ethnic group in Canada eg. Eskimo, Italian, German, will use language and media familiar to the people it is desired to reach.

5) However, there is no evidence of altruistic efforts on the part of business to use the French language. This lack of altruism is noted in the case of Companies operating in the broad Canadian market, who weigh the ethnic groups according to potential buying power.

6) Individually, personnel are obliged to use French only to the extent of business productivity. That is, with French-only speaking customers and associates. This need to speak French decreases to almost non-existence as the employee's responsibilities grow within an organization which finds its business patterns following the economic as well as social patterns of the ever expanding whole Canadian market.

7) This means that an individual must communicate intimately with customers and fellow employees. As the greater part of the Canadian market is non-French influenced, the individual must be competent in non-French socio-economic situations and conditions, if he is to qualify for advancement to and beyond certain levels in business. If, as well, he has competence in the French sector of the market, it is considered a valuable asset and adds to the business potential of the individual.

8) The majority of senior business people in Canada have felt that French speaking and French cultural citizens, in general, are less willing to transfer to various parts of the country, and infact, do not aspire to develop personally by:

- 1 - comprehending the English Canadian ways of social as well as business life
- 2 - participating in the socio-economic life of their company or country, outside their own society
- 3 - accepting responsibility in either the social or economic spheres outside their own society

9) This situation is reported by Companies as being exemplified by people of French influenced territories, not only in Quebec but in areas of Ontario, Manitoba and New Brunswick as well.

10) There are notable exceptions to this general attitude and there are many able French Canadians who are interested and who prove the equal opportunity of Canadians with any cultural heritage to achieve the most senior levels in business organizations.

11) Companies must operate on the basis of profitability and the "French Market" is only a minority part of the total Canadian market. Therefore, French oriented thinking can only exert a minority influence in the overall organization fabric.

12) This situation is bound to intensify if the French oriented groups become more insular. That is, if the French groups continue to buy from their own people only, it will become increasingly expensive to do business with them. Conversely, that is, it will be increasingly unprofitable to do business in their market. This, in turn, will mean doing less business which will mean less intercourse with them and will inevitably intensify the forces of the distinct and separate cultures.

13) It would appear to the sales part of the business community of our country, that

- 1 - by making it as easy of possible for Companies to do business with the French community
- 2 - by influencing members of the French community to be more aggressive, to desire and seek high level responsibilities in the business world

14) French Canadians, of ability, are in free and equal competition with Canadians of English cultural background, to reach any level of business achievement. This, infact, without recourse to special measures which some of them erroneously feel are necessary.

15) An awareness of this will produce a much freer exchange of all the cultural attributes of both the French and English societies, and lend to development of a truly Canadian culture, to replace the present schizophrenic biculturalism

which is less profitable and largely ineffective.

16) In conclusion, the point should be made that our members feel that there is a growing awareness of this situation amongst French Canadians. Also, we feel that French Canadians have inherently tougher problems to solve than do the English. The problems - of learning the English language - moving away from the familiar seat - which are almost pre-requisites to advancement in the Canadian and North American business world.

Committee Chairman

J. H. Morgan, Vice President
Sales and Marketing Executives
Club of Toronto

TITLE: Brief submitted to the
Royal Commission on Bilingualism and Biculturalism

CAI

AUTHOR: Mr. J. H. Morgan, Vice President,
Sales and Marketing Executives Club of Toronto,
333 Bloor Street West,
Toronto 5, Ontario.

Brief of 4 pages; No formal recommendation.

REMARKS OF ANALYST:

This is a short, well written brief based on a survey of 268 members of the above organization which itself represents 216 Canadian companies. The Club is primarily representative of the sales and advertising interests in these companies. The problem of biculturalism is approached from the businessman's point of view, namely, efficiency, effectiveness and the profit motive. However, there seems to be an underlying awareness of the problem within its wider context as well. French generally, is required only for dealing with people who speak that language and the higher one moves in the business hierarchy the less apparent does this need become. The Canadian business community seems not to be bilingual, but to be composed of a dominant English section and a French section with intercourse restricted to the minimum necessary for the continuance of the system. This is ascribed to a lack of aggression on the part of French Canadians as well as a lack of aspiration to a comprehension of the English Canadian social and business ways of life, to a lack of participation in the socio-economic life of their country outside of their own society, and to failure to accept responsibility in socio-economic areas of interest outside of their society. It is felt that the French Canadians are moving towards an awareness of this problem despite difficulties involved.

ATTENTION RESEARCH:

Reference to a survey of the members of this club (paragraph 1, page 1). The original, if available, might be useful.

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A B R I E F

to the

ROYAL COMMISSION ON BILINGUALISM and BICULTURALISM

Presented by

S T. J O H N ' S I N S T I T U T E

of

11024 - 82 Avenue,
Edmonton, Alberta.

C O N T E N T S

1. HISTORY OF ST. JOHN'S INSTITUTE
2. CONCLUSIONS and RECOMMENDATIONS
3. SUPPORTING MATERIAL Appendix A.

I ST. JOHN'S INSTITUTE - ITS HISTORY

1. St. John's Institute, founded in 1918 and originally called the Michael Hruschewsky Institute, was located at 10564 - 98 Street, Edmonton. In 1958 it was moved to its present location at 11024 - 82 Avenue, and its name has been changed to St. John's Institute.

2. The initiative for the organization of the Institute came from a group of students, many of them recently arrived from their native Ukraine. They organized themselves into a students' union under the name of Adam Kotzko Society, the principal aim of which was to provide for the social, cultural and educational needs of the students. But there was a serious need for a center which would provide accommodation for them while they attended university, high school or college. Consequently, early in 1918 a meeting was called to which were invited not only students but also like-minded citizens (mostly farmers) from all parts of Alberta. The result of this meeting was the incorporation of the Michael Hruschewsky Institute, and in August, 1919, the Beulah Mission, at 10564 - 98 Street, was purchased and became the Institute.

3. The Institute holds, and has held since its inception, annual meetings at which are discussed, not only routine business matters, but also problems of vital concern to the Ukrainian community in Western Canada. The solution to these problems is the aim of the Institute, spelled out in its charter of incorporation as follows:

4. The objectives of St. John's Institute are as follows:

1. (c) To give moral and religious guidance and instructions in matters of faith, dogma, ritual and teachings of Ukrainian Orthodox Church of Canada to resident students who are members, or whose parents or guard-

ians are members or adherents of the said Church, and to such non-resident students desiring to avail themselves thereof.

(d) To provide a suitable centre for all our cultural activities in the province of Alberta.

(e) To foster, promote and perpetuate in Canadian national life, the finest cultural elements and traditions of our people ... more particularly the language, folk music, dancing, handicraft, and other ... arts and crafts as their distinctive contribution to Canadian National Culture.

Constitution Handbook and By-Laws, 1945.

5. How well these aims have been achieved may be evaluated in terms of the number and calibre of the young people who have 'graduated' from the Institute in the last 40 years. Of that number (over 2000), hundreds have become teachers and nurses, scores are now in the professions such as law, medicine, engineering and dentistry. Many of them have been, and are, active in politics as members of the provincial legislature or the House of Commons.

6. The influence of the Institute has been felt far beyond the circle of the students registered therein. In order to secure financial support and to encourage students to register, it was necessary to get the support of an enlightened and sympathetic membership. The main responsibility fell upon the original founders and the alumnae. Meetings were held in various parts of the province, annual conferences called in Edmonton, community associations were organized -- but the theme was always the same: education, appreciation of one's cultural background, the knowledge of one's mother tongue, the acceptance of the higher values of the country of their adoption, service to the community -- these are the ideals which must inspire the new Ukrainian community in Canada.

7. These are still the ideals for which St. John's Institute stands; but they are preached or practiced in the

light of the social, economic and cultural changes which have taken place in Canada in the last forty years. While the English language is the common language of the student-residents, the Institute offers evening classes in the Ukrainian language and Ukrainian literature. While the students participate fully in the extra-curricular activities of the University and the community, the Institute offers training in Ukrainian song and folk dances. While the students accept the best in Canadian culture, the Institute reminds them that there is a great deal that is also worthwhile in the culture and traditions of their forefathers. In short, the Institute seriously holds with the late Governor-General, Lord Tweedsmuir, who told a gathering of Ukrainian Canadians in Winnipeg, that "you will be better Canadians if you are at the same time good Ukrainians"

II CONCLUSIONS and RECOMMENDATIONS

8. After a careful perusal of the terms of reference of the Royal Commission on Bilingualism and Biculturalism, as the Board of Directors of St. John's Institute of Edmonton we believe:

9. that the concept of "two founding races" has historical validity only in reference to the political situation as it existed prior to 1867. That is to say, the Canada which was founded in 1867 by the "two races" comprised Upper and Lower Canada and two Maritime provinces;

10. that subsequent to 1867, other "races" participated in the founding or development of Canada as it is understood in the broader sense today; [see Appendix A]

11. that "equal partnership" must be extended to all the "ethnic" groups which share in Canadian citizenship;

12. that this "equality" was implied by the Constitution of Canada when the so-called "ethnic" groups became

RA 3

naturalized Canadians and is now guaranteed by the Canadian Citizenship Act;

13. We therefore recommend that any accommodation which is effected between the "two founding races" as implied in the terms of reference must not give rise to a concept of two classes of citizens, one class enjoying rights and privileges denied to the other.

14. We believe that the "melting pot" process of assimilation, as it is understood to have taken place in the United States, results in the loss of many desirable aspects of culture which the ethnic groups may have otherwise contributed to the American culture, and therefore recommend

15. that the multi-cultural nature of Canadian culture be encouraged insofar as it tends to decelerate the process of "Americanization" of Canadian culture and helps to preserve what is still distinctly and uniquely Canadian.

16. And we further recommend that the national facilities of the mass media of communication be extended when, and as, it becomes feasible to do so, to the ethnic groups on the same basis now enjoyed by the French and English media, so that the multicultural nature of Canada becomes evident to all Canadians.

17. We believe that the realities of the commercial community, not only of North America, but also of the Western World today, are such that the English will continue to be the language of communication. Any attempt to enforce bilingualism in the business world of Canada would result in chaos.

18. We believe that bilingualism in Canada is desirable; but apart from the provisions presently contained in the B. N. A. Act respecting the use of the French language in Canada, we interpret "bilingualism" to mean the

English language and any other language - French, German, Ukrainian, etc., and therefore recommend

19. that education remain a provincial responsibility, and

20. that any aid or encouragement given by the Federal authorities on behalf of the French language in Alberta be extended on an equitable basis to the Ukrainian language as well.

21. We believe that the public school system best guarantees the democratic control of our education and is best suited to meet the educational needs of our society, and therefore recommend

22. that no Federal financial or other assistance be given to provincial governments which would tend to proliferate separate school systems or otherwise remove education from the ultimate control of the electorate.

23. We believe that the course of Canadian unity would be served if a history of Canada in which the contribution of all ethnic groups were given without bias or prejudice.

24. We, therefore, recommend that the Federal Government set up an educational research council which would, inter alia, commission the writing of such a "History of Canada"

III APPENDIX A

CONTRIBUTION OF ALBERTA'S UKRAINIANS TO THE CULTURAL
ENRICHMENT OF THE PROVINCE AND OF CANADA IN GENERALBrief History of the Ukrainians in Alberta

25. The Ukrainians have their origin in that large influx of Continental immigrants who came to Canada under the liberal immigration policy inaugurated by Sir Clifford Sifton in 1896. The settlement of nine families near Star in 1894 laid the foundation for the largest social bloc of Ukrainian people in the Dominion of Canada. In an ever-widening area east of Fort Saskatchewan, place names such as Zhoda, Pruth, Zawale, Sniatyn, Myrnam, Kahwin, Wasel, Kiev, Luzan, Krakow, Shepenci, Shandro, are evidence to this day that the settlers came mainly from two small areas in the Western-most part of Ukraine, Galicia and Bukovina. Overpopulation, excessive land subdivision, hopeless economic conditions and political, racial and religious oppression in the Ukraine were in the main responsible for the immigration of thousands of people. By 1914 approximately 170,000 Ukrainians had come to Canada, exclusive of those who gave their birthplace as Austria. After World War I the Ukrainian population of Alberta was augmented by two further migrations, the first during the period 1925 - 1930 when political refugees, who had witnessed the rise and fall of a free Ukrainian republic, came to Canada, and the second during the period after World War II when thousands of the world's uprooted once more sought to escape the ravages of political oppression and war forever. In contrast to the first immigrants, the two later groups were far more literate and established themselves mainly in the urban centres. This was particularly true of the third group. All these people came to Canada in order that they and their children might enjoy freedom of opportunity unrestricted by linguistic, financial, racial or religious tests.

26. Today the Ukrainians in Canada make up 2.6 per cent of the total Canadian population. In the three prairie provinces they constitute 9.1 per cent of the total population. Of the 473,337 Ukrainians in Canada, 105,923 (22%) are found in Alberta, second only to the number in Ontario (127,911). In Alberta, the Ukrainians make up 8 per cent of the provincial population compared to 11.4 per cent in Manitoba and 8.5 per cent in Saskatchewan. The overwhelming majority (85%) of Alberta Ukrainians live in the upper half of the province, north of the city of Wetaskiwin. In Edmonton the Ukrainian ethnic group makes up 11.6 per cent of the total city population, second only to Winnipeg (13.4%) among urban centres.

Impact of the Social Change on Ukrainians in Alberta

27. Ukrainians in Alberta, like other Canadians, have experienced the twin influences of industrialization and urbanization in recent years. In 1941, for example, 81 per cent of the Ukrainian population in Alberta was rural; in 1961 only 46 per cent was rural. Part of Europe's peasantry for centuries and mainly unskilled labourers in Canada for several decades, the Ukrainians in recent years have assumed new responsibilities in Canada in managerial, professional, technical, clerical, sales, and craft roles. The impact on retention of the mother tongue has been immediate and marked. In 1941 93 per cent of the Ukrainians in Alberta gave Ukrainian as their mother tongue; by 1961 the per cent had fallen to sixty-seven. Although it is possible to take some comfort from the fact that other ethnic groups in Alberta have fared even worse (the retention rate for Italians, Germans and French-Canadians in 1961 was 65.3, 53 and 50 per cent, respectively), it is also clear that a further decline is probably inevitable if greater opportunities to teach the Ukrainian language in the public schools are not forthcoming.

Education

28. Having experienced limited educational opportunities in Europe, Ukrainians in Canada have placed a high value on schooling. In Alberta it is now generally recognized that the once-feared state schools have been the key to increased social opportunities for thousands of children of Ukrainian ancestry. Since the early 1930's the schools in Ukrainian settlements have been staffed primarily by teachers of Ukrainian ancestry and their pupils have distinguished themselves by winning their share of academic honors, including several Tegler scholarships, the Governor General's gold medal (Roy Tomashevsky Thomas , and the Rhodes scholarship (John Duby). Canadians of Ukrainian ancestry continue to make up a significant portion of the teaching profession in Alberta. In 1964, for example, the Faculty of Education (Edmonton) conferred the Bachelor's degree on 175 students. Of these 28 or 16 per cent (double the proportion of Ukrainians in the province as a whole) were of Ukrainian ancestry. Among today's leaders in the provincial educational system are eleven superintendents of school divisions and counties and one high school inspector of Ukrainian ancestry. For several years in the 1950's Dr. William Orobko, a dentist, served on the Edmonton Public School Board as a member and chairman of Board of Health, and Mr. Orest Demco, personnel manager of Canadian Chemical Co. is at present chairman of the Edmonton Separate School Board.

Athletics

29. With the rise of professional sports in Canada, and the opportunities offered to the able-bodied youths, the ethnic groups began to participate in athletics. The Ukrainians in Alberta are no exception. Among the better-known athletes are Michael Kmech (Chipman) and Michael Lashuk (Edmonton) of the Edmonton Eskimos and John Bucyk (Edmonton) and Victor Stasiuk (Lethbridge) who together with Bronco

Horvath (born in Hungary) made up the world famous "Uke" line for the Boston Bruins in the National Hockey League. sport names such as Kinasewich, Babiuk, Kassian, Diachuk, Repka and Melnyk (hockey), Tkachuk (skiing), Kiniski (wrestling), Chrobak (football), Olynyk and Kozak (golf) attest to the skill of Alberta's Ukrainians in amateur and professional sport.

Scholarship and Scientific Research

30. Perhaps in no other area has the participation of Albertans of Ukrainian ancestry been as marked in recent years as in the area of scholarship and scientific research. At the University of Alberta there are twenty-two professors in fields ranging from law, political science, genetics, physical education, soil science, slavonic languages, mathematics, physics, biochemistry, pathology, surgery to the various divisions of education and engineering. In addition, there are lecturers in dentistry, surgery, medicine, pharmacy, bacteriology, household economics, French, and Russian. There are also three library assistants. On the Alberta Research Council, which exists to help locate natural resources and to do research on and to disseminate information about Alberta's natural resources, 13.3 per cent of the staff is of Ukrainian ancestry. One member, Dr. L. A. Bayrock, was co-founder and first president of the Archeological Society of Alberta. At the Sherritt Gordon nickel plant in Fort Saskatchewan, Mr. V. Mackiw, Director of Research and Development, has helped to develop a new process of refining nickel, and he and Mr. W. Kunda have published several scientific papers on the processing of metals. Located in Edmonton is a branch of the Shevchenko Scientific Society whose purpose is to keep the lay public informed of recent research done in the field of Ukrainian studies.

31. Albertans of Ukrainian ancestry have also contributed to scientific research outside the borders of the province. Undoubtedly the most accomplished is Dr. Joseph V. Charyk, an aeronautics engineer in the United States who was born in Canmore, Alberta. Dr. Charyk took his B. Sc. in engineering at the University of Alberta in 1942 and his Ph. D. at the California Institute of Technology in 1946. Dr. Charyk was formerly an Under Secretary, United States Air Force, and is presently President of the Communications Satellite Corporation which is engaged in setting up the world's first commercial space-communications system to facilitate international television.

Literature and Journalism

32. The contributions of Alberta's Ukrainians to literature and journalism have been substantial, even though the language barrier has naturally limited public accessibility to much of what has been written. Perhaps the best known Ukrainian prose writer was the late Elias Kiriak, one of the first school teachers in the Ukrainian settlements, whose Sons of the Soil, a three-volume epic of pioneer life in the Rabbit Hills district (west of Leduc), was completed in 1939. Very recently Ryerson Press published a one-volume English translation of the work by Mr. Michael Luchkovich of Edmonton, the first member of Parliament of Ukrainian origin in Canada. Mr. Luchkovich, perhaps Canada's best-known Ukrainian-Canadian man of letters, has also translated Nicholas Prychodko's One of the Fifteen Million and Osmachka's The Red Assassins. His Anthology of Ukrainian Short Stories will soon be published by the University of Toronto Press. Available in English also is Rev. J. Skwarok's The Ukrainian Settlers and Their Schools, a former master's thesis at the University of Alberta. Professor Merron Chorny of Innisfree, Alberta, (now teaching at the University of Alberta, Calgary) has written several short stories on Ukrainian-Canadian themes.

33. The list of literary works in Ukrainian is far more extensive. Apart from scholars like Drs. Watson Kirkconnel and George Simpson, very few Canadians of non-Ukrainian background are familiar with these works. They range from memoirs to poetry and prose and represent the pioneer generations as well as the most recent immigrants. Outstanding have been the contributions of the late Mr. William A. Chumer and Dr. Ivan Nimchuk (memoirs), Mr. Alexander Luhovy and Mr. Stefan Fodchuk (prose), Mr. Joseph Yasenchuk and Dr. Yar Slavutych (poetry) and Mrs. Anne Khrunyk, Two Hills (folklore).

34. Among the outstanding journalists are two men, the late Mr. John Esaiw, one of the early editors of the Ukrainian News in Edmonton, and Mr. Toma Tomashevsky, who at eighty is the oldest living pioneer journalist in Alberta. Still active, Mr. Tomashevsky organized the Ukrainian Pioneers' Association in Edmonton in 1955 and since then has published seven volumes of Ukrainian Pioneers (in Ukrainian), a very valuable record of pioneer experiences and personal observations of life in early Alberta.

35. The above are the highlights of the contributions of Alberta's Ukrainians to the cultural enrichment of the Province and of Canada in general.

TITLE:

AUTHOR: St. John's Institute
Edmonton, Alberta.

Brief of 5 pages; 9 recommendations

MARKS OF ANALYST: Theme Canada does not have "two founding races" English should continue to be the language of communication. French and the other "ethnic groups" languages should be on the same footing. Canada should be "multi-cultural" rather than a "melting pot".- No financial help should be given by governments to separate schools.

CONTENTS: RESEARCH

P. 7 par. 26-27: statistics on the Ukrainian population and mother tongue in Alberta.

P. 9-10-11: contribution of the Ukrainians.

- Consult: 1 - "The Ukrainian Settlers and Their Schools"
U. of Alberta by Rev. J. Skwarok's (available in English)
- 2 - "Ukrainian Pioneers" -7 volumes. (available in Ukrainian)

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III	CONTRIBUTION OF ALBERTA'S UKRAINIANS TO THE CULTURAL ENRICHMENT OF THE PROVINCE OF ALBERTA AND OF CANADA IN GENERAL	6 - 11

I St. John's Institute - Its History

Founded: 1918 under the name of "Michael Hruschewsky Institute".

Present name and location since 1958.

BY: Students and farmers of Ukrainian origin.

Aim: To provide for the social cultural and educational needs of the students -

- By giving moral and religious guidance and instruction to students of the Ukrainian Orthodox Church of Canada.
- By preserving the language, arts etc. of the Ukrainian people.

II Conclusions

The concept of "two founding races" was valid before 1867.

After 1867 other "races" participated in the founding of Canada.

"Equal partnership" is guaranteed to all Canadians including naturalized Canadians. -

The "melting pot", in U.S.A., brings losses.

Multi-culture in Canada tends to fight "Americanization".

In North America and in the Western World English will continue to be the language of communication.

Bilingualism in the business world of Canada would result in chaos. ?

III Contribution of Alberta's Ukrainians to the Cultural Enrichment of the Province and of Canada in General.

This part gives

- 1) a history of the Ukrainians in Alberta: periods of immigration (starting in 1894) - the population involved (170,000 by 1914). Better educated people are found among the more recent immigrants.
- 2) Statements on the impact of the social change on Ukrainians in Alberta: 41% rural in 1941 and 61% in 1961 - Fall of the mother tongue: 93% in 1941 and 67% in 1961 - a further decline inevitable unless greater opportunities for the Ukrainian language are given in the public schools.

- 3) Statements on education: the high value placed on schooling and the many educational achievements by the Ukrainians in Alberta.
- 4) Statements on the achievements of Ukrainians in the areas of athletics, scholarship and scientific research, and in literature and journalism.

BACKGROUND PAPERS

Brief #: 780-810

St. John's Institute

EDMONTON

A. INFORMATION ON ORGANIZATION

- founded in 1918 under the name of "Michael Hruschewsky Institute"

1. MEMBERSHIP

- students of Ukrainian origin

2. OBJECTIVES

1. To give students moral and religious guidance and teachings of the Ukrainian Orthodox Church.
2. To provide a centre for Ukrainian cultural activities in the province.
3. To promote the language, arts, etc. of the Ukrainian people. (e.g. evening classes in Ukrainian language and literature taught and training given in Ukrainian song and folk dances)

3. HOW BRIEF WAS PREPARED

By education committee.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 2
para. 6

(1)

"The acceptance of the higher values of the country of their adoption".
Would you explain what you mean by "higher values"? Are these values of English "culture"?

p. 3
para. 11

(2)

Would you say such an "equal partnership" has existed in the past or exists now?
if not, what are the inequalities?

p. 3
para. 12

(3)

Groups do not become citizens, only individuals do. Are you satisfied that the individual rights of every citizen are properly protected now?
Is there equality in citizenship?

p. 4
para. 15

(4)

In what ways can you show that multiculturalism decelerates the process of Americanization?
Later you discuss urbanization and industrialization. Are these Americanizing influences?
How do they effect multiculturalism?
Would you say that "le fait français" in Canada is any protection against Americanization? How important as compared to multiculturalism?
What is distinctly and uniquely Canadian and worth preserving?

p. 4
para. 16

5

Are you serious in this proposal or do you think the phrase "when and as it becomes feasible to do so" renders it innocuous. What kind of broadcasts do you think would be really useful and who would listen?

p. 4
para. 17

6

How would bilingualism be enforced in the business world?
We have been told many companies have voluntarily introduced more bilingualism to their own advantage. What is the basis for the implication of your statement that bilingualism would result in chaos?

p. 4
para. 18

7

You agree that bilingualism should exist in Quebec, Federal parliament and Federal courts. Do you also agree that French-English bilingualism should exist in the federal civil service, Crown corporations and the armed forces of Canada?

p. 5
para. 20

8

What aid or encouragement would you recommend the Federal authorities give to both French and Ukrainian languages in Alberta?

p. 5
para. 24

9

What other things would the educational research council do? What should be its relationship to the provincial departments?

p. 6

10

Your most interesting brief history shows clearly that Ukrainians came to Canada willing to accept the rules of the game as the "two founding races" had established them. Is your concern now that the rules are going to be changed in the middle of the game? Under these circumstances how can you really claim, as you do on p. 3 para. 9 and 10 that other groups are founding groups?

21/7/65

B R I E F O N B I L I N G U A L I S M

(Dealing principally with formal and informal instruction and private organization to foster the mastery of a second language.)

DOCUMENTATION: Letters
 Pamphlets
 Models for suggested publications
 Quotations from books cited.

Perspna1 experience;

Elementary education in Saskatchewan
Secondary education in Montreal
Teaching--Quebec French specialist.
 Ontario - -
 England - -

Earl K.St. Jean

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C O N C L U S I O N S

1. The mother tongue is to be defined independently of the other languages mastered.
2. Bilingualism consists of communication and rational intrinsic values which derive their meaning from one or more milieux.
3. Individual commitment to bilingualism should systematically extend to one's family and should continue from generation to generation.
4. The efforts in bilingualism should be consolidated and strengthened by definite cohesion amongst members of the bilingual community in Canada.
5. The discussion pertaining to bilingualism should be confined to persons mastering one or more languages other than the mother tongue. (The defense of the mother tongue would not occur).
6. That it be recognized that formal education in a second language is not a guarantee of an interest or commitment to the achievement of fluency or mastery of a second language. It should lend itself to a vocation as a bilingual person.
7. The principle of the Third Milieu would remove bilingualism from the realm of contention and give it a rôle to play in Canadian life.
8. The community must have a body and soul to call its own. The corporate sense of our groups and organizations sectionalize our activity and loyalties and ignore frequently the need for participation of all Canadians in the ultimate objectives of the nation.
9. Canadianism is an application of our time and talents to matters of concern to Canadians and to Canadians only.

C O N C L U S I O N S

1. La langue maternelle doit être distinguée de toute autre langue ~ parlée par une personne par sa qualité de communication essentielle.
2. Le bilinguisme consiste de communication et en plus de certains aspects, intellectuels qui trouvent leur propre dans de différents milieux.
3. Le désire d'être bilingue doit à la fin dépasser l'individu et atteindre sa famille et se perpétuer de génération en génération.
4. Les efforts mis à être bilingue doivent être renforcis et soutenue par l'unité du milieu bilingue du Canada.
5. Les mérites ou autres du bilinguisme doivent se discuter entre les bilinguistes. La défense de la langue maternelle ne devrait jamais entrer en question.
6. La formation scolastique en une langue autre que maternelle ne garanti en rien un intérêt et une dédication à la maitrise de la langue.
7. Le principe du troisième milieu pourrait secourir le bilinguisme du domaine de dispute et lui rendre un rôle définitif dans la vie canadienne.
8. "Le pays" doit avoir un corps et ^{un} ~~une~~ âme tous propres à lui.
Le sens corporatif de nos groupements ou de nos organisations engage notre activité et nos loyautés dans un esprit refractaire et repousse les objectifs ultimes de la nation.
9. L'esprit canadien est un emploi de temps et talents aux sujets d'intérêt aux Canadiens et uniquement aux Canadiens.

R E C O M M E N D A T I O N S

1. Define bilingualism as an achievement in personal perspectives and evidence of an affinity for man's interest in man as distinct from communication and the function of nationalism.
2. Set a standard of achievement in bilingualism accessible to all and recognized as a valid status as bilingual such as exists for students of music. These would be universal in Canada and would eliminate varying objectives.
3. Establish in the national conscience a grouping of all texts containing Canadian subject matter by displays, catalogues and separate groupings so that a continuous selection may be made in an effort to acquire a reasonable knowledge of the thought and activity of Canadians. (Libraries, stores, schools, institutions)
4. Encourage the recording of all local history, folkways, events and happenings so that archives may be established of every community in Canada.
5. Establish sociological domains in Canada so that literary achievement may be balanced and extended for a truer representation of Canada to Canadians.
6. Establish a reference for Canadian authors and their recognized achievement of excellence.
7. Eradicate the fears and apprehensions pertaining to bilingualism by a complete study of bilingualism outside of Canada.
8. Define the objectives of bilingualism to focus attention on the discipline of an honest commitment.
9. Establish for the bilingual community in Canada a body of objectives with the responsibility to reflect the cohesion of the two peoples so that;

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- a) consistent public recognition of all achievement in the study of languages and literature be given those engaged in such pursuits.
 - b) all achievement of literary significance be given due public recognition in Canada.
 - c) the obvious deficiencies in literary achievement be kept in mind for future initiative of young Canadians.
 - d) Canadian publications reflect the Canadian scene for all groups of citizens.
 - e) all ancestral virtues be given fair treatment in literary anthologies.
 - f) national seminars consisting of the most comprehensive groups deal with one very specific problem at the time.
 - g) Historical events conditioning political life in Canada be re-examined to establish what Canadianism is and what it is not.
 - h) a method of making periodic assessment of literary achievement or stagnation be found.
 - i) a number of national forums be maintained on a permanent basis ;
 - Canadian Journalism
 - Public Information
 - Canadian sociological evolution.
 - j) a national representative body provide guidance as to the content of Canadian context in education, mass media and cultural pursuits.
 - k) a method of gauging our own impact on Canadian affairs be found.

AN ENQUIRY INTO THE FACTS

Prestige	Public , Private
Image	Unknown generations. Popular image projected when it is false. Drummond...Lemelin
Mistrust and Generalization	Milieu versus milieu Assimilation French versus English White collar class versus wage earners.
Exclusiveness	Organizations Associations Clubs
Canadianism	Sectionalism Class virtues Education Work force
Civic virtue	Municipal Provincial Federal political action.
National Achievement	Mediocrity Success
European Civilizations	Direct participation Indirect partici pation
Public opinion	Consensus of opinion is biased Conspiracy of silence
Security	Loss of privileges Sectionalism Conflict of interests.

Appendix 1

Bilingualism in Canada

Divergent views on basic matters held by
the English with regard to the French and by
the French with regard to the English which should be reviewed
and brought into some common terms.

Histoire de la ~~Littérature~~ littérature française en Amérique-- Auguste Viatte.

Diagram of English and French Literature.

AN ENQUIRY INTO THE FACTS

Our society has been caught up in the mainstream of American materialism. Our public manifestations of this fact are apparent in the lavish funerals our society demands. In place of more and more simplicity and sincerity there is more and more showiness. Many persons rebel against this and find various ways of rededicating the opulence of funeral rites toward charity and research. Our pioneer forebears were not guilty of this but their hearts were set on showing a measure of wealth in tombstones they could not display while alive.

In our generation this has been carried into practice by car model, home ownership and a degree of opulence as ready-made yardsticks of prestige and status. Intangibles such as scholarship, certain offices of no distinction and certain necessary functions in community life have lost their place in our code of values.

The English language community has always measured the French language community with its yardstick of material success. The French language community has always reproached the English language community of crass materialism. Today the two communities confront each other in a certain hostility but the materialism of the one has spread to the other and the reaction to crass materialism is much more evident in North American society. Perhaps a closer intellectual community is at hand.

Canadians have been reluctant to take themselves seriously and to set themselves free from the Continental colossus. No harm has come from this failing more damaging than the blight it has cast on each successive generation of youth. Each generation of our youth passes into manhood without the distinction or identity as the nation's real resource. In the Great War and the Second Great War two generations made a marked contribution to the struggle

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and their part is held in high esteem. what challenge, what worth, what virtues have our peace-time generations of youth? What participation in the commonweal is distinctly their own? How many dull, drab, blundering generations of youth have we? How many lost generations? The image of one generation is projected onto successive ones until it is destroyed by heroism or crime.

The distinctive milieux in Canada have solitudes but very competitive ones and frequently jealous ones. The mistrust that seems to be engendered from generation to generation is largely that of the great need for the assimilation of the one into the other. In terms of parishes and congregations this might be termed "sheep stealing". Certainly it is not that intelligence is lacking, that language acts as a wall or that new insight is needed. It is the vested interests in self-preservation in a competitive world. Canadianism must be so defined as to make a milieu an indecisive factor in outlook and purpose. All generalizations pertaining to the main ethnic groups should be eliminated by a process of sociological analysis of contradictions within our boundaries. Every generalization is contradicted in experience in specific areas and these should lead us to recognize that vested interests are at work in our loyalties to our country,

The exclusive nature of most of our organizations other than sports, labour or trade is harmful in fostering bias. The individual has seldom the benefit of being entirely in a group other than his own, being outnumbered or being on an even basis so that his consciousness of bias would undergo an authentic analysis from various obligations to mixed groups. This experience is lacking with substantial numbers of Canadians.

Peace of mind is sought at the price of inertia of the mind. We all seek an intellectually cosy world with child-like security from intellectual upheaval. The security of one group lies in the closely knit parish and family, the other in material well-being. Any tendency on the part of the one to covet the security of the other and to emerge with a fusion of the two will set up the same reaction in the other group.

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Sports and music festivals seem to be able to bring Canadians together as a breed of men, yet, education and the arts seem to be riddled with rivalry and base overlordship. The infant, from the moment he utters the first sound, will be either one of the elect or of the underprivileged by token of certain identities. The matter of instruction in the second language in the educational systems undergoes a mixture of policies and is doomed from the start to be a duty-bound foster child.

Perhaps this is true because we never really ask ourselves what really is a consensus of opinion of all Canadians. For mediocrity we have some substantial section of the country to blame and for success we admit no contributions beyond our own identity group. Canadianism cannot emerge as national in character until every civic political act is conscious of the same bonds as a declaration of war against a formidable foe.

The concept of national characteristics is limited to the virtues of our own environment. We manage this by a conspiracy of silence. We assume that if we remain silent on a subject that it will lose its rightful place in our priority of loyalties. This achievement is possible because we have trained our minds in the three arts of evasion from suspect idealism. These are the following;

The fine art of	(Birth control)
pooh-poohing	
omission (Canadian martyrs vs northern	exploration)
barracading (Indian Reserves)	

Although it is impossible to deny the bonds that culture has established with the mother country we should be well aware of the fact that we identify ourselves far more with the outlook of our cultural homeland than we do with the outlook of the citizenry of our own land. Our own achievements are lost in number and in quality in the language community and this dwarfing has helped us to be rather conscious of the unity in the language community than of the intellectual quality of our own achievements.

Bilingualism in Canada

Bilingualism in Canada is something of a paradox. Though we seldom fail to show pride abroad for being a nation of two cultural backgrounds we are not proud of it at home. Faced with the criticism of mediocrity in any field of endeavour we condemn the fact that we are a divided nation because we feel the other group is hampering the progress of the country.

If we examine the complex motives of this strange behaviour there are awkward things to acknowledge. For almost two hundred years the two peoples have lived side by side, intermingled, worked, played, fought and died together in wars. A close examination of the aloofness, the reserve and the distinct milieux maintained by each group suggests that time has not brought about a harmony of aspirations for the two cultures of Canada.

The underlying philosophies of the two peoples lie at the heart of the problem. Certain historians and the sociologically minded have striven to bring about a harmony and mutual respect. The best that can be said is that a degree of toleration is achieved.

~~It~~. Perhaps in this lies part of the explanation.

No dauntless advocate of bilingualism has come forth to challenge the remaining fears and apprehensions. Tolerance is not good enough as it is neither positive nor constructive. Bilingualism challenges and should reward a nation as it does an individual by increasing the depth and breadth of his manhood.

The psychological effect of the rejection of bilingualism by the majority of Canadians is to be deplored. Canadians have yet to ask themselves if bilingualism is evil in itself. If it is good from an individual point of view, is it not desirable for a nation? If it is worthy of a compliment abroad is it not worthy of honour at home?

Cités Unies, 1958
Earl K. St. Jean

Divergent Views Reviewed.

The Quebec Act and subsequent Constitutional Legislation.

The Quebec Act was a departure from International Law pertaining to conquest.

The British House of Parliament passed the Quebec Act and all other constitutional legislation without representation from French Canadians. The spirit is British.

The French Language Under the British Flag.

Greater numbers of Frenchimmigrated to England prior to the conquest of Quebec and established their own communities in England. There is more Huguenot blood in England than there ~~xx~~ is French Canadian blood in Canada. There is a consistent tradition of French Language in England to this day.

Emigration from England and France to the New World. New England, New France.

The English emigrants left England in the pursuit of personal liberty as families. French emigrants left France to pursue a career under the French flag.

The Pioneer Home.

The home was the domain of the English pioneer and he felt that education was as essential in the wilderness as in the homeland. The home was essential to parish life.

Religion, Morality and Mercantilism.

The Puritan associated religion and morality but dissociated mercantilism. The French dissociated religion, morality and mercantilism.

The good life.

The good life represented a fair measure of security against the misfortunes of life. The good life meant acceptance of the teachings of the church, the acceptance of natural laws and living unto the parish.

The State.

Personal liberty could never be sacrificed for the vague notions of statesmanship. Matters of state were best left in the hands of officials.

Allegiance

Allegiance as a dispossessed loyalist was better than being conquered. A change in allegiance was one thing and a change in way of life another. The choice is obvious.

Poverty

Being immigrant poor meant determination and resourcefulness. Poverty is not less virtuous in the eyes of God.

The Flag

The flag is an emblem of middle class virtue as much as the emblem of the country. The flag represents the Federal Government's policies and encroachment on provincial autonomy.

The Crown

There is a dissociation of the crown and monarch. The crown and monarch represent a mysterious power outside the country.

War

England loses battles but never wars.
England looks for help every time she is in trouble.

Foreign Policy

A British subject should support England at all times.
It is easier to get into foreign entanglements than it is to get out of them. One should learn not to get entangled.

Language

One can understand a foreigner if he speaks English.
One can understand a foreigner if he speaks French.

Fellow Canadians

It is cautious to mistrust a fellow Canadian if he speaks no English. It is cautious to mistrust a fellow Canadian if he does not speak French.

The Royal use of French

The Monarch is educated privately and can use French to good advantage. The monarch speaks French because it is the diplomatic thing to do.

Bilingualism

Advantage stipulates speaking two or more languages.
Virtue stipulates speaking two or more languages.

Right and Good

Something is right and good if it springs from some virtue.

Something is right and good providing it promotes an acceptable objective.

Virtue

Virtue springs from morality, morality from religion.

Religion dictates virtue and virtue morality.

Life and Death

Life must be a form of justice. Death the door to salvation.

Life is a gift that is accepted; death a door that is closed by Divine Providence and one must not appeal to justice.

Security

Everyone must strive for some measure of security in material things. One must belong and belonging means security.

Citizenship

Being provident is the cardinal virtue of good citizenship.

Good citizenship is being loyal to one's milieu.

HISTOIRE DE LA LITTÉRATURE FRANÇAISE EN AMÉRIQUE-- Auguste Viatte
Presse universitaire, Montréal.

(An appreciation of French Literature as comprising North American writings and not excluding them.)

De ce point, un coup d'oeil retrospectif permet de mesurer le chemin parcouru. Certes les perils subsistent. La langue des écrivains ne trouve pas encore un appui suffisant dans une langue appauvrie, contaminée d'incorrections; Quoi que l'on pense de l'emploi des termes populaires dans le roman, celui des mots savants, abstraits ou simplement un peu éloignés des besoins quotidiens reste souvent gauche, fautif chez les meilleurs stylistes, Un Saint-Denis Garneau écrit une tentacule.

L'indifférence du grand public à ces questions encourage le laisser-aller. Peu de textes offrent des modèles parfaits, et leur étude dans les classes, si l'on n'y prend garde expose à perpétuer la médiocrité, d'autant que les anthologies choisissent d'après le contenu, non d'après la forme. L'anglais s'insinue dans le vocabulaire, et chose pire, dans la syntaxe; les affaires barguignent un mélange sans nom.

Histoire.....continued

L'Américanisme moral s'engouffre par une frontière béante
risque d'altérer l'esprit; il bouscule une tradition devenue
exangue, saura-t-elle s'adapter aux âges modernes sans abdiquer.
Redoutable aussi, la position géographique de la province de
Québec. Cernée par le monde anglo-saxon, et la tentation
d'un continentalisme intellectuel qui la noierait.

Pourtant la littérature a grandi. Elle s'est étoffée
et diversifiée. Aucun interdit ne pèse sur aucun sujet. Au
lieu d'un filet d'eau maigrement canalisé, elle prend l'aspect
d'un fleuve aux multiples bras, aux affluents nombreux, qui
dépose un limon fécond. Le complexe d'infériorité disparaît.
La personnalité devient assez substantielle pour se remarquer
sans recourir aux oripeaux de la couleur locale. Les poètes,
avec et non après ceux de France, approfondissent les grands
problèmes humains.

Des obstacles matériels, barrières douanières, concurrence
des éditeurs, aggravés par les partis-pris fondés sur le passé
et par accoutumance des lecteurs à un contexte parisien,
nuisent à la diffusion de leurs oeuvres en Europe hormis
les cas exceptionnels où des jurés européens les ont repérées.
Mais en les ignorant c'est l'Europe qui désormais retarde et la
littérature canadienne après avoir hésité sur son orientation ,
possède maintenant assez d'ampleur et de maturité pour qu'en
les dédaignant nous mutilions notre connaissance de la culture
française dans son ensemble."

achieved
The English language world seems to have : . a form of
unity which is not true for the French language world. England,
USA and Canada seem to pool their literary works without any
scruples. The French literary effort is generally based in
France or just beyond its boundaries. There is less common
currency of very much from isolated segments of the French
language world. Canada suffers from a concept of achievement
not its own and fails to retain a clear view of the two literatures
and of a future course for our initiative. A graphic illustration
follows to illustrate the danger of not defining Canadian
dedication to both literatures,

FRENCH
LITERATURE

Journalism & Popular

CANADIAN
FRENCH
AUTHORS

BY
TRANSLATION

Press

CANADIAN

TRANSLATION

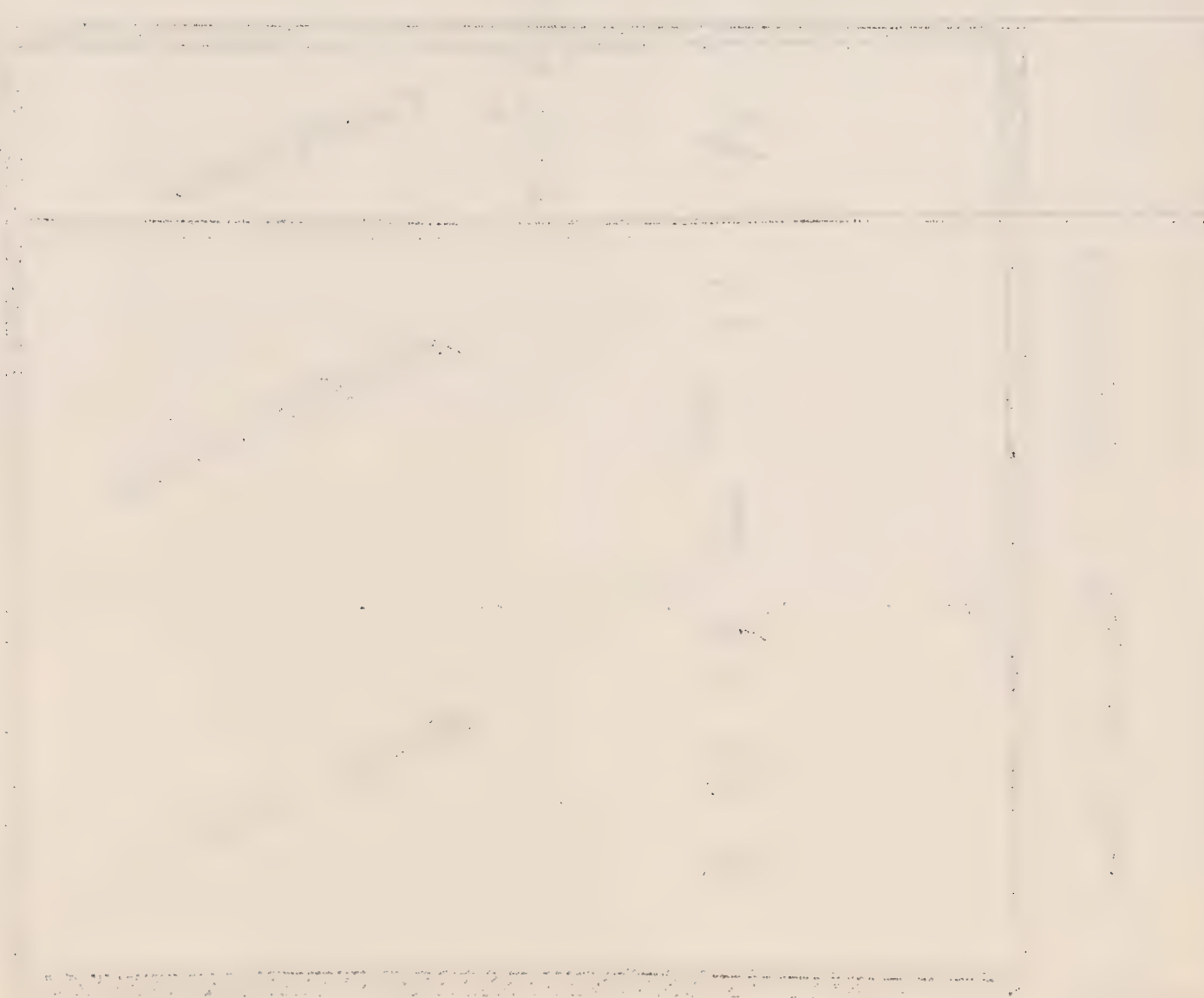
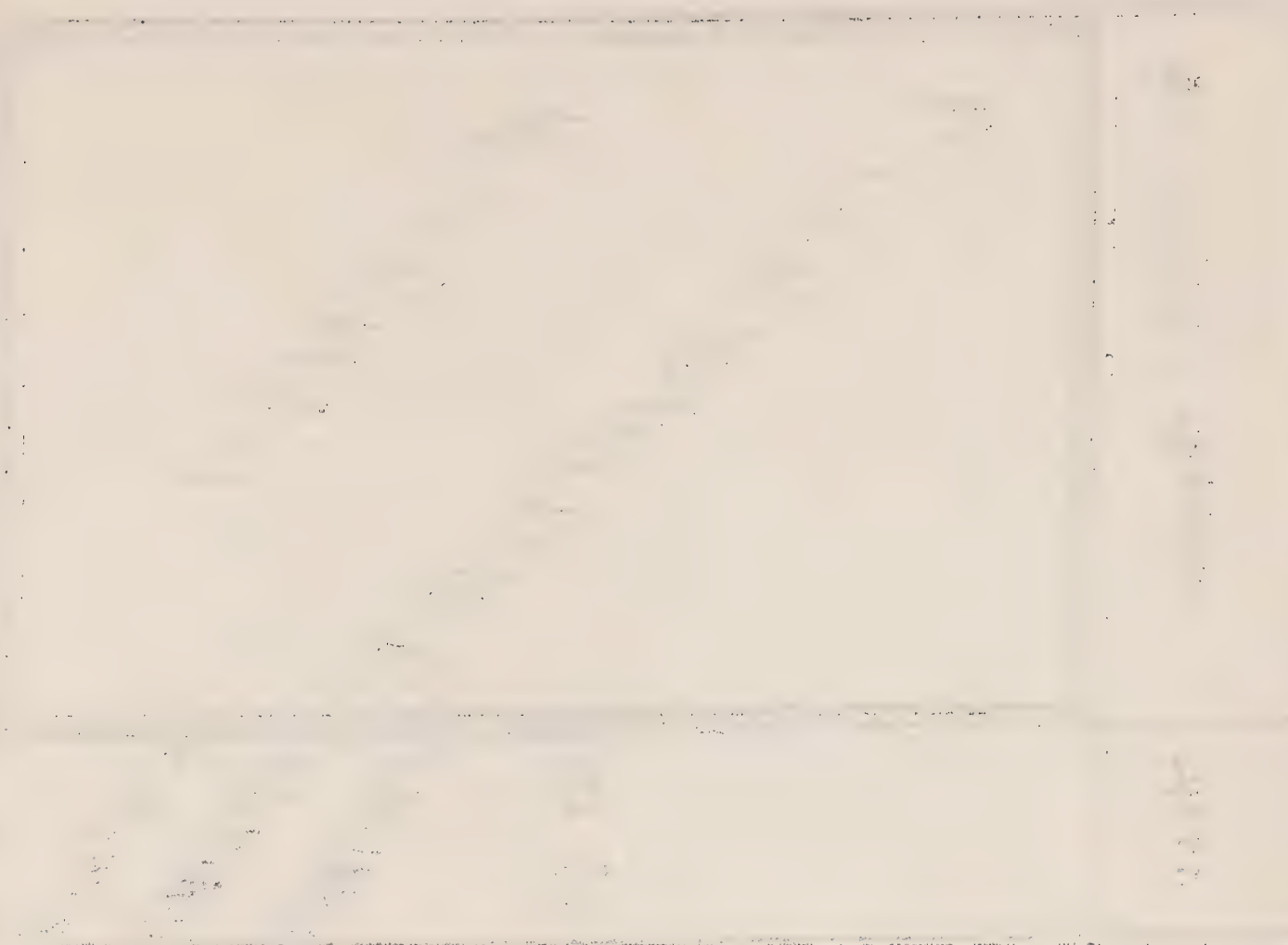
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AN ANALYSIS OF THE CAUSES

The historical problem.	Union of what? Railroads The West Provincial autonomy Economic evolution
The Political Problem	Party disintegration Representation inequalities Religious voting blocs Economic evolution
The Sociological Problem	Education and the mind Community national functions Language as the prime tool of all learning Regionalism as the genesis of our national character The attack on the status quo Intellectuals and responsibility The necessity of access to publishers Journalism in various missions Continentalism's mighty shadow. Materialism, good or bad?
The Majority problem	The lesson of prohibition Censorship Provincial autonomy Bill of Rights Minority Rights Britain's minority record Canada's minority record
Community and Milieux	No contact, no concern, no concession.
Appendix 2. Quotations;	Ottawa Public School Board. Collegiate Institute Board. Ottawa Carleton University, Ottawa. Ottawa Citizen Huguenots in England A memorandum on the Position of French in Grant aided Secondary Schools in England. The School as crucible Ottawa Community Structure.

THE HISTORICAL PROBLEM

Canadian evolution has been based on physical bonds. The railroads bound 4000 miles of continent in which geography was varied and diversified. Equally diversified were the great numbers of Europeans who came to populate the plains and to meet the needs of the labour force. Canada's history seems to demonstrate that a country must have many years of consolidation to recognize its own soul. The provincial evolution in Canada has been dramatic and colourful. The rapid economic growth and transition has outstripped the national aspirations of the country.

Before video mass media came into being very little actual thought or effort was given to foster a Canadian outlook. Bonds were firm with Great Britain and our interests seemed best served in an inoffensive rôle. Certain aspects of Canadian life stood out boldly. The Canadian country-wide mail-order stores soon made merchandising a matter of national scope and promise. The sale of wheat through central agencies and the growth of export goods forced ^{the} national government to do business on its own.

Canada's internal and external transportation, fishing rights, hydro power development, trade and commerce soon placed responsibility firmly in the realm of national ambition. Canada has been fortunate in having greater resources at home that she is ready to develop to the full. This has made us plod along without direct concern or any form of concern. The war effort in two conflicts has no doubt surprised us as much as it impressed the outside world.

The sociological problems, as real as physical problems, have gone unnoticed except at certain critical moments we choose to forget. The numerous forms of the social malaise are now responsible for the friction that is not limited to ethnic confrontation alone.

The Political Problem

The political problem lies in the fact that the political parties now have split their activity into two phases-- provincial and federal. This has allowed the Canadian voter to give his vote to different parties as this means that he has learned to view provincial affairs in a different light to Federal affairs. This is true of all provinces, especially of western Canada, but it is no longer true to say that there is party loyalty in any provincial group to the Federal party.

Representation in rural and urban centres has been used in provincial as well as federal strategy to best advantage. This has weakened the effectiveness of supporting a party platform.

Much of the mischief in the political life of Canada is the popular view that the Roman Catholic faith represents the largest block of votes in Canada. Although this is not an implicit fact and need not be used to gain political support it has not been disavowed by any party as inconsistent in fact and principle. The sociological problems of Canada's national unity must be considered as political as well as academic.

A further problem in the political life of Canada is that our national aspirations follow two general lines. In foreign affairs we align with Great Britain and in trade and commerce with the U.S.A. Thus much of our need for singleness of purpose in national policies disappears.

The Canadian who gives some thought to his attitude towards fellow Canadians will soon find that his enthusiasm is high on non-political grounds but is rather prejudiced by the tactics we have come to accept as political expediency.

The Sociological Problem.

The fact that education is a provincial affair has been our excuse for reluctance to place education on a plane with other national problems. Education in broad terms is a matter of national concern. Education, as such, should divorce in our minds all phases of religious indoctrination, morality as a prime responsibility, patriotic fervor and acceptable citizenship. Education should be a basic preparation for the full flowering of the mind and training in evaluation and rationalization.

Much has been done to prepare youth to earn a living; much less to prepare them for life. For if we have serious upheavals in our technology it is certain that life will present problems for which earning a living is ill-suited and part of their life will be demands to face up to the abnormal. University students are frequently well integrated social creatures sheltered from any form of evaluation or rationalization.

The national community of Canada is the sum of communities throughout the country. The state in most Christian nations identifies itself directly with a form of the Christian Church or as a God-fearing state. This is manifest in certain regulations pertaining to schools as custodians of Christian morality.

Whatever value that might be placed on this practice in the school the community should, and only the community can, establish the presence of a code of morality. The CBC and the NFB are national initiative towards public consciousness of a national community. These resources range from entertainment, to information, to education, to documentation and historic reference. The whole range of ethnic harmony, community ideals, patriotic activity, Judeo-Christian morality, human rights should be given some official channel and responsibility in a Federal Ministry.

Much of the time set aside for the study of language is sacrificed to other objectives. Observers point out that the content in many texts is chosen for extraneous purposes and not for the objective in hand. This objective should be to give a taste for and a complete mastery of a language. Canada is a young nation and it is possible to achieve higher standards given the sense of purpose and unmistakable challenge. Both major languages have a substantial gain in uniformity in Canada as compared to the mother countries. Language is the vehicle of all learning and in our society this phase of study should be given every emphasis possible. Nothing should confuse the objective. The study of two or more languages soon sets the student on the path of excellence in each. The study of a single language does allow the teacher and the student to assume that excellence is easily attained.

Regionalism in Canada is only beginning to emerge as the rich and rewarding study of the fibre of Canadiansim. Virtue and community life are easier to recognize. Clichés and generalizations will become more suspect and eventually will disappear. Anthologies of regional characteristics would give Canadians much more on which to build their knowledge of their fellow Canadians.

The clergy of Canada from coast to coast could do more to eradicate any lack of commitment to the virtues of our forefathers. The early missionary efforts of the first missionaries should be linked with any missionary work of any church. The architecture of Canadian churches should be a common source of inspiration. The protection of the Christian institutions of marriage, family life children, censorship, alcoholism and narcotics could be brought into some country-wide inter-faith policy with guidance for secular agencies which would give all religious communities a voice in the secular life of the country.

Leadership in our national life seemed to be denied the intellectual in his chosen walk of life. If he opposed the status quo he was hopelessly ineffective. To remedy the situation many of the rebellious element entered the political life of the country. In our national life there is a roster of teachers and preachers who have made substantial attacks on the status quo. Two lists will establish the fact that this holds reasonably true for both French and English communities. There seems to be something of a pattern of intellectual ferment; Woodsworth, Coldwell, Fisher, Douglas, Aberhart, Manning, Low, Thomson. All of these qualify to some degree as teachers and preachers. Abbés Groulx, Mahoux, Fathers Levesque, Dion, O'Neill Brother Untel, Messrs J-C Harvey, Chaput, Caouette, Jodoin. Is the pattern radically different? Few have had to leave their vocations but it is easily seen that the intellectual must jockey himself into a political position of responsibility and power to carry off the effective challenge to the status quo.

The surprising fact that many University bodies of students have distinguished themselves by pushing beds along highways makes it seem reasonable to reflect on whether the teacher has some

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some restraint that makes it necessary to leave his profession and engage in politics. Surely the political life of Canada can never assume that the teacher or preacher is an indifferent individual. Perhaps the classroom in Canada will be considered the realm of mature and active minds and not the nursery of youth.

Publishing is fast becoming a more domesticated industry. The hesitancy of Canadians to publish has become a little less pronounced. Let us hope that Canada will become the most prolific book publishing country in North America.

Canadian journalism has a difficult task to perform. It must publish news of the world, it must be keen to report on Commonwealth happenings, it must keep abreast of the mood and drives of the protagonists of the East and West. The few who succeed in this may well be found to neglect our own national scene and perhaps even the provincial or civic happenings. Canada has an acute awareness of the outside world but perhaps at the expense of home affairs.

The man in the street is overwhelmed and constantly confronted by the impact of continentalism. Perhaps he cannot escape it. Mass media has made him more at home on the Continent than in any given community. North America is the home town for great numbers of people.

Materialism has made more and more inroads. The French-Canadian opposition to it has diminished and is now more and more in stride with the main cry-give us this day our ^{daily} bread with fringe benefits. Materialism is more and more suspect and in most quarters is less and less the solution to all ills.

In Canada a minority has found the way of existing in some manner as a majority as well as a minority. This has been the reason most groups have feelings of minority and majority. Assimilation is impossible unless there is some form of subservience to the universal rule of the majority. This precludes the hope of a French Province unless there is a general change in the ties between national ethnic groups.

The lesson that Prohibition taught is that the rights of

the minority exist no matter how restricted they may be. It is extremely unwholesome to simply ignore the fact that minority rights exist. There is certainly the dictatorship of the majority as there is the dictatorship of the individual. What is a minority and of what value is a minority group?

A minority is a group who do not identify themselves completely with the majority. The value of such a group lies in the fact that if they strive to serve the ultimate end of the fundamentals in the nation's ideology as stated in constitutional forms they may

serve as a guide against excesses,
serve to offset mass psychology,
safeguard the rights of the individual and
foster the spirit of the open mind.

Censorship has provided us with a new challenge to the will of the majority. How this problem will be resolved is difficult to say but the obvious complications come to light very frequently.

Provincial autonomy has a good deal to do with ^{minority} rights. In the case of civil rights ^{and} human rights there is some dedication to minority rights. Certainly eventually the role of a minority will be a vital part in the structure of a young and vital state.

In the course of British history the rights of the individual have been protected but never so well as by the Briton of the day. The Magna Carta and other charters notwithstanding Englishmen never hold them to be as decisive as his own determination to expect them as his birthright. In any case many an Englishman has found that it is necessary to make the same point century after century. It is the concessions made to ^{docs} minorities which ~~make~~ ^{do} British History read with a sense that is peculiar to this island.

Canada has made little virtue of the will of the majority. The minorities have been singularly well treated and in the cases of civil strife nothing vindictive has lasted any length of time. Canada though, has found it difficult to outgrow parochial and regional prejudice.

Community and Milieux.

The complete isolation of vast sections of the Canadian population has given rise to the myth that ours is a well integrated society and a universal harmony exists in spite of substantial diversity. Two groups are completely lost to sight in our thoughts of national proportions. The Eskimo and Indian have, we might assume, long since shipped to some other shore. They are certainly not as troublesome as some other and lesser groups. We have in Canada a simple formula that works most of the time. Have no contact, show no concern and grant no concessions.

Appendix 2

Extracts from a letterDr. J. S. Tassie, Carleton University.

" C'est une question sociologique surtout, où le poids des nombres compte beaucoup. Si au Canada les cinq millions de francophones se considèrent une population minoritaire (et ils le font) malgré une solidarité impressionnante, une ancienneté d'arrivée et une unanimité religieuse en général, si par conséquent ils souffrent d'un complexe d'infériorité pénible (et ils le font) est-il vraiment possible qu'un petit groupe, les francophones protestants, puissent retenir une identité particulière sans d'autant plus de sacrifices? Il faudrait ajouter que ce groupe a, en fait, le choix, soit de devenir vraiment français (c'est à dire se faire catholique romain canadien français) soit de devenir vraiment anglais (c'est à dire, se faire protestant canadien anglais). Impossible à l'homme moyen d'échapper à l'une ou à l'autre de ces deux solutions et vous le savez que trop bien ce qui arrive."

(The extracts from letters reflect a certain position taken in the past in a given community and were not perhaps written with any other object in mind than to guide the person in question but they do present together an odd mixture of advice which, for Ottawa educational authorities, are singularly sectional in outlook and limited in community spirit.)

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The Objectives of Teaching French in Secondary Schools.

Ottawa Collegiate Institute Board, Ottawa, 1958

Dr. Harry Pullen, Letter to elucidate the concept of use of the French Language by High School students.

" Any discussion relative to the teaching of French in secondary schools must be prejudiced by the established purposes of secondary education in Schools of this province. These purposes, which in themselves could form a noteworthy list, might be concentrated into the two ^{predominant} aims which have been paramount in secondary education since the time of Ryerson. The two are listed as;

preparation for university and the
preparation for life.

I place them in that order for I believe we would be avoiding the issue if we ignored the fact that in the academic schools of this province parents are sending their children to a secondary school to enable them later to enter university or some other institution of higher learning. The fact that many of them do not realize this objective does not in the least diminish the importance of the aim.

The second aim, that of preparation for life, is inextricably intermingled with the first aim and is, we hope, part of it.

The way that a pupil gets to university is to pass examinations, and in all provinces in Canada, some of the examinations are of the external type. Further, the specific subjects required for entrance to university are, in the main, set by universities and in that way they have a large measure of control over the secondary curriculum in the various provinces.

Nearly all these universities demand a second language as a pre-requisite to entrance. Since the dominant cultures of Canada are French and English, it is natural, therefore, that French should be the most popular of the second languages to be offered. Further, since all university entrance examinations are written examinations, the written French is what the student is faced with when he comes to pass his university entrance examinations. Some effort has been made

in Quebec and in Ontario to introduce a measure of oral French into the examination, but I think it would be fair to state that by and large a student passes or fails through his mastery of grammatical French.

The teachers of French in the secondary schools of Ontario may or may not have French as their native language. The English-speaking Canadian who majors in French at University and comes out of the College of Education as a specialist in French is, on the whole, very well trained and capable of doing a commendable job in either written or oral French. The French Speaking Canadian who becomes a teacher of French, of course, is basically well equipped to teach either of the two aspects of this language. It would, however, be ^a false assumption to assume that there are enough of these teachers to handle all the French Instruction in the high schools of this province. Many teachers who have ^{had} only one or two years of University French are teaching in the smaller schools and combine their French with Instruction in Mathematics, Science and English. They do not at any time profess to be first-class linguists and they do not feel at ease in the spoken language and concentrate all their energies on grammatical French.

I have so far stated that the universities, by ~~th~~ demanding written French as a basis for entrance, have ~~an~~ effect on the secondary school French curriculum, but also an effect on the students who come into the picture.

Certainly when one looks at the population of Ottawa, which is about 40% French, and towns like Cornwall and Hawkesbury one is inclined to assume that there would be ample opportunity in the local community for pupils to use French they ~~have~~ learned in the classroom. This is far from the truth. Certainly there are areas in Ontario where there are many French-speaking people but as a whole, this is an English-speaking province and the student just hasn't the need to use French in his daily play or in his contacts with the community.

Even in Ottawa with such a large French-speaking population, we find it is a rare occasion indeed that a high school pupil from the Glebe, for example, has to speak French to carry on his normal community activities. All this points to the fact that in the eyes of the people oral French is unrealistic except within the limits of the school classroom. In his mind it has about as much carry-over as the algebra and geometry, but he doesn't practice any one of them in his community dealings. Mind you, I am not saying that he should not, I am simply stating ^{that} he does not.

This does not lessen the importance of teaching oral French in the schools of this community. I know of no group of teachers who work harder in their subject than the teachers of French. What I am saying is that it is somewhat unrealistic to expect them in the limited time at their disposal; in the light of the university pressure; and the unrealistic attitude on the part of the students to achieve fluency in French as a by-product of French instruction in the schools. I say a by-product because I feel that as long as parents demand that our schools produce students who can pass university examinations, we must per se continue to produce students who can handle grammatical French.

We are and will continue to give most of the instruction orally in French in our secondary schools. We are and will continue to give every student as much practice in oral French as possible. But we must be ^{realistic} ~~practic~~ in recognizing that we are doing this in classes of thirty to thirty-five, with students getting very little practice outside the classroom in the second language, and with the driving need to pass examinations, we will only be able to achieve a limited facility in oral French.

(Dr. Pullen was very gracious in replying to my enquiry as to the need for the practice of French Speech and made his views clear and quite openly frank. This is not the case with the Public School Board who shroud everything in terms of experiment, truly bilingual, the best known, etc. I remain grateful to him for the intellectual honesty displayed.)

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Ottawa Public School Statements of Purpose.
Chief Inspector's 1957 Annual Report.

Through our experiments we hope to develop an appreciation to this subject which may lay lead to our children becoming truly bilingual.

M. R. Van Loon, Inspector.

Study Pamphlets in Canadian Education.

The Copp Clark Publishing Company Limited. No 22.

The experiment based on a background of almost thirty years' experience. It is a programme that is being carefully tested by thorough test pilot courses based on the best information available today. It is an innovation that is growing slowly year by year with the teachers growing with it.

Pages 7-8

M. R. Van Loon, Inspector.

Ronald Grantham, Associate Editor,
The Ottawa Citizen

Letter, October 26th,
1955

I think you are quite right in disparaging emphasis on the advantages of bilingualism in employment as an argument for teaching French. Unprincipled though it is, however, the practical approach is the one most likely to get a hearing from those who control policy and funds.

As I mentioned to you on the 'phone, any reference of ours to poor teachers of French is not meant to have broad application, but is merely a frank remark on the well-known fact that some English speaking teachers of French do not succeed in getting their students to speak fluently, even though they may get them through examinations.

I am impressed by your stress on the importance of an appreciation of cultural values as part of language training. But so far as younger pupils are concerned it seems to me that the first essential is to get them speaking the other language. Much else may follow from this. So we are glad that efforts are being made to teach conversational French in some of the lower grades in Ottawa.

Excerpts from this document will establish the fact that French has been a second language in England for four centuries.

An historical record of French as a second language in use in the United Kingdom in the past 400 years.

L'EGLISE PROTESTANTE FRANCAISE DE LONDRES EN THREADNEEDLE STREET
le 3 Janvier, 1841
par

P.L.C. Baup, pasteur,

J.S. COX and Sons 75, Great Queen Street, Lincoln Inn Fields

Immigration française en Angleterre après 1685.

....mais on évalue généralement à 80,000 la population
s'établir dans
française qui vint en ce royaume; de 13,000 à 15, 000 se
fixèrent à Londres....

page 29

A la fin du 17^e siècle et au commencement du 18^e, c'est à dire,
pendant le règne de Guillaume III et de la Reine Anne, il
forma à Londres 22 autres églises..... (soit 24)

page 33

.....les écoles pour les garçons et pour les filles appartenant
à notre Eglise, écoles qui se sont malheureusement fermées par
le peu de Zèle que la génération présente (1841) a mis à
étudier le français.....

* "Durant ce jubilé de 50 ans, que d'événements mémorables n'ont
pas intéressé soit le royaume en général, soit le Refuge en
particulier. Si d'un côté, malgré bien des altercations et
des mécontentement^{ns}, l'on est venu à bout de supprimer l'usage
des vieux psaumes devenus inintelligibles par les grands
changeme^{ns} survenus dans le langage, d'introduire les nouveaux;
changement également utile et nécessaire pour la consolation
des âmes et l'édification des Eglises; de l'autre, l'on a eu
et l'on a encore le chagrin de voir la décadence des mêmes
églises, tant par le peu de zèle et de fermeté les chefs de
famille témoignent pour encourager leurs enfans à les soutenir,
que par une aversion très mal entendue des enfans pour le langage
de leurs pères, dont ils semblent honte d'être descendus.....
Plus de 52 pasteurs ont terminés leur course parmi les Réfugiés..
vingt Eglises toutes florissantes, qui subsistaient à mon arrivée
neuf ont été fermées; et des onze qui restent, quelques-unes
tirent à leur fin; d'autres ne subsistent qu'à peine et par des
secours étrangers. Peu se maintiennent par elles-mêmes..."

* Bourdillon X *

** Sermon prononcé dans l'Eglise française de L'Artillerie
en Spitalfields
par Jacob Bourdillon, pasteur 1731-1782 . Sermon de Jubilé.

Antipathie anglo-française de Louis XIV à Napoléon.

" Ces préventions nationales, qui malheureusement tendent à s'effacer de nos jours, furent telles qu'in eut réellement honte en Angleterre d'être d'extraction française; un grand nombre de personnes renièrent alors leur origine, renoncèrent à tout rapport avec nos églises et portèrent l'horreur du Français jusqu'à changer leur noms. Joignez à cela l'influence que l'habitude de vivre au milieu d'une population Anglaise fait naturellement exercer sur un nombre comparativement petits d'étrangers, que tout porte à confondre leurs intérêts avec les habitans du pays. Comment nos réfugiés n'auraient-ils pas embrassé les opinions, les sympathies de ceux qui s'était montrés leurs amis et leurs protecteurs? Ne suffira-t-il pas de quelques générations, pour que la fusion de deux peuples, placées dans de semblables circonstances, s 'Opère complètement? Et dans cette assimilation, qui a pour base les sentiments les plus légitimes de notre nature, la reconnaissance et les affections de famille, le petit nombre se perdra dans le plus grand. c'est ce qui est arrivé. Il N'est à cette heure qu'une faible portion des descendans de réfugiés, qui puissent comprendre et parler le Français. Nous le répétons, la chose est naturelle, et l'on aurait tort de s'en étonner. "

38-39.

Le Français a une tradition ininterrompu depuis 1066 en

Angleterre; Les Normands. Honi soit qui mal y pense.
Le roy le veult.

Les Huguenots. 24 églises, écoles, hôpital, cimetière etc.

Channel Islands. Jersey et Guernsey.

A noter que les Huguenots étaient en nombres égaux aux
Canadiens Français lors de la conquête.

Le Français est bien traditionnelle en Angleterre. Si le monarque se plaît de parler Français ce n'est guère une langue étrangère.

The following quotations are to establish the unity of language studies and the trends in vogue in England in 1926. Much that is considered new is old hat and much has yet to be considered.

A Memorandum
on
the position of French in Grant-aided Secondary Schools
in England.

Board of Education; Educational Pamphlets No 47. 1926

Aims Circular 797 (1912)

- (a) To understand within a vocabulary of reasonable scope, clearly enunciated French Speech.
- (b) To use readily and correctly, within similar limits both the spoken and written language.
- (c) To read with ease and intelligence French prose and verse of ordinary difficulty, and to possess a first hand acquaintance with some at least of the prose and verse masterpieces of the literature.

In some schools again the fact that no "set books" are prescribed by the syllabus of the School Certificate examination is reported to be made "a pretext for complete neglect of literature as such, and for the infliction of a starvation diet of snippets".

p.33

"with a little careful choosing, almost everything read in class from the beginning may be literature."

p. 35

"translation.....should never be used as an instrument of instruction in any language. "

p.35

"that every teacher who has the necessary command of the language shall make it the medium of instruction in so far, and only as so far as English can be dispensed with without prejudice to effective acquirement."

p.36

"....books for all children to read both at school and at home. "

p. 50

"....the fact that a good library is as indispensable as is a laboratory to a thorough and effective study of science. "

p.52

The school I taught in Mid-Essex Technical School, Chelmsford, had two cupboards of texts; 27 sets of 40. They were varied from old and archaic to the latest off the presses. There were sets of poetry books and composition workbooks.

School as a Crucible.

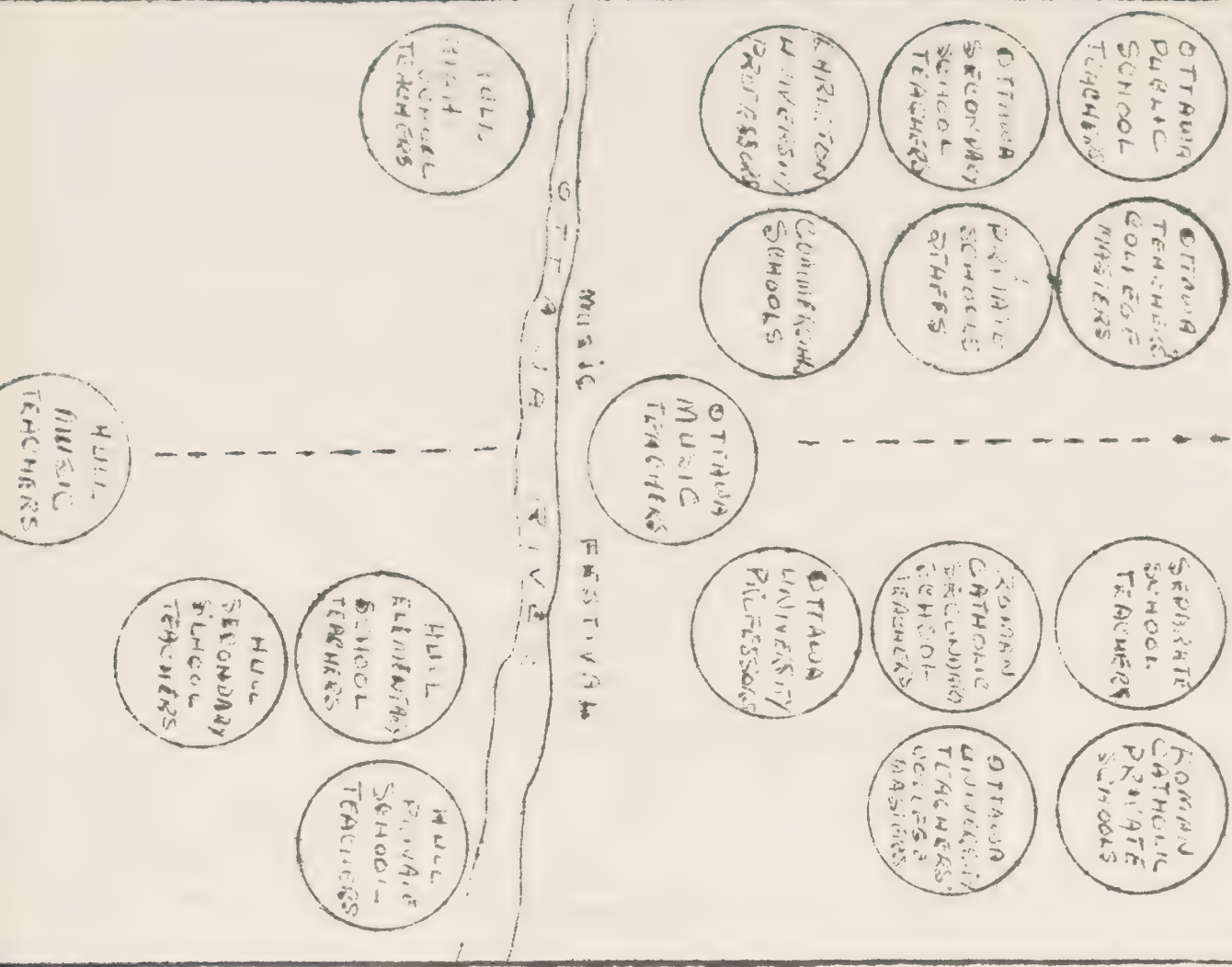
The Thirteen States had a very varied school system with some 19 languages in use. The task of the founding fathers was an enormous one in order to federate these independent states and to mould them into national unity. Cannon may unify for the moment but nothing would fashion such a varied group into the mould of nationhood permanently as a common language and ardent patriotic fervor during peace as well as war. The school was an answer and proved then right. The method employed then has been more ^{devastatingly} employed in our own era. It is still the same principle.

In our systems this has been at the root of our thinking. Formal instruction should be subject to the essential objective. Literature should be literature, history, history, not a saga of our heritage, geography should be geography of the world and not regionalism. Reading has possibly been subjected to various objectives without any thought to the essential end. The good readers in our times are not more conspicuous than in the days of the King James Bible and the T. Eaton catalogue as family library. The main reason is that the reader has served every end except to develop a taste for reading. Therefore it seems reasonable to ^{say} that subject material with all-Canadian context should be established for ^{informal} reading and should reach every child in Canada.

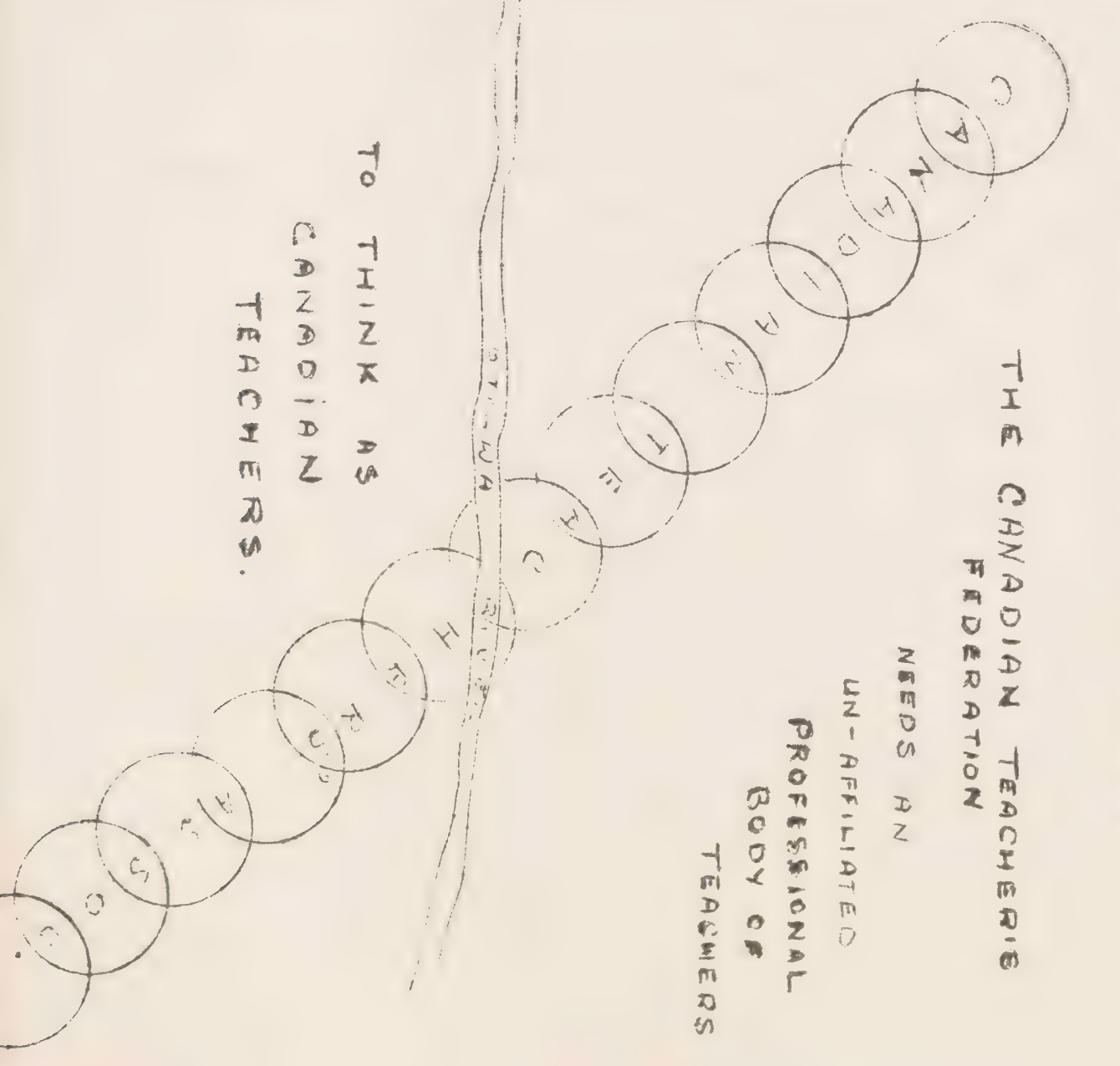
Informal reading is effective and telling. Sunday School publications have a continuity which has Canada as a whole as concept and the Canadian context in material is often sufficient to make one feel the Canadian bond perhaps in place of the Christian one. This does establish the fact that our contact in Canada is indirect and under various auspices. For this reason I would suggest a bold, definite and separate effort to present to Canadian youth Canada as homeland and his own generation as future citizens. This effort should represent as much private effort and support as from government sources.

An outline follows in Appendix 3.

EDUCATION'S CONCERNS IN OTTAWA - HULL



OTTAWA - HULL TEACHERS' CONGRESS



3.

A STUDY OF THE REMEDIES.

Definitions.	Detail of terms Essential differences Individual talent
Group Characteristics	Sociological domains Canadianism Provincialism
Mass Media	Entertainment Educational knowledge Informal instruction Documentary material
Journalism	Printed text Canadians context and content Canadian unanimity
The Canadian School Child	Documentation Information Presentation Assimilation National Student Publications
The Theory of the Third Milieu	Standards Catalogues Anthologies Critique Bilingual students Authors Seminars Forums Adult Education for Family groups
Appendix 3	Definitions and analysis of components Canadian Student Citizenship Trust Adult Education through reading

A STUDY OF THE REMEDIES

The nature of this brief is to establish the basic principles of bilingualism and to treat them as applying to the individual as well as to groups and without reference to any given ethnic groups. This is done at the outset since it involves a personal and individual commitment and because bilingualism has certain aspects which differ substantially from opposing one mother tongue to another.

Basically the mother tongue is mastered by the pre-school child. The task poses no problem, gives rise to no educational concern or to political implications. For this reason it must be recognized that communication must lie in a realm of its own. It does evolve on the mother tongue to perpetuate the national ideals and becomes entrenched in deep emotional feelings.

The second language usually faces the adult and the fact that he wishes to ^{master} a second language depends on the degree of promotion or limitation of the assets within his milieu. If conditions foster it they exist very often in the more artificial way. Broadly speaking the mastery of the second language depends on three phases. There is the purely individual commitment using resources at hand. There is the wider circle of adaptations made by a group within one's milieu. The third phase is a political concept with national implications. It would seem natural that each ^{individual} should pass through the three phases as his commitment becomes a reality but that the entire nation is never at any moment implicated in the principle.

The individual views the problem as one which requires specific objectives in or outside his compunctions. As a basic right the first step would be to provide every Canadian in any milieu whatever access to a second language insofar that it will provide him with Canadian life and thought with definite intensity, Canadian context and content in every possible form, with sufficient stress on Canadian initiative and creativity wherever it may be found.

Individual talent applied to the task should be assured of a given degree of success. Much effort is lost to an ~~imb~~balance and for lack of succor and support. An economy of effort should be possible for any attempt in reaching mastery of a second language.

The Canadian has done little to acquaint himself with the various facets of character of various groups and to identify the nobility of character in each. Drummond set an example. The meaner aspects of group achievement and the casual interest in outward appearances have too frequently produced a bias.

There should be established a definite acceptance of origins whether they be permanent ancestral residence, by fact of conquest, by refuge taking, by immigration or any other. Canadians have allowed themselves to slip into the habit of stressing differences when it is a unity of purpose which is paramount.

To further strengthen our confidence in fellow Canadians there is the matter of articulation. Many sections of our nation are not recognized as strong voices in national affairs. The Maritimer, the Westener, the French Canadian ^{national} point of view, the Acadian, the Indian, the Eskimo, the Jew, the Irish, certain metropolises and other identities capture our national attention in unequal terms and with uneven vigor. There are moments of initiative but there is nothing sustained outside the ranks of influence and power. Canadianism is not served by reticence and by the submergence of peculiar forms of "industry" and initiative or other aspects of group life in our national identity. Economic, political and fiscal organization has vied with the ethnic consciousness for domination and has asserted a definite ascendancy in the various national interests. This has confused the individual as the assurance is given of the basic principle that the virtue of each group has a place in the national purpose but he must contrive to assert this right in subtle and unoffending ways.

Our social mores are not too clearly understood. The true picture of the pioneer, of present day citizenship, the various levels of government in the Federal state and the nature of the welfare legislation have not been reconciled. Louis Hémon

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and Ralph Connor paint a deathbed scene in their respective novels of pioneer life. To react in any other fashion than with feeling for the heroism in each case would be difficult though the settings were vastly different. It is here that one may come to terms with the basic philosophical differences in an approach to life which have been suggested by many such as A.R.M. Lower in his history texts and in his declarations from time to time. The efforts of the Drummond school have been dropped.

Canadianism must be an accurate estimate of moral, intellectual, cultural and creative qualities of its people of the past. These cannot be assessed unless there is a readiness to recognize virtue of moral significance wherever it may appear. Stripping Canada of economic and political facts and setting only the human resources on the map one should discern a vast array of human characteristics in a dormant state. Certainly there is something of substance and grandeur in the Canadian peoples which has no challenge, no expression and no recognition in our own eyes.

Provincialism has a vast array of achievement and responsibility. The obvious units of sectional achievement are those of provincial boundaries. The crippling problems claim our attention from day to day. Certainly the human resources of the country must be national in every sense. Canada's national cultural destiny must appear in the national conscience as the very soul of Canadianism.

Mass media, video in particular, is pledged primarily to entertainment. However, Canadians accept readily substantial amounts of informal and educational knowledge, instruction or documentation. The question seems obvious; What specific role may mass media play in the "knowledge" area? If the answer is possible one must assume there will be a basis of responsibility and that just demands may be made from time to time. "Informal" knowledge should be set in a completely new realm and be distinguished from education or propaganda. There is responsibility to the national concept of Canadianism is something which modern states have solved in many ways. The

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The war-time information services approximates this need in our national war effort.

Journalism represents a resource for Canadian context and content. It is one of the best forms of informal knowledge. Editorials measure to some degree Canadian unanimity or a lack of it. The Press has fought for its own area of endeavour and this area was not created for it. Is there a need still not met?

The Canadian school child has no real source of documentation on things Canadian. He has inadequate information and ^{when he has} he obtains it from an inept presentation. He is subject to an array of heroes not entirely within his own country's history. He is kept informed of the outside world but given little or fragments of information about the changes taking place in his own community and in his own country. For these reasons it would seem to me reasonable to urge a forthright effort to provide the Canadian school child with national school publications.

(The subject of Bilingualism in Canada would be well served by a thorough check on all Canadian authors to treat the subject under every ^{aspect} possible and to view it as a concern of all Canadians from coast to coast. Stephen Peacock has done the humorous treatment of the subject of High School French. Egerton Ryerson in his Diary illustrates in his account of his visit to the Pope that he held the man and the Office in high esteem. The recent publication of biographical notes on Louis Hémon shatters any chance of his authorship being based on purely racial lines. A body of such information would soon arrest any attempt to give bilingualism the cantankerous characteristic it now has. An approximate total of 500 quotations would bring the subject into its proper light and engage persons in intellectual activity and not into emotional tirades.

The Anglo-Saxon community ^{throughout} ~~throughout~~ North America has never had the subject treated in a wholesome manner. The matter of foreign languages is a remote possibility in terms of travel. Our New Canadians are apt linguists but are naturally attached to the language of still another motherland.)

THE THEORY OF THE THIRD MILIEU

The inspiration for the effort to be bilingual is based on specific objectives and on the limitations to absolute terms. The second language does not pretend to remove the frictions of distinct groups or varying milieux. It does not tend to make life strife-free but it tends to make contention less likely. It does not mean access to heavenly bliss and harmony but it may give some suspicion of one's failings. It does not mean tolerance but dignity in human relations. It implies respect where there is contempt and decrees esteem where there is abuse.

Nationalism in its simple concept is the basis for most of the opposition to bilingualism within national boundaries. There is no human indignity felt more keenly than to be forced to speak a foreign tongue. An unpopular war has often been spurred into maximum national war effort by simply maintaining that defeat meant loss of the use of the mother tongue. Hence it is harmful to set one mother tongue against another.

International councils have given pre eminence to two or three languages and in popular thinking these are considered worthy of the role. The existence of two languages within the boundaries of one state has not yet been accepted along with national aspirations. We in Canada have failed to establish the climate for the permanent establishment of bilingualism as the peculiar nature of our nationhood and the intellectual treasury of our culture.

If there exists a set pattern to our organization and if there is to be a cross pollination of ideas, or cross fire of opinions or town hall discussion forums for the community to air views and to analyse the problems confronting us then there is to be a strengthening of bonds, a meeting of minds and a community of ideals.

Nationalism may foster stratification of the main bodies of the citizenry but this tends to weaken the community as a well integrated unit. Groups are organized as inclusive and exclusive of certain affiliations exist in every sphere of life. Because we have not varied this pattern we have what might be called an overwhelming dedication to partisanship.

A community then has many groups which have national organization and which tend to reduce community solidarity to the minimum. The sports world has demonstrated an ability to draw^{from} all milieux and to avoid certain forms of sectional loyalties. The community spirit has been left very frequently to the press and some public bodies. In our mixed communities the contact between the two main ethnic groups remains negligible. This is one of the weaknesses of community life.

Were it not for employment there would be very little opportunity for Canadian ethnic groups to have daily contact. There is a need for Canadian^a platform of public opinion. The only national magazine of truly national proportions is Maclean's. The Family Herald and Weekly Star accomplished a unique mission for the farm homes across Canada. These bonds which build a community spirit in a national sense are lacking in numbers and strength.

In professional ranks I would like to scrutinize the organization of the teaching profession in the Ottawa-Hull area and illustrate some of the forms of conclaves and cliques. If compartmentalization is carried through for French instruction for the three levels of education it would seem that these are as completely detached in purpose as they might be. Are any three planets more conspicuously independent? There could be a community congress of all teachers in Ottawa-Hull. I have been identified with three teaching bodies who have no contact whatever. Geographically the best opportunities exist to establish interprovincial professional contact.

There must be open ranks in a society which seeks a youthful vigor in its manhood. India, England, U.S.A. and Canada do not have identical social barriers but they all must break down^a certain class stratification and overcome ethnic alignments.

The third milieu is a rallying place for the persons prepared to identify themselves with all citizens of Canada in every manner open to him. Bilingualism is the guarantee that the milieu of the mother tongue has lost the claim to an

alignment and loyalty that has found the ultimate in the national sense.

Canada must establish a set of standards in the major languages, catalogue literary achievement in Canada, develop anthologies, encourage critique and initiate new studies. Bilingual students should be sustained, authors encouraged, seminars promoted and forums nurtured. In this fashion bilingualism would be vital, authentic, useful and rewarding in the currency of the intellect.

Adult education for the family through reading must at some point be the proper basis for the truer dedication of the element of the nation which derives satisfaction from intellectual pursuits. In order to achieve this it is necessary to facilitate the family as a unit to engage in such an enterprise.

In order to represent this in a precise way a device is used to represent the extent of any individual initiative and the need of some form of corporate activity throughout adult life. It should disentangle the confused thinking when one seeks to explain the difficulties of bilingualism or multilingualism in many states throughout the world. For if success and frustration are true there must be reasons which may be reasonably determined.

DEFINITIONS

MOTHER TONGUE

The infant must make the initial effort to achieve communication nor may one take from the child the formidable responsibility to communicate.

SECOND LANGUAGE

The child or adult learns the second language for reasons of various kinds but he must be given these reasons and he must accept them. Rational behaviour is required if his efforts are to meet with success.

COMMUNICATION

Communication is a function of everyday life and is essential in all societies. It is the main vehicle in all functions of national life and binds generation to generation. The second language lies outside this definition.

MEASUREMENT

The function of language may be measured in terms of knowledge, trade, commerce, science or to meet man's basic needs.

INTRINSIC VALUES

The second language is directed towards or aims at evaluation, insight, perspective, urbanity, awareness of human needs, the condition of humanity, of man in the total scheme of things.

Concept and precept

The second language should lead to a new concept which should be translated into precepts recognized in aspects of character and personality. The second language does not duplicate the functions of the mother tongue.

THE ENTITY OF TIME

The study of a second language imposes a régime of education, formal and informal. Skill in a language should increase through application throughout life. The nobility of language lies in the continuous perfection of style and idiom. The whole science of language has much to do with the fate of mankind since all of men's ideals, motives and actions are contained in language.

THE ENTITY OF LANGUAGE

Language does not admit of fragmentation voluntarily. The composition, style and literary standards are daily concerns and should be a constant objective. The second language should not be fragmented, mutilated and reduced to a lesser rank than the mother tongue however limited the expended effort might be. A language is a unity of parts.

THE ENTITY OF MILIEU

The second language represents sometimes the mother tongue of a group in the national milieu. It is this fact primarily which gives offence to any official language. The solution lies in the one-language-state or the creation of a third milieu. The third milieu must function as the syphon of intellectual ^{achievement} so that two distinct milieux are not possible.

THE ENTITY OF USAGE

The application of the mother tongue may be possible at all times but the second language may be used only in a restrictive manner. Since it meets the terms of what amounts to communication it is most frequently given that interpretation. It is the use of the second language ⁱⁿ place of the mother tongue which stirs opposition and affords a basis for opposition. Use of the second language can be restricted and unbalanced in use in written or spoken form. Bilingual is not used with any assurance of proficiency in reading, speaking, or writing and it seldom applies to equal skill in all phases of the language as they apply to a mother tongue. The second language requires the same dedication to reading, speaking and writing the language as does the mother tongue.

THE COMPONENTS OF BILINGUALISM

Mother tongue = Time + Language + Milieu + Use $\frac{MT}{C}$

Time equates to education 13 years formal
4 years university
reinvestment during livelihood years.

$\frac{1}{C} \times$ formal education
 y reinvestment $T (x + y)$

Language equates to communication measured in terms
work performed or transactions
earning power
self-sufficiency or success.

$L (w + s)$

Milieu equates to one's peculiar milieu
civic, provincial and national loyalties.
religious, philosophical and political tenets
the total impact of one's environment.

$M (l + e)$

Use equates to reading, speaking and writing a language.
in a general use
specialized use
context use.

$U (r + s + w)$

The inspiration which motivates the effort to achieve a measure of perfection in the use of the mother tongue lie in the permanence of nationhood and the perpetuation of ideals from generation to generation.

$\frac{MT}{C} = \frac{T(x+y) + L(w+s) + M(l+e) + U(r+s+w)}{\text{Perpetuation of nationhood}}$

COMPONENTS OF BILINGUALISM

Second language Time Language Milieu Use

The second language as defined is inspired by rational thinking.

$$\frac{L2}{R}$$

Time equates to 13 years formal education
 university
 reinvestment in second language

Independently of the mother tongue the second language would require a portion only of the formal education time.

$$T(x + y + z)$$

Language equates to intrinsic values

urbanity
humanitarianism L (u + h)
success is diminished in terms
of capital gain.

Two honors students ..one in science and the other in languages would reach a point in their careers at some considerable interval. A scientist's salary would tend to be much more impressive.

Milieu equates to Milieu a and Milieu b but since it is rather difficult to have two loyalties and ^{two} environments it is necessary to replace a + b by n or new milieu.

$$M(ln + en)$$

Use equates to all three applications in context.

$$U(rc + sc + wc)$$

$$\frac{L2}{R}$$

$$= \frac{T(x + y + z) + L2(u + h) + M(ln + en) + U(rc + sc + wc)}{I(r + ph + p)}$$

Inspiration comes from new ideals in religious, philosophical and political domains.

44
National Student Publications.

National organization;

Canadian Student Citizenship Trust.

Advisory Board
Official Board

Distribution; Every Canadian Child.

Age groups 10-13
14-16
17-20

Objective; The Canadian scene in all aspects.

Canadian youth interpreted to youth.

A challenge for each generation.

Cross-purposes to shun as compromise of the essential objective.

No commitment to; Provincial bias, bilingualism,
religious slant, bugle-and-drum patriotism,
commercialism, party favor, internationalism
pedagogy or any manifestation in the form of
convention, conference, campaign for the focus of
interest. All principles should be explicit and
without fanfare.

Format; Informational journalism

Selections from Canadian authors

Literary standards

Educational standards

Entertainment and spontaneity

Solidarity

Individual integrity

Sponsorship and support should come from;

Canada Council

Canadian Education Association

Canadian Teachers' Federation

Canadian Authors' Association

Canadian Institute of Public Affairs

Canadian Citizenship Council

as Advisory Board and

Canadian Industries, Canadian Commercial and
Financial Institutions, Canadian enterprises

4
subscribing to the support of

The Canadian Student a Citizenship Trust
publications as Official Board.

General Themes; Conservation	Traffic regulations
Safety	Public Health
Economy	Law Enforcement
Recreation	Public Libraries
Health and Diet	Hobbies
Physical Fitness	Entertainment
Athletics	Flora and Fauna
Vocational Guidance	Natural Science
Canadian Authors	Wild Life
National solidarity	Folklore
Basic Economics	Industrial progress
Civic consciousness and	national civics.
Features	Place names
Crosswords	Legends & Folklore
Geographic facts	Anthologies of
Biography of children	Canadian Authors.
and adults.	
Achievements old and new.	Personna grata &
Polichinelle--	mild hero worship.
Fact and Fancy	Facts of the matter.
"X" revisited. Crocus, Sask.	Regional pride
	and primacy.

Juvenile Reading Models;

Junior Red Cross Magazine
House of Grant; Ca Va, La Revue des Jeunes,
Carousel
Benjamin, (Belgique)
La France (Evans Brothers Ltd.)

SOCIOLOGICAL DOMAINS IN CANADA.

The Provincial boundaries often include a wide variety of sociological patterns. These should be given more interest and be better understood as part of the Canadian commonweal. Federalism has given rise to a difficulty in establishing a priority of loyalty. Outside of provincial boundaries our loyalties lie with party, language group or other sectional part of Canada.

If for cultural pursuits we establish sociological domains and sought out the true character of these we would emerge with a truer picture of Canada as a whole. Though the bonds of steel established early in our national life bound us together it is doubtful anyone really knew what was being bound along four thousand miles of rail. We could now grasp the main features of a vigorous and youthful nation.

If sociological domains were established we would seek out some of the following factors and strengthen some while counterbalancing others. Some of the considerations which would establish the nature of a domain would be;

Historical setting	i.e. Acadians
Economic Evolution	i.e. Lac St. Jean- Saguenay
Cultural attributes	i.e. Gaelic stronghold-Highland Games
Population changes	i.e. Glengarry or Eastern Townships
Author's Locale	i.e. Chapdelaine
Folklore	i.e. Coastal Newfoundland, Pays d'en Haut
Assimilation	i.e. English to French, French to English
Rural to Urban	i.e. Cantonville (Drummondville)
New or Old Life	i.e. Youth absorbed or relocated.
Influx or Exodus	i.e. Kitimat, Anticosti
Mass Media	i.e. Apace with the times.

East of the the Ontario-Manitoba boundary there exists about forty distinct sociological units. Manitoulin Island has what might be established as the more distinct boundaries for a sociological domain where others would be difficult to delimit. These domains would have something geographical as the term Eastern Townships has for a region of the Province of Quebec.

Bilingualism and Adult Education

Adult Education extended downwards to school children could make it quite possible for individuals, families or groups to keep their achievement in a second language on a progressive basis as regression is often the result of unsustained effort in a second language.

In the case of persons or families isolated to some extent this means would be available to maintain a useful and challenging use of the second language.

A basic scheme is;

10 families at \$50.00 each	\$500.00
25 family groups would mean	\$12,500.00

If this sum were spent on books meeting the needs of these families in a reading scheme the matter of bilingualism would be enhanced and made an inspiration rather than a chore. This project would have to be on the same basis as an Extension Department of a University and afford Canadians across Canada intellectual succor in the desire to maintain any second language.

The 10 families would have regional proximity and be able to have contact with individuals from various larger language milieux.

The Universities often establish language clubs for this purpose but this would be far more substantial and effective.

It is difficult to legislate certain things into existence. Educational authorities are entrenched behind policies which they are reluctant to modify without major adjustments. The Masses are difficult to cope with before a large measure of success has been guaranteed through independent initiative.

Bilingualism is essentially a matter which should be viewed with the individual at the centre of all thinking and not the total school population.

Education is a delegated responsibility of the home. Bilingualism has not yet the status of success which is necessary to make it reasonable to delegate to the educational machinery which is presently struggling with many major problems of our own era.

TITLE: "Brief on Bilingualism"

AUTHOR: Earl K. St. Jean
Scarborough, Ontario.

Brief of 47 pages; 9 recommendations

REMARKS OF ANALYST:

-This brief appears somewhat erratic in quality and might be best summed up in the author's own mathematical fashion: "Components of Bilingualism"

" $\frac{MT}{C} = \frac{T(x+y)+L(w+s)+M(l+e)+U(r+s+w)}{\text{Perpetuation of nat onhood}}$ " - Page 42 re: Mother Tongue and

" $\frac{L2}{R} = \frac{T(x+y+z)+L2(u+h)+M(ln+en)+U(rc+sc+wc)}{I(r+ph+p)}$ " - Page 43 re: second language

-The brief is disjointed and disorganized in its treatment of such widely varying subjects as the French Protestant church in Threadneedle Street, London to "The Theory of the Third Milieu"

Of some interest, is the author's comparison of French Canadian and English Canadian attitudes on certain basic ideas, Pages 10 - 12

ATT: RESEARCH

- Nil

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TO: The Royal Commission on Bilingualism and Biculturalism
FROM: The Faculty of St. Francis Xavier University, Antigonish, Nova Scotia

1. On the recommendation of the University Council of St. Francis Xavier University, a committee of the Faculty was formed in February, 1964 to prepare a brief on the subjects of your enquiry.
2. The committee consisted of the following members:
 - Dr. Cecil D. MacLean, Department of French - Chairman
 - Dr. Desmond M. Connor, Department of Sociology
 - Mr. Leo M. Doiron, Department of French
 - Rev. Robert Gagne, Department of French
 - Sister St. Veronica, Department of History
 - Mr. Edward D. Greathed, Department of Political Science - Secretary
3. The committee met on five occasions and the following report is a summary of its discussions and the recommendations which arose out of those discussions.
4. It was the view of the committee that its brief should open with a statement of general principles to be followed by an examination of some of the particular problems of bilingualism and biculturalism as reflected in the province of Nova Scotia. It was the opinion of the committee that this would be the best approach for thereby specific suggestions could be made on conditions in an area with which the committee was familiar. It was agreed further that the special competence of this committee lay in the area affecting the particular problems of communities, schools, and universities.

1. STATEMENT OF GENERAL PRINCIPLES

The abnormally strained relationship between the two major races in Canada today is a product of many forces - political, economic, and social. The misunderstandings over political symbols, e.g., the Crown, the flag, the desire for economic betterment as expressed in the phrase "maitre chez nous", and the lack, to date, of sufficient appreciation of each other's intellectual, artistic and cultural heritage have driven an unnecessary wedge between French-speaking and English-speaking Canadians. The consequences of such division are so grave that it is imperative to find concrete solutions which will reduce our present differences. Candour in recognizing those problems which divide us, and genuine willingness to remove these differences are essential if Canadians are to celebrate the centennial of their country together with a just appreciation of the richness of their diversity. In brief, what we seek is not an amalgamation of our two cultures, but a proud acknowledgement of their existence and their vitality within one nation. What we should seek is a "favourable climate" in which our country can remain united.

Bilingualism and biculturalism, which are the main themes of your enquiry, have been variously interpreted, and while precision here is perhaps impossible (and not even necessarily desirable) a deeper awareness of their application to Canada is both possible and desirable.

We recognize an advance in biculturalism as the necessary first step in improving relations among ourselves. We should seek ways and means of strengthening the bonds of sympathy between us. With such advances in biculturalism, we are of the opinion that the problems posed by bilingualism would be more readily resolved.

II. BILINGUALISM AND BICULTURALISM IN NOVA SCOTIA

Discussion here centred on the means of creating better understanding. It was evident that this could best be generated by concentrating on improving a knowledge of our respective languages and cultures. The fact that Nova Scotia is predominantly an "English" province*, with a unitary public school system, seems to focus attention on the adequacy of French language instruction, and on the facilities available in the province for promoting a sympathetic understanding of the culture of French-speaking Canadians.

With respect to French language instruction in Nova Scotia, a number of problems were readily identifiable,

- (a) While relations between the Acadians and their English neighbours must be regarded as excellent, it is significant that in predominantly French-speaking centres of the province, e.g., Cheticamp, English-speaking residents may insist on instruction in English for their children whereas a similar opportunity is not always available for French parents. It was agreed that this inequality should be corrected, when a sufficient number warranted the provision of instruction in French.
- (b) Much of the inadequacy in French language instruction in Nova Scotian schools can be attributed to the lack of properly trained teachers together with a shortage of staff at the normal school in Truro. These conditions affect the quality of language instruction at the university level. In order to correct this situation effectively the suggestion was made that teachers be exchanged between Quebec and Nova Scotia- a plan which not only would give students in each province the benefit of being taught by a native speaker but also would be an important force in develop-

*See statistics attached to this report.

ing mutual cultural understanding. It was also suggested that the provincial government should consider sending prospective teachers of French language to approved language schools.

- (c) Discrepancies exist in the level of French language instruction between the western and eastern districts of the province. In the former area, voluntary associations are active in supplying language texts, workbooks and so forth, while such materials are not as readily available in the latter area. Our opinion is that uniformity could be ensured only if the provincial Department of Education would accept responsibility for such distribution.
- (d) Because of the concentration of French-speaking people in specific parts of the province, the English-speaking areas fail to realize the importance of training in the second language. In addition, the standards of language instruction are not uniform throughout the province. We have included in our recommendations* a number of steps designed to promote uniformity.

On other aspects of your enquiry it was thought, for example, that in Nova Scotia government agencies dealing with the public should have bilingual personnel. This is of special importance in the tourist industry where literature on the province is sent out to attract tourists.

It was agreed that the publicity given to your enquiry might greatly assist in making French-speaking Acadians more aware of the special cultural contributions they could make to Nova Scotia.

It was observed that the contribution of St. Francis Xavier University, in fostering closer ties with French Canada by bringing to Nova Scotia both French-speaking clergy and French-speaking students, deserved mention. In this

*See end of this submission

connection, it was also pointed out that preliminary conversations had taken place between St. Francis Xavier and Laval universities on the possibility of exchanging students with a view to stimulating greater appreciation of the two main cultures in Canada.

It was the opinion of the committee that sympathy between French-speaking and English-speaking Canadians would be deepened by improved standards in the content and teaching of Canadian history in all our schools. Writers in both languages might be more widely used in our curricula and wider use should be made of the CBC and the NFB to distribute information on the manners and customs of both races. A greater quantity and higher quality of information on each province should be made available. The suggestion, already made public by at least one federal cabinet minister (Secretary of State Maurice Lamontagne), for national French radio and television networks was supported by the committee as a vital influence in developing both bilingualism and biculturalism in Canada.

III. RESPONSES TO SELECTED QUESTIONS

Your committee dealt with a number of the questions suggested for consideration.

- (a) Q. Does the development of "bilingualism" in Canada mean that all citizens taking part in country-wide activities should be expected in the future to speak or at least to understand the two official languages?
- A. Senior federal civil servants (assistant deputy ministers and above) should have this competence. In particular, however, it is essential that federal cabinet ministers should speak both French and English. In certain provinces which have large numbers of French-speaking citizens, e.g., New Brunswick, it would be desirable for their officials to be bilingual.

- (b) Q. Should children everywhere in Canada have the opportunity to be taught in either English or French depending on their family background?
- A. Yes, ^{it} requested for a reasonable number of children in any one district. Twenty (20) is suggested as being a reasonable number. Indeed, it is our view that unless such a fixed provision is established, recommendations of this kind would be meaningless.
- (c) Q. To what extent should teaching of the other official language be made available in all parts of Canada?
- A. As a knowledge of language is fundamental to an understanding of culture and as such understanding creates tolerance and reduces prejudice, it is suggested that the two official languages be made compulsory in high school curricula across Canada. In view of the statistical trend reflecting a decrease in the numbers of French-speaking Canadians in proportion to their English-speaking counterparts, provision should be made now for both languages if the term "equal partnership" is to be meaningful.
- (d) Q. In Quebec the English and French languages are official, in the sense that they are both used in the statutes and debates in the Quebec legislature, and in the proceedings of all the provincial courts. Are you in favour of extending this bilingualism to other provinces?
- A. In the general sense this degree of bilingualism should perhaps apply only to those provinces with significant French-speaking populations. In the civil courts across Canada, however, present legislature providing for qualified interpreters should be carefully observed.

- (e) Q. In what sense can it be said that there are, or that there are not, two distinct "nations" in Canada, to which other ethnic groups have joined themselves; or in what sense is there or is there not, a single Canadian nation? Do you have another concept of Canadian society?
- A. Canadians are not required to forget their backgrounds. We have existed together without accepting the American concept of the "melting pot" as a result of which emphasis on national feelings has sometimes produced an excessive "Americanism." In contrast, Canada has recognized and should continue to recognize, the inherent worth of its different races. Such recognition in the past has not prevented Canadians from submerging their differences and uniting in times of national crisis.

IV RECOMMENDATIONS

Your committee therefore makes the following recommendations:

- (a) That senior civil servants (assistant deputy ministers and above) and, in particular, federal cabinet ministers be bilingual;
- (b) That we should emphasize as an historic fact the united stand presented by both French and English against any threat to the Canadian identity.
- (c) That the major religious faiths in Canada increase their efforts to promote mutual tolerance and understanding as a means of furthering the aims of biculturalism;
- (d) That the suggestion for providing exchange teachers between Quebec and Nova Scotia be implemented to offset the shortage of language teachers and to provide valuable cultural contacts; that each exchange be for a period of two or three years; and that the individuals involved be paid by their respective provinces;

(e) That in Nova Scotia

- scholarships be provided for prospective teachers of French language;
- provision be made for having one language teacher visit several schools in one area (as is now done, for example, in the town of Truro) to relieve immediate pressure caused by the shortage of such teachers;
- the Department of Education supply French language materials to all schools in the province thus preventing any discrepancies in this respect;
- instruction in French language via television be encouraged and extended;
- the appointment be made to the Department of Education of a supervisor of French language instruction;
- the French Canadian culture and 'way of life' be emphasized in the early grades before the introduction of grammar in language classes;
- sufficient visual aids be recognized as vital in commencing study of a language;
- the oral content of provincial examinations be raised above the present twenty (20) per cent;
- different French language examinations be set for English and French speaking students;
- English newspapers be urged to use the proper accents when publishing material in French.

SOME SELECTED STATISTICS CONCERNING BILINGUALISM*

A. Population by Official Languages

Canada	1941	1951	1961
English only	5,906,734	9,387,395	12,282,762
French only	2,161,208	2,741,812	3,489,866
English and French	1,349,275	1,727,447	2,231,172
Nova Scotia			
English only	523,240	595,257	684,805
French only	6,763	7,462	5,938
English and French	38,486	39,524	44,987
Six Eastern Counties	(Currently unavailable)		
English only		166,506	180,003
French only		2,181	2,717
English and French		12,780	14,304
Antigonish			
English only		10,268	12,674
French only		115	105
English and French		1,565	1,560
Cape Breton			
English only		116,310	127,396
French only		91	171
English and French		3,824	3,618
Guysborough			
English only		13,189	12,442
French only		55	62
English and French		994	768

* Source: Census of Canada, 1941, 1951, 1961

A. Population by Official Languages (cont'd)

Inverness	<u>1951</u>	<u>1961</u>
English only	13,717	14,003
French only	2,169	1,764
English and French	2,469	2,936
Richmond		
English only	4,927	5,414
French only	916	607
English and French	4,928	5,305
Victoria		
English only	8,095	8,074
French only	7	8
English and French	83	117

B. Population by Mother Tongue - French

	<u>1941</u>	<u>1951</u>	<u>1961</u>
Canada	3,354,753	4,068,850	5,123,151
Nova Scotia (not available)		38,945	39,568
Six Eastern Counties (not available)		14,977	14,564
Antigonish	"	1,393	1,365
Cape Breton	"	2,905	2,674
Guysborough	"	882	650
Inverness	"	4,392	4,374
Richmond	"	5,340	5,411
Victoria	"	65	72

Comments

These raw figures appear to indicate:

- a. that while there was a consistent increase in persons speaking French only for Canada as a whole from 1941-1951-1961, the number increased in Nova Scotia during 1941-51, but then decreased from 1951-61.
- b. the number of bilingual persons has increased nationally, provincially and for the six eastern counties.
- c. between 1951 and 1961, the number of persons speaking French only increased in Cape Breton, Guysborough, Inverness and Victoria counties and decreased in Antigonish and Richmond counties.
- d. Similarly, during 1951-61, the number of bilingual persons increased in Inverness, Richmond and Victoria counties, but decreased in Antigonish, Cape Breton and Guysborough counties.
- e. the approximate doubling of French and bilingual speakers in Inverness invites further attention.
- f. the figures above indicate a generally slight decline in persons giving French as their mother tongue, with the exception of Richmond and Victoria.
- g. further insights could be gained by computing percentages and adjusting to changes in total population.

TITLE:

AUTHOR: The Faculty of St. Francis Xavier University,
Antigonish, Nova Scotia.

Brief of 8 pages; 14 recommendations.

REMARKS OF ANALYST:

"What we seek is not an amalgamation of our two cultures, but a proud acknowledgement of their existence and their vitality within one nation. What we should seek is a 'favourable climate' in which our country can remain united."

After stating general principles, the authors examine some of the particular problems of bilingualism and biculturalism as reflected in the province of Nova Scotia.

ATT.: RESEARCH

See Appendix: SOME STATISTICS CONCERNING BILINGUALISM and French as "mother tongue" in Nova Scotia by Counties, 1941, 1951, 1961 ...and Comments on these statistics.

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SUMMARY

THE AUTHORS:

-A committee of 6 faculty members was formed in Feb. 1964, to prepare a brief.

-The special competence of this committee lies in the area affecting the particular problems of communities, schools, and universities.

1. STATEMENT OF GENERAL PRINCIPLES - p. 2

- "The abnormally strained relationship between the two major races in Canada today is a product of many forces - political, economic, and social. The misunderstandings over political symbols,....the desire for economic betterment ..., and the lack, to date, of sufficient appreciation of each other's intellectual, artistic and cultural heritage have driven an unnecessary wedge between French-speaking and English-speaking Canadians. (...) it is imperative to find concrete solutions..."

- "In brief, what we seek is not an amalgamation of our two cultures, but a proud acknowledgment of their existence and their vitality within one nation."

II- BILINGUALISM AND BICULTURALISM IN NOVA SCOTIA -p. 3-5

- "The fact that Nova Scotia is predominantly an 'English' province, with a unitary public school system, seems to focus attention on the adequacy of French language instruction, and on the facilities available in the province for promoting a sympathetic understanding of the culture of French-speaking Canadians."

-Problems of French language instruction in Nova Scotia:

- (a) In French-speaking centres, e.g. Cheticamp, English-speaking children may have instruction in English but the reverse is not always true.
- (b) French language instruction is inadequate because of the lack of properly trained teachers, and shortage of staff at the normal school in Truro. Solution: 1) exchange of teachers between

Quebec and Nova Scotia. 2) Provincial government could send prospective teachers of French language to approved language schools.

- (c) Discrepancies exist in the level of French language instruction between the western and eastern districts of the province. The former area is better equipped than latter, thanks to voluntary organizations. The Provincial Department of Education should supply and distribute language text books.
- (d) There is a lack of uniformity in language instruction due to the concentration of French-speaking people in specific parts of the province.

-In Nova Scotia, government agencies dealing with the public should have bilingual personnel, especially in the tourist industry.

-The contribution of St. Francis Xavier University, in fostering closer ties with French Canada by bringing to Nova Scotia both French-speaking clergy and French-speaking students, is mentioned. The exchange of students with Laval University should be considered.

-Improved standards in the content and teaching of Canadian history in all our schools should be sought.

-Writings in both languages might be more widely used in our curricula and wider use should be made of the CBC and the NFB to distribute information on the manners and customs of both races.

-The proposal of Maurice Lamontagne to have national French radio and television networks is supported.

III- RESPONSES TO SELECTED QUESTIONS - p. 5-7

- (a) Senior federal civil servants should be bilingual (at least understand the two official languages). Federal cabinet ministers should speak both French and English. In provinces with large numbers of French-speaking citizens, their officials ought to be bilingual.
- (b) A minimum of twenty (20) children in any one district is suggested as being a reasonable number of children for the introduction

of instruction in either French or English, anywhere in Canada.

- (c) The two official languages should be compulsory in high school across Canada.
- (d) Bilingualism should apply only to those provinces with significant French-speaking populations. In the civil courts across Canada, however, present legislation providing for qualified interpreters should be carefully observed.
- (e) Canada has and should continue to recognize the inherent worth of its different races which in the past has not prevented Canadians from uniting in times of national crisis. The "melting pot" concept is rejected.

IV- RECOMMENDATIONS - p. 7-8

SOME STATISTICS CONCERNING BILINGUALISM in Nova Scotia by Counties,
1941, 1951, 1961. (Source: Census of Canada)

- A. Population by Official Languages
- B. Population by Mother Tongue - French

Comments on these statistics.

71-15

BRIEF
to the

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

1. Preamble:

An important part of the assignment given to this Royal Commission will have to be conducted on the level of theory, on the one hand, or - on the other - concretely but on the broad, national level. But the balance of the task will involve a factual study and evaluation in every region of our country where the question under investigation has arisen or could arise. St. Dunstan's University will not presume to instruct in the first phase mentioned such acknowledged authorities as the chairman of this Commission, or to add to the statements already submitted to them in this matter by other experts.

But, with regard to the second phase, it can be demonstrated that the question of bilingualism and biculturalism; a) has at certain times in the past had considerable relevance in Prince Edward Island, b) even now is actual enough to need enlightened and careful handling if justice is to be done, and c) in the future could be a responsibility just as great as now or greater for the legislators and the general citizenry. And if the matter, does deserve some special study - albeit brief - for this province, then St. Dunstan's University with its 110 years of close contact and service with large areas of the population feels very competent to throw light on the question, and would indeed feel remiss if she failed to do so.

2. Terms of the discussion.

The term bilingualism will be interpreted here to mean simply the use of the English and French languages on an equal footing as official modes of expression in Canada.

The term biculturalism will be taken thus: taking culture to mean the ensemble of customs, values, and attitudes which traditionally characterize any given group of people, biculturalism in Canada is a formal, constitutional arrangement on the one hand guaranteeing to those citizens who speak English the free enjoyment, protection and opportunity for promotion of the English culture as developed in Canada, and - on the other hand - guaranteeing to an equal degree and in all respects to those citizens who speak French the same condition for the French culture as developed in Canada.

3. Relevance.

The very appointment of a Royal Commission on bilingualism and biculturalism at this juncture in our country's history implies the existence somewhere in Canada of very grave problems connected either with the principle supporting these two features of our national heritage or with their implementation. If attention be had only to the problems de facto connected with bilingualism and biculturalism, it might be contended sincerely by many that the province of Prince Edward Island need not delay the Royal Commission very long, or that it has little to contribute to the Commission's investigation: Prince Edward Island simply does not appear to have any acute problems in this area. However, even a cursory glance at the geography and history of the province leaves a few question marks regarding such a contention.

Belonging to the primary French stock in Canada, Acadians were the first settlers on this Island, have been continuously present here and have consistently grown in numbers despite some cruel setbacks in their history, have figured notably in the two main industries (farming and fishing), have been faithful and often prominent in defense of the country and in every other form of public activity, and, finally, at present constitute one-sixth of the total population.

Obviously, the racial elements that are causing acute problems elsewhere in Canada are present here and have been from the outset. If the problems as well are not present, it can only be for one of two reasons: either some of the factors admittedly difficult of solution in the achieving of true bilingualism have been suppressed to produce an illusory resolution, or - more happily - they have in this little corner of the country finally been reconciled in a just and stable pattern. In either case the Commission could hardly be presumed to find the situation irrelevant to their purpose.

4. Precise object and order of this submission.

The Royal Commission itself may very well have to establish the fact of grave disorders and even injustices in these matters in the past, in order to discover permanent solutions for the present and the future. St. Dunstan's University, however, in this brief will simply reason thus: The past cannot be changed; what, honestly, is the situation now? What rights and/or laws does this situation offend against? What action, in the face of all this, is indicated a) for the University, and b) for other agencies, public or private.

Even this limited object and procedure, however, must include at the outset the barest of historical introductions.

5. Sketch-history of Acadians in P.E.I.

Though the Island of St. John (now Prince Edward Island) was discovered by Jacques Cartier in 1534, and during the next two centuries was used sporadically for fishing operations and involved in several grants of the French Crown and several treaty exchanges, one cannot speak of permanent settlements until the establishment here in 1720 of some 250 colonists from France. From this latter date until the Deportation by the British in 1758,

the Acadians had increased by settlement and natural increase to a total of some 4700 contented, industrious souls spread through a score and a half of flourishing centres. Seven years later, the first Surveyor-General appointed by the British, Capt. Samuel Holland, reported to London that there were "about 30 Acadian families on the island regarded as prisoners sheltered in huts in the woods living on fish cured in the summer and on game (often of repugnant types) none of which they refuse to eat, as necessity presses them."

Accounts immediately subsequent to this tell of decades of absolutely marginal economic subsistence for this unfortunate people (only the rare and fortunate ones achieving firm tenant status on the land), long periods of complete spiritual privation -- sometimes from neglect of authorities, more often not - and, finally, a period of half a century before the first school was built for them: They were almost completely illiterate until 1830: "the parish registers from the year 1812 to 1830 show that not more than a dozen Acadians of that period could write and sign their name."

(The Acadians of P.E.I. by J.-Henri Blanchard).

During the years from 1833 to 1877, when the School Act was passed, by the Provincial Legislative Assembly, a system of Acadian schools did officially operate and expand to the number of 20 schools. In these schools French was the language of instruction and French textbooks were used. But English also had to be taught, with the School Act a uniform program was adopted for all schools in the province, with all texts in English except a French reader for French schools. From 1892 to 1909 a special inspector of French visited Acadian schools, but the regular inspector controlled the rest of the curriculum in these schools; in 1909 the special inspector was given full control,

and this system is still in force today. The Acadian school inspector since 1892 has been in every case a bilingual Acadian. Today he supervises some 110 classes of the public schools of the province.

Outside the field of education development came very slowly. The initial handicaps of servile status and late acquisition of land - in most cases inferior - were certainly not deliberately, or at least consistently, perpetuated or aggravated by the English-speaking majority. But these handicaps were so vast that only the strongest leadership from within the ranks of the minority itself could produce the all-out, sustained effort needed to clear these hurdles; and even leadership of the right calibre could not suffice until a certain numerical strength had been achieved. The number did come (in 1931 close to 13,000 of French descent were calculated in one historical study, and in 1961 close to 17,500); but the leadership, understandably, lagged considerably behind it. Neither the scope nor the purposes of this sketch would indicate any treatment in detail here, even for the several outstanding leaders to whom the Acadians are indebted. Suffice it to say that gradually they supplied - and supplied in decent proportions - members to industry, to commerce, to the armed forces, to the professions, to the legislature, to the clergy, and even to the top offices in government: a lieutenant-governor, a premier, a senator, several judges.

6. Analysis.

The Acadians of P.E.I. have certainly survived and grown as a people. The over-all record is very creditable and in some instances admirable: their chief organization for the promotion of higher education, La Societe St. Thomas d'Aquin, could proudly set its record against that of any similar organization of its size and resources - in 45 years, 500 students helped with their education beyond Grade X. The achievement is, of course, largely

- 5

their own, but they would not deny a share of credit to many individuals and organizations outside their ranks who have lent support of various kinds. And the net outcome of this effort from within and collaboration from without is the possession by the Acadians of an honourable, flourishing status, and the existence in the province of firm relationships of mutual respect and trust between this group and the rest of the citizenry.

The problem is the following: in this province with its sizeable Acadian population neither bilingualism nor biculturalism can be said to exist in practice in a really healthy state or to the extent that one would expect. Of the 17,400 listed as Acadians in the census of 1961, many of their own numbers will agree (although others of the same will violently disagree) that only 40% understand a French address, much less converse in French. And in the few centres where Acadians have remained concentrated and have kept a thriving French school and parish, the language is under constant pressure - particularly through the mass media and in areas of technical terminology - to absorb English words, And the educational background and group pride recovered to date are severely strained to withstand erosion of these dimensions. In effect, those very Acadians who make the most earnest efforts to preserve their language by using it at home can often present the most pathetic picture of people who speak neither English nor French correctly and with pride. Bilingualism, then, which if never assailed in principle here, is in a very unhealthy state in practice.

Biculturalism, on the other hand, could probably be rated much more fortunate, particularly if one bears in mind first the great dependence culture usually has upon language, and then the disturbing report that has just been supplied concerning the language of the Island Acadians. Until recently at least, most citizens did in their minds associate with the Acadians a definite mentality, distinctive habits of housing, eating, enter-

taining, etc. It seems probable, though, that during the last generation this popular estimation of Acadian culture may have lost considerable strength or definition.

7. Causes and Recommendations:

It would take greater knowledge and/or insight ~~than~~^{of} the personnel of St. Dunstan's University have at present to be able to indicate precisely the causes of the state of affairs delineated above; it might, indeed, take more knowledge and insight than anyone has. It is even possible that many of the regrettable features indicated above are also unavoidable features: tricks of history, consequences of a chance and unfortunate ~~geographic~~^{geographical} distribution, etc. But surely something can be done to improve the picture, to salvage the ethnic or cultural pride of an old and honourable segment of our population, and, in short, to make a little less hollow the Canadian boast of a genuine tradition of bilingualism and biculturalism.

St. Dunstan's University concludes this submission to the Royal Commission by proposing some changes first in her own program, and then in that of others, which should constitute a start, at least, in a genuine advance towards real bilingualism and biculturalism in this province.

1. St. Dunstan's number many Island Acadians among her constituents. In fact, all too few of them have availed themselves of her services, even among those who did go on to higher studies whether with private resources or with assistance from their compatriots of French language. The University must accept much blame for this situation; if Acadian youth ever desired to preserve and promote their hereditary culture, they could not have done it here - - the University was not really ready for the job. All instruction

is done in English; French language and literature have always been taught, but not in a live way seriously geared to make all students understand and appreciate them; the library and other facilities betrayed the same deficient objective.

St. Dunstan's must prepare herself by staff, facilities, and program at least to safeguard the heritage of Acadian students that come to her.

2. St. Dunstan's undertakes, of course, to educate a majority of non-French speaking citizens of Canada. These may never be in a situation where they may have to speak French, But, like many other Canadian institutions of higher learning, St. Dunstan's has not in the past adequately prepared these students to be citizens of a truly bilingual and bicultural nation. The type of training heretofore imparted in French language and culture has not sent out a majority of students with a genuine competence in, and a positive appreciation of, these elements of the Canadian heritage. Bilingualism may well have to be restricted as an ideal far below the point where all citizens should possess the two languages. But if bilingualism is to have any truth or value in itself at all, then it must include as a minimum the ability of all college-educated citizens to appreciate the two national streams of thought, and also the absolute requirement that all persons holding major federal offices be almost equally competent in both languages. If such be the kind of country for which St. Dunstan's undertakes to prepare citizens and even leaders, then she must revise extensively the program and facilities whereby she proposes to accomplish the task.

3. Schools of higher learning are at the mercy of the public system, both with respect to the curricula of this latter and with respect to its methods.

It is a commonplace, in the light of the latest discoveries of science - if not indeed in the light of ancient experience - that languages are best learned by the young mind. The most well-disposed and ambitious programs of the universities will be crippled and barren if there be not implemented simultaneously a complete revision of the public-school system in view of these "new" ideals of Canadian education. Canadians must honestly want to prepare their children for these new objectives from the first years of school; if they do really want this, they will in good time devise quite adequate ways and means.

4. The mass media in our day to a degree unparalleled in human history condition human thought and action. It is to be utterly at cross-purposes with ourselves to protest a complete dedication to the ideals of bilingualism and biculturalism in the area of education, and at the same time to leave untouched the leviathan powers of the mass media - geared as they are in many areas in Canada today to a system quite at variance with these same goals. To be concrete: the Acadian generation rising today in this province will be greatly influenced by "Island" press, cinema, radio, and television. Where in this whole array will they find anything to support their search for their own heritage? For that matter, where will the balance of the citizens learn to appreciate that heritage?

Responsible agents must be found who will at least start out on the search for a solution to this huge problem. Justice and national honour are involved.

TITLE: "Brief to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: St. Dunstan's University
Prince Edward Island

Brief of 9 pages; 4 recommendations

REMARKS OF ANALYST:

- This brief is remarkable for its positive attitude; it is discursive in tone and points out that the absence of overt racial problems in Prince Edward Island is no indication that the situation of that province does not require close scrutiny.

The Acadians of Prince Edward Island represent one sixth of the total population, yet bilingualism cannot in any way be said to be practiced there.

The recommendations are directed as much to the University itself as elsewhere.

ATT. RECOMM.

- Pages 3 - 5: Sketch history of statistics of Acadians in PEI
- Pages 5 - 6: Role of La Société St-Thomas d'Aquin in fostering, maintaining and preserving French Acadian culture in PEI.
- Page 8: 1961 census figures indicate that of 17,400 PEI citizens listed as Acadian, only 40% understand a French address, much less converse in French.

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SUMMARY

At certain times in the past, bilingualism and biculturalism had relevance in Prince Edward Island, resulting in a situation which must now be handled carefully if justice is to be done.

Bilingualism is taken to mean use of French and English on equal footing as equal modes of expression; biculturalism is a constitutional arrangement guaranteeing equally to citizens of French and English expression free enjoyment, protection and opportunity for promotion of their cultures.

The appointment of the Commission implies the existence of "very grave problems" in Canada. A cursory glance at the geography and history of Prince Edward Island shows that it should be the subject of the Commission's investigation.

Acadians presently constitute one sixth of the province's population. The racial elements which cause problems elsewhere in Canada are present; the Commission should be interested in knowing whether the absence of problems in Prince Edward Island is a result of their solution or an illusion.

-There follows a sketch history of the Acadians on Prince Edward Island. Attention is drawn to the illiteracy and economic privation of the early and middle nineteenth century. Although a degree of French was introduced into the educational system, other developments were slow in coming.

The over-all record of this people is creditable, particularly of La Société St-Thomas d'Aquin which promotes higher education among the Acadians.

The problem is the following: bilingualism in this province with its sizeable Acadian population does not exist in practice; the 1961 census lists only 40% of the Acadians as understanding French.

The problem is aggravated by the loss of group pride, compounded by derogatory attitudes toward various aspects of Acadian culture.

The structure of the public education system and the mass media are found partially responsible for the present cultural and linguistic situation of the Acadian minority.

S U B M I S S I O N

to the

ROYAL COMMISSION

on

BILINGUALISM AND BICULTURALISM

by

St. Andrew's College in Winnipeg

The University of Manitoba

Winnipeg 19, Manitoba

September 1964

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BILINGUALISM AND BICULTURALISM

St. Andrew's College in Winnipeg

INTRODUCTION

1. St. Andrew's College strongly supports the principle contained in the terms of reference of the Royal Commission, that Canada must be preserved as a united nation. Furthermore we respect the B. N. A. Act, including section 133 which provides for the use of the French Language in the Federal Houses of Parliament, in the Federal courts and in the province of Quebec. We also concur with President H. H. Saunderson of the University of Manitoba who stated that "There is no justification in the British North America Act for the French claims for two official languages right across the country." (Winnipeg Free Press, November 30, 1963). We believe this opinion is shared by a great many Canadians.

2. We wish to point out that, at the time of Confederation, Canada was a British Colony and there was no provision for equal status of different racial groups. Immigrants came to Canada from many lands because they had faith in the traditional British freedom and justice. Canada has a duty to maintain the democratic system which was basic to the settlement of the country. In the evolution of the Canadian nationhood the colonial status was terminated in 1931 by the Statute of Westminster which proclaimed Canada a Dominion of the British Commonwealth. In 1947 the Canadian Citizenship Act established the Canadian citizenship without distinction based on racial origin. Finally in 1960 the Bill of Rights reaffirmed the equality of privileges and responsibilities of all citizens irrespective of race, colour, religion, ethnic origin or the time of their arrival in Canada. Therefore,

the "founding" of Canada was not a single event. It is a continuous process still in progress and contributed to by citizens of many ethnic groups. Consequently, "the existing state..." is quite different from that prevailing some hundred years before.

3. This is particularly evident in Western Canada where, for instance, the citizens of Ukrainian origin approximate ten percent of the population. In Canada there are five million citizens of non-English and non-French origin. It is, therefore, quite appropriate that the Royal Commission has been given the duty of "taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution..."

4. There are presently no existing statutes which govern or attempt to impose any specific culture on Canadian citizens anywhere in Canada. Webster defines culture as "a particular stage of advancement in civilization or the characteristic features of such a stage of state." Therefore, it is obvious that culture, like the characteristics of the people, cannot be regulated by legislation. Culture varies from one ethnic group to another and from region to region. One need only look at the City of Winnipeg, and the same is true for many cities, to see the different churches, synagogues, community halls, libraries and other cultural centres to realize the multicultural nature of our country. The different cultures brought to this country have been interwoven into a rich tapestry which has distinguished Canada as being unique in this respect among the countries of the world. Our present

Canadian culture is like a master painting which owes its beauty to the fact that the artist has harmonized the various colours to form a mural which portrays a distinctive Canadian pattern.

5. No legislation should attempt to eliminate the influence of Italian or Spanish art, German or Ukrainian music, Greek philosophy, the literature of Goethe, Burns or Shevchenko, the folk songs, dances, customs of many ethnic groups which were brought to Canada. Any attempt to regulate these different cultural elements would in fact be an attempt to regulate the thoughts, the expressions and the way of life of individuals. Canada has been very fortunate in having as component parts of its population many ethnic groups, each with its traditional background, customs, language, literature, and other cultural values. This has been and still is being stressed by so many of our outstanding Canadians, who have foresight and vision of a greater Canada. May we name only a few: the late Lord Tweedsmuir, Dr. Watson Kirkconnell, Dr. P. H. T. Thorlakson, Dr. George W. Simpson, Dr. Wider Penfield, Canadian Poet-Laureate Wilson Macdonald.

ST. ANDREW'S COLLEGE - A DENOMINATIONAL INSTITUTION

6. St. Andrew's College, as a denominational theological institution engaged in the teaching of Christian principles promotes tolerance and brotherly love and thereby aids in maintaining unity in Canada; unity exemplified by the willingness of all the people, irrespective of their origin, to understand one another, to respect each other's differences and to live harmoniously together in a spirit of mutual trust and respect without any feeling of superiority

or inferiority. This can be attained only by basing our actions in all matters on Christian principles.

7. We uphold the principle of freedom of worship. To followers of the Ukrainian Orthodox Church the Ukrainian language is the medium of communication; it is the language of Liturgy, Holy Sacraments, rituals, sermons and sacred music. Therefore, any discrimination against the language in such instance is indirect interference with the functions of the church. The clergy of the Ukrainian Orthodox Church must have a thorough knowledge of the Ukrainian language, both written and oral. Such knowledge cannot be wholly acquired during the four year study in Theology, therefore, students of Theology must have at least a basic knowledge of the language before entering the College.

8. Where are they to acquire this basic knowledge? The answer is not to be found wholly in Private ethnic schools. We endorse the public school system now operating successfully in Canada and supported by taxes of all citizens. Therefore, in order to satisfy the language needs of our church, we request that the Ukrainian language be taught beginning in the elementary school and continuing in the secondary schools and in the University on the basis of equal matriculation credit with other languages, in addition to the common language of communication.

9. The Government of Manitoba and the University of Manitoba have recognized this need by encouraging the denominational colleges to establish themselves on the campus. According to John C. Merriam¹, "The outstanding aim of the university is clearly the giving to life its widest vision on

the highest plane, and in presenting objectives which offer the largest opportunity for satisfaction over the longest time."

10. Carl F. Wittke² stated that: "Basic both to democracy and liberal education is the concept of the sanctity of the individual human personality, and of the need for fellowship based on self-discipline and tolerance for diversity." He, further, goes on to say that: "There remains the vast field of religion and philosophy, for a philosophy of life should be the end product of a college career." Within these great principles which have given a deeper meaning to human life, can any one have the moral right to determine the destiny of any ethnic group, any culture or any religion? It is completely within the privilege of human rights that people should have the opportunity to preserve their own language and culture.

ST. ANDREW'S COLLEGE - AN ACADEMIC INSTITUTION

11. St. Andrew's College, as an institution of higher learning believes that the function of a university, according to Neilson³, is "the conservation and expansion of knowledge." A university is to provide the opportunity for students to acquire knowledge in any field or subject for which there is a demand. The areas of study depend, to a large extent, on the requirements of the region which is served by a given university.

12. A university does not establish only those courses which have immediate application or economic value, for this would degrade the university to a technical school. When a student undertakes a particular study or research project,

whether it be the archeology of ancient Egypt or the ethology of the Culex, his prime objective is "the pursuit of knowledge for its own sake." Similarly the study of a language, whether it be Greek, French, Hebrew or Ukrainian, is a field of study and a key to another culture and philosophy. A university should provide the opportunity for such studies, if there is a demand for them with full matriculation credit and without discrimination. Of course, in order that the university may teach a language at the appropriate academic level, there should be adequate preparation beginning in the elementary school wherever student population and demand warrant it. We wish to refer to the educational system of Saskatchewan which provides freedom of choice and equality of credit for matriculation languages, which are in demand, in the secondary schools and in the University. Similar recognition is given for foreign languages, including Ukrainian, in England.

13. In conclusion we take pleasure in concurring with the ideas expressed by the United Church of Canada in a brief presented to the Manitoba Advisory Committee on Bilingualism and Biculturalism which states, in part, that:

"Both those of French and English descent should be constantly mindful of the fact that since the signing of Confederation a great host of people from many races and from all parts of the world have come to share in this nation. They are part of our common life and now constitute approximately one-third of our total population. These citizens, many of whom were not only urged to come to Canada but encouraged to remain and preserve the best in

their own culture, find it difficult to understand why their lives must be moulded to either a French or English culture. They are loyal citizens of a nation which has the aspects of a pluralistic or multi-cultural pattern and they rightly resent any concerted effort to force them into a rigidly bi-cultural mould. It is obvious that those Canadians who are of either French or British descent must, in order to be loyal to their common cultural tradition, not only respect each other and the rights of each, but be as concerned to respect the positions and rights of those other Canadians who will never really belong to either and who will, in time, blend into that which is neither French nor English."

RECOMMENDATIONS

Assuming that Canada will be preserved as one united nation within the framework of the B. N. A. Act, and according to its interpretation by the Canadian Bill of Rights, we recommend that:

- 1 Equality of freedom, privileges and opportunities must be safeguarded for all Canadian citizens irrespective of their ethnic origin, cultural background or the time of their arrival in Canada.
- 2 In regions where any ethnic group constitutes a proportionately large part of the population, its language should be a subject of study in the primary and secondary schools and universities with complete freedom of choice and with fully accredited standing.

- 3 The Ukrainian culture, including language and religion, should be treated by all Government agencies and public communications media as an integral part of the Canadian culture.
 - 4 Appointments to Federal and Provincial Government services must be completely free from discrimination on the basis of ethnic origin or the time of arrival of the individual to Canada.
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¹"Spiritual Values and the Constructive Life" by John Campbell Merriam, President of Carnegie Institute. One of the lectures presented at the Conference of Universities, on "The Obligation of Universities to the Social Order," held in New York, November 15 - 17, 1932.

²"The Function of the College of Liberal Arts" by Carl Frederick Wittke.

³"The Function of the University" by William Allan Neilson, The Norman Wait Harris Foundation lectures delivered at Northwestern University, in 1943.

APPENDIX

Historical Background of the College

1. St. Andrew's College in Winnipeg had its beginning as the Ukrainian Greek-Orthodox Seminary which was organized in 1932 for the purpose of providing Theological training of candidates for the priesthood in the Ukrainian Greek-Orthodox Church of Canada. It soon became apparent, however, that the Seminary alone could not satisfy the growing needs of the Church, and that there was a need for a college which would provide, in addition to Theology, courses in university and secondary school subjects.
2. Accordingly, a petition was presented to the Manitoba Legislature for the incorporation of St. Andrew's College in Winnipeg. The petition was granted and the College was incorporated in April, 1946. As stated in the preamble of the Act of Incorporation, the College is "an institution having as its object the maintaining and conducting of a residential and day college for the purpose of giving tuition in university and secondary education subjects, and in theology, and in preparatory courses for each of them, and in general of promotion of knowledge according to the principles of the Christian religion."
3. In the field of Theology the College, in accordance with its charter, has power to grant degrees in Theology and Divinity, including honorary degrees, diplomas and certificates of standing therein.
4. The College began its operation in September, 1946, in the former St. John's College building on Church Avenue in Winnipeg, which was purchased from the Anglican Church. For

some years high school courses were offered here, as well as Theology, but the need for these diminished and only Theology courses are being continued.

5. On June 14, 1962, St. Andrew's College became associated with the University of Manitoba, and in December of the same year the construction of the new College buildings was started on the University of Manitoba campus. Three buildings are now completed and the College, in its new location, was officially opened on July 5, 1964. In the near future its present status of "Association" with the University shall be raised to that of "Affiliation."

Function of the College

6. St. Andrew's College is the only Ukrainian Orthodox institution of its kind in the world. As such it has the responsibility of training ministers not only for the Ukrainian Greek-Orthodox Church of Canada, but also for the Ukrainian Orthodox Church of the United States of America, of Great Britain and Europe. It provides a four year course leading to the Licentiate in Theology and to the degree of Bachelor of Divinity, the present basis of admission being Junior Matriculation. Commencing in 1965, the admission requirements will be senior matriculation and thereafter requirements will be progressively raised until a Bachelor of Arts degree will be required.

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TITLE: "Submission to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: St. Andrew's College,
University of Manitoba,
Winnipeg, Man.

Brief of 10 pages; 4 recommendations

REMARKS OF ANALYST

St. Andrew's is the Ukrainian Orthodox College, granting degrees in Theology and Divinity, of the University of Manitoba.

The brief's theme is the same as that of other Ukrainian organizations: The thesis of two equal partners is discriminatory, nor can it be said that the "founding" of Canada was at one particular time.

ATT. RESEARCH

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Summary:

"Introduction"

Pages 1 - 3

Canada must be preserved as a united nation. Full respect must be accorded to Section 133 of the B.N.A. Act, although there is no justification for French as an official language right across the country.

The "founding" of Canada was not a single event; presently there are approximately five million citizens other than of French or British origin.

No existing statutes govern or attempt to impose any specific culture on Canadian citizens anywhere in Canada. This ought not to be attempted. Canada's culture is a harmonious whole.

"St. Andrew's College - A Denominational Institution". Pages 3 - 5

St. Andrew's College, a Christian institution, promotes tolerance and brotherly love thereby fostering Canadian unity.

Freedom of worship must be uphold. To members of the Ukrainian Orthodox Church this requires a working knowledge of oral and written Ukrainian. This language should be taught in the public schools from elementary grades through University on the basis of equal matriculation credit with other languages, in addition to the common language of communication.

"It is completely within the privilege of human rights that people should have the opportunity to preserve their own language and culture" (Page 5).

"St. Andrew's College. An Academic Institution"

Pages 5 - 7

The primary purpose of a University is the conservation and expansion of knowledge. A University should provide the opportunity to study languages without discrimination if there is a demand for them.

Canadians of French and English descent should be mindful of the coming of a great host of people from many races since Confederation.

BACKGROUND PAPERS

Brief #: 760-637

St. Andrew's College,
University of Manitoba

WINNIPEG

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

1. St. Andrew's is the Ukrainian Orthodox College granting degrees in Theology and Divinity of the University of Manitoba.

OBJECTIVES

1. Give a working knowledge of oral and written Ukrainian.
2. Conservation and expansion of knowledge.
3. Train ministers for Ukrainian Orthodox Churches in Canada, U.S. and Europe.

How Brief prepared

Submitted under the name of the Reverend S.W. Sawchuk, Chairman of the Board of Directors. No indication of author of brief.

B. QUESTIONING OF WITNESS(ES)

p. 4
para. 8

Re: Teaching of the Ukrainian language in elementary school, etc.

Question: Does this request apply to schools throughout Canada or to those of Manitoba only?

Recommendations

p. 7
para. 1

What specific recommendations (new legislation, etc.) would the writer of the brief make regarding the necessity of safeguarding equality of freedom, privileges and opportunities for all Canadians?

p. 7
para. 2

What would constitute a proportionately large part of any ethnic population in a region to justify the teaching of the language of that ethnic group in the schools and universities of that area.

Brief to the Royal Commission on Bilingualism and Biculturalism from the Ryerson Polytechnical Institute, Toronto.

1. In November 1963 Ryerson Polytechnical Institute undertook to prepare a brief to the Royal Commission on Bilingualism and Biculturalism. There were no fixed ideas of what should go in such a brief. It was thought, however, that the views held by a large institute of technology in Ontario might be of interest. The approach made to the institute was on a very simple level. A letter was written to the editor of the Ryersonian, the student newspaper, and copies were distributed to all staff members. The letter was as follows:

2. Editor:

Last summer the government set up a Royal Commission on Bilingualism and Biculturalism which will look into the questions vital to the very existence of Canada and of particular importance to us as teachers and students.

The terms of reference of this Commission are "to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian Confederation on the basis of equal partnership between the two founding races."

There are at least two expressions of such a partnership, one in biculturalism and one in bilingualism. Bilingualism does not mean that we will all speak French and English. It does mean that in a partnership one partner, English Canada, should not be unilingual while the other partner, French Canada, must be bilingual.

Biculturalism does not mean that we must merge our cultures into one. It does mean that there must be equality of opportunity for individuals from either of the two main cultures in Canada. There should be growth within each culture and interchange between them.

It seems apparent that this "equal partnership between the two founding races" does not exist at present. How can it be brought about?

For the protection of French Canada, should Parliament be half English and half French, despite the fact that the population in Canada is largely English Canadian? How can an educational institution help? These are the problems you and I must find answers to.

Ryerson plans to send a short submission to the Royal Commission on Bilingualism and Biculturalism and the best possible submission we could send will be one that contains the ideas of Ryerson students and staff.

3. The idea behind this letter was that only those who were reasonably interested would take the trouble to reply in writing and the dangers of a survey where everyone must suddenly fabricate an opinion were avoided. What sort of returns were received? Four letters were received from staff members and two from students. These figures have no statistical importance. It may have been a bad letter or staff and students may have been better engaged in the hundred things that we are all busy with. The six replies do

indicate, however, that the questions of bilingualism and biculturalism are, at present, not of burning interest at this particular institute. As some of the replies indicated this in itself may be an interesting comment about the state of these questions.

4. The replies were concerned mostly with, not solutions to a French-English split, but rather the question of whether such a split exists, what its nature is if it exists, and the dangers of talking and then shouting until we do have a split. There are differences between the F.L.Q. and the I.O.D.E., but what about the rest of us?

5. Words create problems. Words such as "bilingualism" and "biculturalism" become fighting banners when in fact there may be no armies beneath them. The Swiss have never worried about "trilingualism" or "triculturalism". The "Canadian Problem" suggests battles still to be fought in the misty decades ahead, when in fact there may only be some healthy arguments, which the best mannered families have. Words on signs can make problems. It is nonsense to put up bilingual street signs in a Toronto suburb and when the residents object we cannot accuse them of prejudice. New street signs with symbols, however, can be seen in both Ontario and Quebec and so far no one has complained because the Toronto sign has the same symbol as the Montreal sign. They achieve unity in meaning, however. How foolish it would be to call the subway in Montreal a "subway". How sensible, in everyone's eyes, to call it a Metro. Language, then, can convey meaning and unite as well as antagonizing and we must not threaten the Canadian sense of community with its thoughtless usage.

6. Attitudes create problems. Hardened attitudes may present postures which are much more unfriendly than they need to be. A child's shouting contest soon forgets what started it and becomes a contest in volume only which may end in blows. In a rather unhappy analogy where the words will quickly cloud the meaning, as noted above, it has been said that "the surest way to keep your teenager from leavin' home is to allow him the freedom to do so". Canada should be careful that she does not act out causes she does not believe in. We are dealing in most difficult areas and spurious words and attitudes could prove to be fatal to our unity.

7. Education has perhaps the greatest duty and opportunity to guide our discussions along responsible lines. Teachers should beware of presenting their own prejudices or comfortable packages of someone else's. They must emphasize future relations and detail past rights and wrongs only in so far as they affect the future.

8. There is a real danger of sides moving into fixed, and therefore, dangerous positions. We must not artificially define and word so as to antagonize. We must not act so as to win pointless victories but so as to understand and unite. People who are different do live together. Toronto enjoys the talents of Frank Mahovlich, Ed Mirvish, Joseph Piccininni and Sir Ernest Macmillan. Canada celebrates Dominion Day and Corpus Christi. It is this sense of community and the enjoyment of each others differences that we must foster in Canada and if we look we will find more of it than the extremists would wish us to see.

TITLE: Brief submitted to the Royal Commission on Bilingualism and Biculturalism.

AUTHOR: The Ryerson Polytechnical Institute, Toronto.

Brief of 2 pages; no recommendation

REMARKS OF ANALYST:

This brief explains how the Ryerson Polytechnical Institute undertook to prepare a brief for this Royal Commission. A letter was written to the editor of the student newspaper and copies were distributed to all staff members. This letter quoted from the terms of reference of the Commission, briefly explained the ideas and problems behind the terms bilingualism and biculturalism, and asked the students and staff for opinions to be incorporated into this brief. Four letters were received from staff members and two from students, which indicates that the questions of bilingualism and biculturalism are not at present of burning interest at the Ryerson Institute. These answers questioned the very existence and nature of a French-English split. They were mostly concerned with the possible creation of such a split through the use of words as symbols, through prejudiced education, and through hardened and therefore dangerous attitudes. The brief concludes with a plea: "We must not artificially define and word so as to antagonize. We must act (...) so as to understand and unite".

ATT.: RESEARCH

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O t t a w a
June 7 1964

Dear Sirs -

For the following specific reasons, this writer feels unable to comply with the particular terms and conditions advanced for the preparation of a brief to the Royal Commission on Bilingualism and Biculturalism --

- 1) the whole concept of bringing a Royal Commission on Bilingualism and Biculturalism into being was in error
- 2) by now it has become abundantly evident that the organizers and conductors of the Commission have developed and are following policies which have been calculated to lead or conduct inquiries along preconceived lines and towards equally predetermined objectives
- 3) the carefully selected organizers of "public inquiries have been instructed NOT to seek or to permit either recordings or reportings of basically important objections to the work of the Royal Commission -- witness the results of the inquiry attended by this writer at Kingston -- see special notes appended

Instead, therefore, of submitting a brief confined to the too-restricting provisions of the original terms of reference, this writer must feel free to adopt a completely independent approach to the subject -- an approach developed during numerous discussions among persons seriously concerned along lines similar to the arguments advanced in the accompanying PREFACE and MEMORANDA

Sincerely

Deane H Russell

Deane H Russell
1313 Snowdon Street
O t t a w a

The Chairmen
Royal Commission on Bilingualism
and Biculturalism
Box 1508
O t t a w a - Ontario

(7-year member of the
Personal Secretariat of the
late Prime Minister W L
Mackenzie King)

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A PREFACE to MEMORANDA concerning

CANADA'S BILINGUALISM and BICULTURALISM PROBLEM

- 1) Since the start of calls from within the Province of Quebec for "bilingualism" "biculturalism" and "binationalism" Canadians have had opportunity to consider the valid and the non-valid demands made by one section of CANADA upon the great majority of Canadians as a whole
- 2) All Canadians will prove receptive to suggestions that the provisions of the British North America Act may properly be re-examined and revised -- in the light of modern economic needs Certainly all Canadians desire the best possible of opportunities for all to develop in economic harmony with each other
- 3) Similarly, no Canadians have desired to deny French Canadians their rights to practise their own religious beliefs, their own educational philosophies or to speak their own language -- in Quebec or whenever and wherever they may find such privileges possible By the same token all of our many other ethnic groups have enjoyed similar privileges across Canada
- 4) But -- on the question of "culture" -- Canadians do not appreciate being told what form our "National Culture MUST take in the future" So far, we have been strongly criticised when we differ in opinion, and we have been lectured by young students and old-hand politicians alike as to why we MUST now become "bilingual" or "bicultural" or "binational" in character
- 5) Most of the reasons advanced for change at this late time do not reflect valid and practical reasoning They reflect instead a reasoning deriving from a heritage of emotional and over-stressed nationalism, mixed with an evident but totally unnecessary sense of inferiority complex Added political considerations serve only to agitate the problem
- 6) It is now time that all Canadians be given equal opportunity -- with freedom from unreasonable criticism -- to express themselves on such an important national problem Strongly differing views should be accepted without being labelled by Royal Commission representatives as of "immoderate" character If Canadians are not permitted to have their views fully recognized, then we shall have only ourselves to blame when we may be faced with possible imposition of "another culture" upon the great majority of our population -- an imposition sought by but a very small fraction of just one-eighth of our total population
- 7) To date, the advocates of "biculturalism" for Canada have offered only rather ambiguous statements concerning the full scope and intent of their proposals It would seem essential that Canadians now receive a more detailed clarification of the terms: "bilingualism" and "biculturalism" for Canada The term "binationalism" should forthwith be dropped from all considerations -- as one which must prove increasingly repugnant to our many other ethnic groups The term "two great founding nations " is proving equally as repugnant

A PREFACE to MEMORANDA concerning

CANADA'S BILINGUALISM and BICULTURALISM PROBLEM

(continued)

- 8) Any definition of the problem should offer three clear and important points of information:
- 1) precisely - why does French Canada feel that Canadians *MUST* become bilingual - giving logical reasons with validity enough to merit serious consideration ?
 - 2) precisely - what is meant by the term "biculturalism" - with specific intentions of such a program being fully clarified ?
 - 3) since institutions involving the French Roman Catholic Church show considerable evidence of interest in the outcome of the work of the Royal Commission -- precisely -- what are the specific aims and objectives of the French Canadian Roman Catholic Church in the outcome of the inquiry ?
- 9) IF - as is now suspected by many across Canada "bilingualism" is to mean:
 "opportunity for French Canadians to conduct business, political and educational affairs from coast to coast "a la Francaise" - without similar opportunity for English speaking Canadians to conduct their own business affairs in English throughout the Province of Quebec
- and IF - "biculturalism" is to mean that Canadians *MUST* adopt the particular combination of language, educational philosophy and religious teachings of French Canada - or if not adopt - the intention is that the rest of Canada must PAY FOR THE COSTS of such a program for all French Canadians - from public funds
- THEN -- this would seem to suggest a very large measure of "new culture" to accept from coast to coast in Canada It may well prove rather too great a measure for the larger part of Canada to desire to accept without opportunity for full-scale national opinion
- 10) It is entirely unlikely that any Royal Commission inquiry and report may serve to reflect the *TRUE FEELINGS* of the majority of Canadians Only a full-scale national referendum can provide the true and decisive voice of *ALL CANADIANS*

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MEMORANDUM No 1

"TERMS of REFERENCE"
for
Royal Commission on Bilingualism and Biculturalism

- 1) While admitting the importance and necessity of commencing with suggested "terms of reference" there are too many instances of record where the works of royal commissions and special committees of the government have failed completely because of insistence by the government of the day that original terms of reference be the sole guiding premise of the inquiries For those unfamiliar with the organization and the working policies of such "commissions" a single concrete example may be both helpful and necessary -- during attempts at evaluating the works of such commissions --
- 2) EXAMPLE -- This writer was once engaged to attend all hearings over a two-year period when a Special Committee of the Senate and the House of Commons was set up to inquire into an outmoded act of Parliament
- 3) Originally eight points only were decided upon as the guiding terms of reference The government chairman, while instructed to do so, and try as he bravely did, was completely unsuccessful in holding witnesses from coast to coast to the original eight points of reference
- 4) At the end of two years, so much evidence was recorded in Hansard that not a single member of the committee - composed of government and opposition members, found himself in a position to prepare recommendations for the framing of a new act of Parliament This writer was instructed to prepare a SUMMARY of the total of two years of Hansard records of the inquiry He was instructed also to re-strict the summary to the original eight points of reference !
- 5) Upon strictly moral grounds, it was necessary to refuse to work to such limiting instructions Instead, the summary was proceeded with according to this writer's strictly analytical summary plan -- which provided for recording of ALL SUBJECTS referred to during the inquiry A total of some 125 different but generally related subjects proved of importance to witnesses giving evidence during the two-year inquiry
- 6) When the summary was completed, it became clearly evident that the most controversial subjects discussed during the 2 years of inquiry, were the subjects of RELIGION and EDUCATION The summary report was immediately marked MOST SECRET and promptly pigeon-holed -- because of findings at odds with original expectations The whole inquiry simply bogged down The full two years of effort and costs proved a simple waste of public funds We do not - to this day - have a properly revised Act of Parliament to guide the advancement of the important ethnic group concerned
- 7) From the above example, it is reasonable to feel strongly that the original terms of reference for the present Royal Commission on Bilingualism and Biculturalism, as well as its subsequent revisions of approach, have been planned to protect original, preconceived notions of a ten-member commission representing but five of our ten provinces, and predominantly also representing the religious aspirations of but one faith in Canada Consequently, the effort may well also prove a waste of national time, effort and public funds -- with an end result creating such mixed feelings of disharmony among Canadians that many generations of time will be required to overcome the unnecessary problems created

MEMORANDUM No 2

OF VITAL IMPORTANCE
re
Commission Policy

- 1) Since the beginning of the "controversy" many statements have been made by extremists and by Government members which - at the outset - amounted to simple "kite flying" and much "wishful thinking"
- 2) However, such statements have been repeated and embellished so often as to have - by now - become of "propaganda-like" importance. There is a growing tendency towards planned "motivation attempt" for a cause. Many of the oft-repeated statements are becoming regarded as basis for "assumptions of facts"
- 3) In reality, these "assumptions" on matters of such full scale national concern are indeed still "wishful thinking" and are of concern to a very small percentage of a minority group in Canada. They do not reflect the sober and honest views of the great majority of Canadians -- French Canadians or all other Canadians. But - at this stage - Canadians now risk finding themselves falling into the trap of professional "motivationists" (a term used repeatedly by advocates of the grand scheme during the private sessions of the Kingston Conference)
- 4) IF such a small but voiciferous group are to determine policies for the future of Canadian linguistic and cultural development, then we now risk serious loss of our democratic right and process for settling problems of total national concern (see final recommendation)

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MEMORANDUM No 3DEFINITIONS - "Bilingualism" or "Biculturalism"

- 1) We have been hearing much of the suggested need to make Canada a "bicultural country" -- intending also, of course, to include "bilingualism" for all of Canada
- 2) But let's examine the word "cultural" In its simplest of dictionary definitions, there is no mention of languages involved, through this much may be assumed Rather the term connotes: "education, training, development of mental and bodily faculties and qualities"
- 3) Decisions concerning CULTURAL needs and interests - in any truly democratic country should be left to individuals to develop according to individual and group inclinations and capacities Some may turn to languages -- any language; some may accept certain religious teachings -- any religious teachings; others may turn to sciences, professions, art or commerce Many may wish to include the simple and colorful folklore interests which display their natural heritages from our multi-cultural and multi-racial backgrounds
- 4) There are many ways for a nation to earn its reputation for being culturally advanced There are many Canadians who do not speak French and who may embrace other educational philosophies and other religious beliefs, who have made important contributions to our Canadian cultural development and standing
- 5) We should recognize that a number of countries which are considerably smaller in population and in geographic size and opportunity, but which have earned international recognition for worth while cultural achievements A second national language or a second national culture is not a vital factor in such national cultural development
- 6) If real "biculturalism" is intended -- all Canadians should understand precisely just what is meant by the term as from the French Canadian point of view ? A candid and total point of view should be explained NOW -- not merely part now and more later and later Do they think in terms of having all Canadians either adopt or assume the COSTS of promoting their particular combination of language, educational philosophy and religion ?

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MEMORANDUM No 4French Canadian Rights

- 1) The rest of Canada has never wished to deny the citizens of the Province of Quebec, or any other community across Canada, their right to speak their own language or to follow their habitual educational, cultural and religious interests
- 2) However, the rest of Canada should be permitted to express its objections to the very suggestion that either bilingualism or biculturalism MUST be either adopted or imposed upon the majority of our population without such majority ever enjoy-
the opportunity to participate in such a decision
- 3) This is not a democratic way of developing a true "culture" in any country
It suggests instead of political blackmail at its very worst On the other
hand - political bribery becomes involved by begging for votes and raising
false hopes that Canada might ever become totally bilingual or bicultural
Such hidden or open policies will prove equally unfair to our French Canadian
population
- 4) French Canadian rights have long been well preserved and well protected Any
extension of French Canadian privileges should be accomplished by French Canadian
effort and capacity -- and at their own ethnic group costs - rather than at the
expense of all other ethnic groups who may not share similar cultural preferences

FRENCH LANGUAGE IN CANADA

- 5) Radio and Television Programs - These are not objected to when directed
to areas which are predominantly French in character But more and more
French language programs are appearing to have a place in English language
systems If this is actually desired by English audiences, are there com-
parable numbers of English language programs permitted to appear in French
language networks ?
- 6) The use of very poor bilingualism on our English programs -- whereby French
speaking announcers who can neither properly enunciate or pronounce English
words - is cause for growing and reasonable objection among English language
audiences Any language which requires an audience to concentrate deeply in
order to make sense out of word pronunciation is both boring and bothersome
- 7) Increasing instances have been occurring when weather reports, so-called
English advertising commercials and even attempts at English newsreporting
and commentating have been offered by French speaking persons who have in-
sufficient knowledge of the English language to qualify for such assign-
ments on English speaking communications The answering in French first
by telephone operators in predominantly English speaking communities, is
both a waste of time and a nuisance
- 8) The growing number of such examples indicates a "trend of policy" which is
apparently permitted by heads of Government departments in order to satisfy
the demand that the French language be used more widely

- 9) PUBLIC WORKS PROGRAMS - Similarly - assumed authority is in evidence whereby the taking of language liberties at national expense is occurring fairly generally at Ottawa. Canadians from Western Canada, from Central Canada and from Eastern Canada are quite unable to comprehend the confusion and mixed feelings which develop from the way the French language question has been handled at Ottawa for quite a long time.
- 10) When Canadians from other parts of Canada visit Ottawa, or come to engage in occupations according to their varied and often quite considerable degrees of competency, they are soon surprised at the liberties taken in the matter of imposing the French language upon English speaking Canada. For example -- architects have been instructed, or otherwise have taken the liberty of identifying certain public buildings and erections with French language names only. It has only been at some later times when visitors have had to inquire of the whereabouts or name of a certain building that efforts have been made to add English language identifying names to buildings. At this stage it has been possible to add the English words in most secondary locations and in secondary architectural quality.
- 11) Only lately such liberty has again been taken with the creation of the new Park of the Provinces. All names above provincial crests surrounding the Park have been carved into the stonework in French only. Of course, such provinces as Manitoba, Ontario and Alberta must remain the same in either language. But a citizen from British Columbia, Nova Scotia or Prince Edward Island would get a surprise if he could not read French only identifying his provincial crest in this Park -- designed to commemorate the Provinces of Canada.

By whose authority have orders been given for such FRENCH ONLY ?

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MEMORANDUM No 5ATTITUDES

- 1) The single matter of "attitudes" on both sides of the controversy must by now become regarded as of prime importance -- if any happy solution is to be found to the growing problem
- 2) As Senator Horner of Alberta explained - early in the discussion - Canadians very generally have been living a truly "happy life" Except for the growing pains of comparative newcomers to Canada - adapting themselves to the rather surprising freedoms to be enjoyed - conditions allowed for entirely compatible living -- one ethnic group beside or among others
- 3) It was not until suggestions were advanced for dividing Canadians into followers of either of the "two founding nations and cultures" or proposing need for establishing "two equal partners" that the inevitable concern and anxiousness was to develop so generally among Canadians apart from the "two great founding nations" groups Similar concern is widely shared among Canadians of English speaking origin, but who have long since ceased to be emotional about "historic ties" in favor of endeavouring to become good CANADIANS only
- 4) Such possibilities immediately and seriously suggested probable division of opportunities and privileges for those of the "two equal partners" groups, while ignoring the natural aspirations of all other ethnic groups making up our total population
- 5) With extremists getting the greater part of public attention, the question of "attitudes" developed quickly Most Canadians found and still find the proposed new national culture just too complex and unnatural and unnecessary to bother with Serious thinking Canadians sincerely wish the situation had not been "created" as it has Many Canadians recognize the problem as one which has been conceived by and for those with political considerations more at heart than the overall wishes of the Canadian people
- 6) While the real majority of French Canadians may share similar sentiments, it has become unfortunate that so many of a minority group have been given prominent publicity for the undesirable attitude that "anything NOT FRENCH is not desirable" or the too many instances of showing "contempt for anything NOT FRENCH" This very matter of attitudes needs attention and understanding before any hope of harmony may return to the national scene Undesirable counter-reactions can develop quickly among English speaking Canadians
- 7) It is unfortunate also that examples exist of highly organized societies at work - some operating under the cloak of anonymity and/or actual secrecy Such groups have for a long time expended considerable energies at work which - in other countries - might well have been regarded and treated as being subversive in character
- 8) The average Canadian is quite unaware of the propaganda-motivation activities of such groups But small numbers of authorities within our Government have known of such efforts for many years -- condoning the activities because of a behind-the-scenes sympathy for long-range plans -- looking to political security through the creation of a bicultural, bi-national state

MEMORANDUM No 6ROOT CAUSE of the PROBLEM

- 1) It has become important that French Canadians recognize and admit the precise reasons why they are now facing their particular problems
- 2) While recognizing the need for the Province of Quebec to improve its general economic position - with full co-operation from all of Canada - there remains a root cause of the problems pertaining to cultural development which should be exposed, admitted and remedied --
- 3) When the citizens of the Province of Quebec have for so long been guided and controlled by a too-restricting system of religious philosophy and education, they must realize that the problem is one of their own making. The problem is theirs, and theirs alone - in its very creation and result
- 4) Responsibility for taking charge of their own cultural and educational affairs must now be taken. Responsibility for creating and developing useful attitudes and for improving their own economic and cultural development must be accepted as an objective of their own cultural group. Such responsibility must also account for providing for facilities and their costs -- at the expenses of their own group, and should not be charged as expenses for bearing by all other ethnic group interests of Canada
- 5) A very great many Canadians are not followers of the French Canadian educational or religious philosophies. They would not willingly pay taxes to support a separate system of education which they do not desire for their own children
- 6) Since French Canada is now awakening to its economic potential, it should expect to enjoy results in direct proportion to their own efforts to achieve their goals. Co-operation would be freely offered from every province of Canada. But French Canadians should not expect to achieve any objectives - whether economic or cultural - except by showing evidence of capacity to escape their self-imposed and self-suggested limitations and to henceforth earn their own way - competitively - into all fields which are now attracting their attention
- 7) Those French Canadians who have equipped themselves with qualifications needed for the conduct of modern economic development are as welcome as any other Canadians similarly qualified for playing the parts in our developing economy
- 8) The time has come - indeed it is past due - when feelings of inferiority should simply be forgotten -- since such feelings are entirely unnecessary

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MEMORANDUM No 7French Canadian vs English Speaking Temperaments

- 1) French Canadians are inclined to be emotional and sentimental in character. This is their natural heritage and their privilege. The trait is not objected to by other Canadians -- unless it may be extended to the point of imposing desires upon the rest of our population.
- 2) Canadians generally -- by their very nature -- as Prime Minister W L Mackenzie King so long ago discovered and used to his recognized political advantage -- are just about as complacent and non-sentimental and non-emotional a population as may be found in this world. This is a simple fact about our Canadian character. There are interesting reasons for this considerably differing trait.
- 3) However, it has one seriously dangerous fault. This one facet of our Canadian personality could well be used by any small but voiciferous and energetic minority group to establish ever-widening wedges into our national policy making plans. Indeed, our fault has long been recognized and taken advantage of for a good number of years in the matter of agitating for more and more bilingualism and biculturalism and binationalism across Canada.
- 4) Complacency and lack of interest in expressing early opinions upon controversial subjects inevitably gives a minority but intensely active group the chief advantage towards achieving the objectives of the smaller group. This is the method which has worked well throughout history in achieving breakdowns of democratic procedures in favour of policies determined by pressures of minority groups. It matters little how the process starts. But it matters immeasurable how it may end.

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MEMORANDUM No 8the term: "EQUAL PARTNERS"

- 1) The very terms: "equal partners" and "two great founding nations" are proving most unfortunate in their current connotations
- 2) The terms - as used so indiscriminately by both English and French Speaking protagonists of the "binational-bicultural" controversy are proving increasingly repugnant and repulsive -- not only to Canadians of ethnic groups other than English or French, but similarly objectionable to very many Canadians of English origin -- who have long since thought of themselves as being entirely CANADIAN ONLY
- 3) The term "partner" should properly suggest == "equal return for equal effort" ALL CANADIANS should rightfully expect equal returns for equal effort in the development of our Country -- whether in the economic educational, political or cultural fields -- and absolutely regardless of racial origin
- 4) To set apart any two racial groups from all other groups - regardless of size and history of country of origin, will serve no good purpose Instead, such thinking alone cannot help but tend to create continuing and growing disharmony among Canadians generally
- 5) The Commission itself - while initiating its program of inquiry along lines based upon early uses of the terms "bilingualism" and "biculturalism" quickly learned of some of the objections to such thinking and planning, and is openly admitting it "no longer is using such terms" during its current deliberations
- 6) However - it is ONE THING to state such terms - as such - are no longer being USED It is ANOTHER THING altogether, that the Commission shows evidence of continuing to proceed with thoughts and plans suggested by the original and now considered "objectionable and obsolete terms"

If the very original terms for bringing the Commission into being are by now admittedly in error, then there is reason to consider the entire inquiry and work of the Commission no longer valid and necessary

- 7) A major and serious objection is developing whenever and wherever the suggestion is raised that French Canadians MUST BE GIVEN EQUAL PARTNERSHIP PRIVILEGES -- meaning - among other things - equal number of senior positions in Federal Civil Service and in Commerce -- simply upon the grounds of being French Canadian
- 8) The term should apply to ALL CANADIANS - and applied by the sole criterion of "Capacity for the work at hand"
- 9) CANADA needs the devotion of our national and human resources -- according to our recognized "multicultural heritages"; and towards the development of a single-purpose Canada

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MEMORANDUM No 9NEW CANADIANS

- 1) For new comers to Canada - to be faced with the prospects of having to learn two new languages - must surely serve to change the minds of many potentially good Canadian citizens in favour of emigrating to such other sister nations of the Commonwealth where double-language conditions do not face them
- 2) While recognized as the major language for international commerce, it proves formidable enough for new commers to master English -- it being the cumbersome and mechanically imperfect language that it is
- 3) Canada certainly needs the skills of competent artisans and professionals from other lands But thoughts of arriving at a new country - with a history as old as Canada, and only now arguing about relabelling itself as "bilingual" and "bicultural" and "binational" must prove all but impossible of comprehension
- 4) Canadians of other ethnic group origins do not appreciate being told they MUST learn to speak French; that they MUST conduct business and political affairs in French; that we MUST have bilingual highway signs across Canada; and that we MUST all become "bicultural" -- according to French Canadian standards of "biculturalism"
- 5) Canada is not now a bilingual, a bicultural or a binational country Its history - with clear enough evidence - is one of a growing nation which - like the United States - is composed of peoples of multi-cultural origins Present-day Canada was not built by just "two great nations" Canada - as a single nation - was built by peoples representing approximately forty-five different nations -- great and small But is is not important that the countries of origins of all Canadians may have been either "great" or "small" in history What is important to each and every ethnic group is that they made a firm decision to leave their homes of origin; that they chose Canada as their future home; that they arrived with sincere hopes that they would enjoy opportunities to blend their historical heritages into a new and growing single nation; and that they no longer need to face racial disharmony because of overdeveloped senses of national pride
- 6) All through history, the countries which have tended to preserve emotionally-charged senses of nationalism, have proven to be the countries which have enjoyed least by way of harmony in their relations with other countries Our one-time "new Canadians" wanted nothing more than to come to Canada with hopes of finding something better for themselves and for their children -- for generations to come
- 7) We cannot continue to grow as a country with a perpetually-split personality Why not devote our national and human resources -- according to our enviable "multicultural heritages" and towards the development of a single-purpose Canada ?

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MEMORANDUM No 10

FEDERAL CIVIL SERVICE
and
Crown Corporations

- 1) Our Canadian governments - both provincial and federal - are supported and paid for by taxes imposed upon all Canadians -- not just from the resources of English and French Canadians
- 2) The suggestions that "French MUST be spoken throughout our Federal Civil Service"; and that our Civil Service must be composed of equal numbers of French and English speaking personnel, cannot help but tend to create the impression that we are attempting to turn the hands of history back to Old World Days when civil services or offices of government were regarded as pastures for politically loyal persons
- 3) Insistence upon a two-language government must tend to create an "elite of government" -- an "elite" paid for by all, but self-selected and self conducted by a few
- 4) Since Federal and Provincial governments are rapidly growing in size, they do offer increasing opportunities for livelihoods for many Canadians
Only through systems of qualifying examinations -- and selection of personnel according to capacity for work involved, can we hope to develop competency throughout civil services
- 5) The moment standards of competency are ignored and replaced by "special privilege" "equal but limited partnership status" or by any other political patronage system, then we must expect to witness a rapid down-grading of services from our governments
- 6) Costs for inefficient and unnecessary duplication of effort must be borne by all Canadians, while a small fraction only of our population will be considered for available positions within our governments The results of such limiting scope for opportunity within federal or provincial civil services become so frightening and discouraging that loss of national pride is but one of many undesirable circumstances to face
- 7) There is a growing feeling of fear that "bilingualism" also will not be given its truthful interpretation at such times when opportunities for advancement do occur Fear is expressed that an English speaking civil servant who is able to speak French, will be by-passed in favor of a French speaking person with little knowledge of English and who may not be able to pass tests of competency in open competition, with opportunities going to comparative newcomers with limited years of seniority
- 8) The general morale of our Federal Civil Service is probably at its lowest ebb at this moment --
 - 1) those with but a few years of service may be able to readjust - by resigning and commencing all over again elsewhere
 - 2) those with a half a lifetime of service, see further opportunities shrinking
 - 3) those with but a few remaining years of service already feel they have reached their limit of usefulness and opportunity
 - 4) Canadians who may be exceptionally well qualified for important work to be done in the future within our Federal Civil Service, may well decide against entering the Civil Service -- seeking livelihoods either elsewhere in Canada or outside of Canada altogether -- where recognition and appreciation is offered for earned capacities and enthusiasm for work which can be done in a language which is continentally and internationally acceptable

MEMORANDUM No 10 - Federal Civil Service - continued

- 9) While ostensibly organized to provide for "equal opportunity for all Canadians" it is a matter of lessening pride in Canadian policies to face the realism of the practice that we do - in Canada - conduct many of our affairs by systems which tend to establish and perpetuate serious class and ethnic group distinctions and discriminations
- 10) Our vital and urgent problem should be to overcome such undesirable conditions. Instead of creating yet another "status group" or "culturally elite governing group", we need most of all a bold and open plan to allow for true freedom of choice of occupation - regardless of racial origin. Only then may we take reasonable pride in our professed condition of a modern democracy.
- 11) The premise of allowing "equal opportunity" to French Speaking Canadians -- merely to bring our Civil Service personnel into equal balance as between English and French speaking persons must certainly tend to creation of continual lack of harmony.
- 12) By becoming fully as competent to hold federal or crown corporation positions as members of any other ethnic group within Canada -- competent by standards of open competition for opportunities available -- French Canadians need not beg or DEMAND equal status -- they may EARN the status they desire. Without such demonstrated capacity - allowing all Canadians equal opportunity -- mere ability to speak French well and English poorly, must result in quick deterioration of our civil services to the general public. Only by adhering strictly to the concept of "examinations for merit" and promotion by competition for capacity and merit, can we be more assured that tax payers - ALL CANADIANS - may receive best possible service from our provincial and federal civil services.

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MEMORANDUM No 11The KINGSTON CONFERENCE

(a special memorandum concerning the conduct of
this regional inquiry --

NOTES:

- 1) approximately 110 delegates were officially registered
(some 450 attended the open public discussions in the evening)
- 2) officially registered delegates were assigned to some ten or eleven
smaller discussion rooms -- each with a Commission-chosen chairman
- 3) while group discussions were ostensibly planned to allow for "full,
frank and open discussion" -- and indeed such discussions did
occur -- the chosen chairmen quite obviously had received instruc-
tions concerning their work of "guiding the discussions" This
curious factor became clear because of the following distinct
meeting developments:
 - a) certain carefully pre-composed questions were repeatedly brought
back into discussion for replies which might fully confirm the
desired meeting results
 - b) whenever accutely divergent views were expressed by one or two
delegates, such views were listened to only - but NOT recorded
 - c) our particular discussion group was obliged to admit at one stage
that persons comprising the total number present, could NOT
properly be considered as being representative of "average Canadian
thinking" -- this partly because of the "professions represented"
-- also because the great majority present proved to be entirely
in favor of the preconceived recommendations suggested, and coming
largely from groups already active in supporting Commission pro-
posals
 - d) in spite of the admission of being "unrepresentative of average
Canadian thinking," the group chairman tried repeatedly to have
a definite resolution advanced in support of the "findings" and
for presentation at the final general night session

NIGHT SESSION -- with some ten discussion chairmen in charge of discussions --
each supposed to record and report upon group results -- three
chairmen only were invited to submit reports -- all entirely
in favor of the Commission's aims and objectives

While it became evident that those attending the open and public evening
session showed growing desire to express views in contrast to those
held by the Commission -- too much time was used by Commission represen-
tatives to explain their position and not enough time was allotted for
receiving the views of those in opposition to the grand scheme of the
Commission

THUS -- rather completely nullifying the value of holding a "truthful
regional inquiry" !

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MEMORANDUM No 12The British North America Act

- 1) *If French Canadians feel they were not granted enough freedom of speech, education and religious liberty - at the time of the framing of the BNA Act, why can't they realize there are many more in Canada who feel they were indeed generously treated in respect to language, education and religious rights in Canada*
- 2) *How can they expect -- after 100 years of time -- that the whole country must become bilingual in order to satisfy a one-eighth part of our total population -- and a small part of this minority group being responsible for all the agitating for reform*
- 3) *The British North America Act was in fact an Act of the Parliament of Great Britain It provided clearly that the French language was permissible of usage in the conduct of certain of our parliamentary and legal affairs It DID NOT restrict usage of the French language among any of the French Canadian populations themselves -- whether living within the Province of Quebec or wherever else in Canada they chose to live But also, it DID NOT provide that French MUST be used at all times - for the conduct of all parliamentary, legislative, educational, cultural and commercial affairs*
- 4) *For a long time, advocates of turning Canada into a fully bilingual country did not desire the actual and true conditions of the British North America Act to become really nationally understood But now that Canadians have more widely become familiar with the provisions of this Act, there is developing a 100-year old and late effort to scrap the pertinent sections of this Act of Confederation, in order to make the Act now conform to the desires of a very small minority of our total population*
- 5) *Constitutions for countries, just as constitutions for complicated organizations of commerce within countries should be designed for guiding the affairs of total membership CONSTITUTIONS MAY BE CHANGED But the accepted procedure for changes of constitutions is by exercise of full democratic rights of choice by a considerable majority of the total membership involved*

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CONCLUSIONGOVERNMENT RESPONSIBILITY

- 1) It is recognized that Governments are given mandates to attend to the numerous departmental matters demanding attention of elected representatives Very generally, Governments are expected to make decisions on behalf of populations -- decisions affecting the economic and cultural welfare of a country
- 2) However - upon occasion - experiences of history have demonstrated that governments become faced with problems of such full-scale national concern that the electorate neither desire nor expect the government of the day to formulate and decide too quickly upon policies which must affect the lives of all citizens for many generations to come
- 3) In democratic countries, general elections must be held every few years -- to give the total population opportunity to pass judgement upon the record of a government -- to either confirm or reject the behavior and results during a period of service on behalf of the electorate
- 4) But - when problems must affect total populations for longer into the future than any government has a right to assume responsibility for -- then democracies have a right of access to a process of law which provides for a full voice in problems affecting a total population In this way only can a full majority expression of opinion over-ride an opinion advanced by a small minority group or even a government in power
- 5) The devices of democracy for so determining policies of full national concern are the "plebiscite" and the "referendum" -- devices long used by governments unable to or not expected to decide upon questions of concern for a total population
- 6) Witness, our use of a plebiscite during World War 11 -- when our total population was asked to express itself upon the question of WARTIME CONSCRIPTION Conscription for a single wartime period however, was - in the days of the plebiscite- intended to cover but a very brief period of time -- until cessation of hostilities
Also a "plebiscite" generally proves of more use to the "government" than it does to the voting public -- since it merely ask for an opinion but does not imply obligation on the part of the government to take action upon the national opinion expressed
- 7) At this stage we are faced with a problem - the solution of which - one way of the other - must affect ALL CANADIANS for many generations to come It should become a matter of grave importance that the present government recognize it was NOT - by any stretch of the imagination - given a MANDATE to impose a French Canadian culture upon all of Canada The only mandate given - and a rather slim one - was given for two reasons and hopes only -- to do what might be done to get Canada back into a better economic position, and into a better relationship with other countries
- 8) Absolutely no mandate was given any political party forming government or opposition to start now to convert all of Canada into a "bilingual" "bicultural" or "binational state"

CONCLUSION (continued)GOVERNMENT RESPONSIBILITY

- 9) Surely all political parties in Canada would be happy to be rid of such a heavy and unnecessary responsibility -- by asking Canadians -- as a whole country -- for their final opinion in this politically perplexing problem
- 10) Upon a question of such long-range importance to our total population -- a Royal Commission -- selected for and working to such limited terms of reference -- cannot hope to reflect the true voice of our Canadian population
- 11) Canadians themselves would certainly prefer and appreciate the opportunity offered by a full national referendum to state finally and decisively -- what is desired most -- by the most !
- 12) RECOMMENDATION -- a full-scale national referendum -- with honestly worded question -- offers all Canadians the best chance for arriving at the only truthful answer to the problem

Then -- with this hitherto perplexing problem solved and settled by resort to normal, natural and mechanically feasible means, our parliamentary and legislative representatives may feel freed at last to devote their interests and energies for truly representing the aspirations and needs of our total population in matters of national concern

June 7 1964

Brief submitted by

Deane H Russell

Deane H Russell
1313 Snowdon Street
Ottawa - Ontario

(Civil Servant - 12½ years
7 years as member of the
Personal Secretariat of the
late Prime Minister W L
Mackenzie King)

TITLE:

AUTHOR: Deane H. Russel,
1313 Snowden Street,
Ottawa.

-June 7, 1964

Brief of 17 pages; 1 recommendation

REMARKS OF ANALYST:

The author sees little need for change. Any constitutional revisions should be limited to the economic area. Efforts to improve cultural, educational and economic status of French Canadians in particular should be at their own expense. The Government has no mandate to change the present situation and since the Royal Commission is biased only a National Referendum would provide an answer truly representative of Canadian opinion.

ATT.: RESEARCH

-check the notes given on the KINGSTON CONFERENCE - page 14
(refer to Programme and Liaison)

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SUMMARY

THE AUTHOR: Deane H. Russel, Ottawa.

-Civil Servant: 12½ years, 7 years as member of the
Personal Secretariat of the late Prime Minister
W.L. Mackenzie King.

Letter of Submission:

-The author feels unable to comply with the terms set for the
preparation of a brief, because:

- 1) error of bringing a Royal Commission on Bilingualism and
Biculturalism
- 2) preconceived lines and predetermined objectives of the Royal
Commission on Bilingualism and Biculturalism
- 3) organizers of public inquiries have been instructed NOT to seek
or to permit recordings or reportings of basically important
objections to the work of the Royal Commission.

-The author feels "free to adopt a completely independent approach
to the subject".

- - - - -

A PREFACE to MEMORANDA concerning

CANADA'S BILINGUALISM and BICULTURALISM PROBLEM
(p. 1-2)

-All Canadians would accept B.N.A. Act revision in the light of
modern economic needs.

"No Canadians have desired to deny French Canadians their rights...
By the same token all of our many other ethnic groups have enjoyed
similar privileges across Canada."

"But ... - Canadians do not appreciate being told what form our
'National Culture MUST take in the future'."

-reasons advanced for change come from "emotional and over-stressed
nationalism".

-strongly differing views should be accepted without being labelled
as "immoderate" by the Royal Commission.

-only one-eighth of our total population wants the imposition of
"another culture".

-Canadians should receive clarification of the terms:

"bilingualism", and "biculturalism" for Canada.

-the terms "binationalism" and "two great founding nations" should be abandoned.

-any definition of the problem should offer three important points of information:

1) why does French Canada feel that Canadians MUST become bilingual?

2) what is meant by the term "biculturalism"?

3) what are the specific aims and objectives of the French-

Canadian Roman Catholic Church in the outcome of the inquiry?

- "Only a full-scale national referendum can provide the true and decisive voice of ALL CANADIANS", not a Royal Commission inquiry.

"TERMS OF REFERENCE"

for

Royal Commission on Bilingualism and Biculturalism
(p. 3 - 4)

-Many Royal Commissions and Special Committees have failed because of insistence of the government of the day that original terms of reference be the sole guiding premise of the inquiries.

-The original terms of reference for the Royal Commission "have been planned to protect original, preconceived notions of a ten-member commission representing but five of our ten provinces, and predominantly also representing the religious aspirations of but one faith in Canada".

OF VITAL IMPORTANCE

re

COMMISSION POLICY

p. 4

Much of the "wishful thinking" of the extremists and of the Government members have become of "propaganda-like" importance. Oft-repeated statements are becoming regarded as basis for "assumptions of facts". Canadians "risk finding themselves falling into the trap of professional "motivationists" ".

This "wishful thinking" does not reflect the sober and honest

views of the great majority of Canadians -- French Canadians or all other Canadians.

DEFINITIONS - "Bilingualism" or "Biculturalism" p. 5

The word "cultural"
-"in its simplest of dictionary definitions, there is no mention of languages involved....Rather the term connotes: 'education, training, development of mental and bodily faculties and qualities.'
"Decisions concerning CULTURAL needs and interests - in any democratic country should be left to individuals to develop according to individual and group inclinations and capacities."
-...."If real "biculturalism" is intended -- all Canadians should understand precisely just what is meant by the term as from the French-Canadian point of view?... Do they think in terms of having all Canadians either adopt or assume the COSTS of promoting their particular combination of language, educational philosophy and religion?"

French Canadian Rights p. 6

English Canadians have never wished to deny French-Canadian rights, or the rights of any other community across Canada. However, English Canadians do not wish to have bilingualism or biculturalism imposed upon them. It would be undemocratic.

Extension of French-Canadian privileges should be made at their own ethnic group costs.

FRENCH LANGUAGE IN CANADA p. 6-7

Radio and Television Programs:

- are not objected to when directed to areas predominantly French in character.
- in areas predominantly English in character - French-speaking announcers who cannot pronounce English correctly are bothersome to English-speaking audiences.

- "The answering in French first by telephone operators in predominantly English-speaking communities is both a waste of time and nuisance."

PUBLIC WORKS PROGRAMS -

- "When Canadians from other parts of Canada visit Ottawa, or come to engage in occupations according to their varied and often quite considerable degrees of competency, they are soon surprised at the liberties taken in the matter of imposing the French language upon English-speaking Canada." - and this, at national expense, as in the names of public sites and buildings.

ATTITUDES

p. 8

- "Attitudes" are of prime importance, as Senator Horner of Alberta explained, Canadians have been living a truly "happy life". Conditions allowed for entirely compatible living -- one ethnic group beside or among others. But the idea of "the two great founding nations" brought concern to:

- Canadians of other origins.

- Canadians of English-speaking origin who have "ceased to be emotional about 'historic ties' in favor of endeavouring to become good CANADIANS only".

- "Most Canadians found and still find the proposed new national culture just too complex and unnatural and unnecessary to bother with."

- in French Canada too much publicity has been made for the undesirable attitude that 'anything NOT FRENCH is not desirable':

- "Undesirable counter-reactions can develop quickly among English-speaking Canadians."

- The average Canadian is quite unaware of the propaganda-motivation activities of highly organized and secret societies. The Government has behind-the-scenes sympathy for these societies.

- "When the citizens of the Province of Quebec have for so long been guided and controlled by a too-restricting system of religious philosophy and education, they must realize that the problem is one of their own making. The problem is theirs, and theirs alone - in its very creation and result."

The French Canadians must take the responsibility for improving their own economic, educational and cultural development - at their own expense. (...)

- qualified French and English or any other Canadians are equally welcome to play a part in "our developing economy".

French Canadian vs English-Speaking Temperaments. p. 10

- French Canadians are inclined to be emotional and sentimental in character, while English Canadians are more complacent, non-sentimental and non-emotional.

- The author warns the majority that indifference and lack of preparation to counter the demands of a well organized minority may lead to the breakdown of "democratic procedures".

"EQUAL PARTNERS"

- The terms 'equal partners' and 'two great founding nations' are proving increasingly "repugnant and repulsive". (...)

- The Commission "is openly admitting it 'no longer is using such terms' during its current deliberations".

- The Commission shows evidence of continuing to proceed with thoughts and plans suggested by the original and now considered 'objectionable and obsolete terms'.

- "If the very original terms for bringing the Commission into being are by now admittedly in error, then there is reason to consider the entire inquiry and work of the Commission no longer valid and necessary."

- "The term should apply to ALL CANADIANS - and applied by the sole criterion of 'Capacity for the work at hand'."

NEW CANADIANS

p. 12

- "For new comers to Canada - to be faced with the prospects of having to learn two new languages - must surely serve to change the minds of many potentially good Canadian citizens in favour of emigrating to such other sister nations of the Commonwealth where double-language conditions do not face them." (...)

- "Canada is not now a bilingual, a bicultural or a binational country." (...)

FEDERAL CIVIL SERVICE
and
Crown Corporations

p. 13-13a

- The federal and provincial governments are supported by and paid for by taxes imposed upon all Canadians.

- "Insistence upon a two-language government must tend to create an 'elite of government' -- an 'elite' paid for by all, but self-selected and self-conducted by a few."

- Bilingualism and equal representation of English and French-speaking Canadians would lead to political patronage. Hence, the criteria of competency will suffer.

- The "bilingualism" requirements might bring abuses in favour of French Canadians -- for promotions.

- Competent Canadians may not enter the Civil Service. They will seek jobs elsewhere where they can work in English.

- Bilingual civil service would create "serious class and ethnic group distinctions and discriminations" - would create another "status group" or "culturally elite governing group".

- "French Canadians need not beg or DEMAND equal status -- they may EARN the status they desire."

- "Only by adhering strictly to the concept of 'examinations for merit' and promotion by competition for capacity and merit, can we be more assured that tax payers - ALL CANADIANS - may receive best possible service from our provincial and federal civil services."

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The KINGSTON CONFERENCE
(a special memorandum concerning the conduct
of this regional inquiry---) p. 14

NOTES:

- 1) approximately 110 delegates were officially registered
(some 450 attended the open public discussions in the evening)
- 2) officially registered delegates were assigned to some ten or eleven smaller discussion rooms -- each with a Commission-chosen chairman.
- 3) group discussions were planned to allow for 'full frank and open discussion' --these did occur -- however, the chairmen received orders in "guiding the discussions".
 - a) pre-composed questions.
 - b) divergent views were listened to, but not recorded.
 - c) the total number present was not representative of "average Canadian thinking".
 - d) attempts repeatedly made "to have a definite resolution advanced in support of the 'findings'."

NIGHT SESSION:

- Of ten discussion chairmen, three chairmen only were invited to submit reports -- all entirely in favor of the Commission's aims and objectives.

-"too much time was used by Commission representatives to explain their position and not enough time was allotted for receiving the views of those in opposition to the grand scheme of the Commission.

"THUS -- completely nullifying the value of holding a 'truthful regional inquiry'."

The British North America Act

p. 15

"How can they (the French Canadians) expect -- after 100 years of time -- that the whole country must become bilingual in order to satisfy a one-eighth part of our total population -- and a small

part of this minority group being responsible for all the agitating for reform." , (.....)

-The B.N.A. Act "DID NOT restrict usage of the French language among any of the French-Canadian populations themselves -- whether living within the Province of Quebec or wherever else in Canada they chose to live. But also, it DID NOT provide that French MUST be used at all times - for the conduct of all parliamentary, legislative, educational, cultural and commercial affairs."

-(...)

-"CONSTITUTIONS MAY BE CHANGED. (...) by exercise of full democratic rights of choice by a considerable majority of the total membership involved."

CONCLUSION:

GOVERNMENT RESPONSIBILITY pp. 16-17

-The present government must recognize that it was NOT - by any stretch of the imagination - given a MANDATE to impose a culture upon all of Canada. Only "a full-scale national referendum - with honestly worded question -- offers all Canadians the best chance for arriving at the only truthful answer to the problem".

BACKGROUND PAPERS

750-420

Mr. Deane H. Russell

OTTAWA

A. PERSONAL INFORMATION

1. a) Mr. Russell worked in Mackenzie King's office from 1939 to 1946, on loan from the Department of Fisheries.
- b) As a junior secretary in this position, his work consisted in taking King's speeches in shorthand.
- c) In addition, he worked with a Special Committee of Senate and House of Commons engaged for two years in inquiring with a Statute (exact one not known)
- d) Is now disillusioned about the possibility of Commissions adhering to strict terms of reference.

2. THE BRIEF

- a) Summarizes conversations and ideas received by Mr. Russell in his travels across Canada.

B. RESEARCH SECTION

No comment

C. QUESTIONING OF WITNESS(ES)

1. RESEARCH SECTION

(See Section B. above)

2. PROGRAM AND LIAISON SECTION

- p.2
8), 1) (1) "Precisely - why does French Canada feel that Canadians MUST become bilingual..."
- p.2
8), 3) (2) "Since institutions involving the French Roman Catholic Church sho considerable evidence of interest in the outcome of the work of the Royal Commission - precisely - what are the specific aims and objectives of the French Canadian Roman Catholic Church in the outcome of the inquiry?"
- p.2
9) (3) Bilingualism is to mean:
"Opportunity for French Canadians to conduct business, political and educational affairs from coast to coast "à la Française" - without similar opportunity for English speaking Canadians to conduct their own business affairs in English throughout the Province of Québec."
- p.2
9) (4) Biculturalism is to mean:
"That Canadians MUST adopt the particular combination of language, educational philosophy and religious teachings of French Canada - or if not adopt - the intention is that the rest of Canada must PAY FOR THE COSTS of such program for all French Canadians - from public funds."
- p.13
2) (5) "The suggestion that French MUST be spoken throughout our Federal Civil Service and that our Civil Service must be composed of equal numbers of French and English speaking personnel..."
- p.13
8) (6) "The general morale of our Federal Civil Service is probably at its lowest ebb at this moment..."
- Q. D'où peut-il bien tenir ces renseignements?
- p.6
4) (7) "French Canadian rights have long been well preserved and well protected. Any extension of French Canadian effort and capacity - and at their own ethnic group costs - rather than at the expense of all other ethnic groups who may not share similar cultural preferences."
Comment?
- p.8
5) (8) "Serious thinking Canadians sincerely wish the situation had not been "created" as it has. Many Canadians recognize the problem as one which has been conceived by and for those with political considerations more at heart than the overall wishes of the Canadian people."
Qui sont ces Canadiens sérieux et bien intentionnés?

- p.11
6) (9) "If the very original terms for bringing the Commission into being are by now admittedly in error, then there is reason to consider the entire inquiry and work of the Commission no longer valid and necessary."
Croit-il que plusieurs personnes partagent son point de vue?
- p.12
I) (10) La connaissance de deux langues est-elle un avantage ou un désavantage?
- p.15
2) (11) "How can they expect (the French Canadians) - after 100 years of time - that the whole country must become bilingual in order to satisfy a one-eighth part of our total population...."
Les Canadiens français: 1/8 de la population du Canada???

C. PROGRAMME AND LIAISON SECTION - SUPPLEMENT

PERSON (Professor OLIVER)

p.15 You refer to French-speaking Canadians as "one-eight
part of our total population".

Could you please tell us your source for this figure?

BRIEF
for the
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM.

Submitted by:
William M. Rozinkin,
423 Observatory St.,
Nelson, B. C.

1) The multicultural, and multilingual population of any given area can live in harmony and in peace only in freedom.

Freedom alone carries a wide meaning and should be defined in definite laws of Christianity in order to fulfill our moral obligations to life's higher virtues, the most important of which is the building of a Brotherhood of Free Men.

2) This goal can be attained by participation of every person in a program of co-operation to establish in practice a society that lives to 'Do unto others as they would have others do unto them.'

Christianity holds the key to such a society.

3) Within the framework of Christianity, freedom would be extended to everybody regardless of religious, national or racial origin,

4) It is evident that cultures cannot be preserved by legislated laws. Therefore, the God given right to live in freedom, where men, each in his own way strives to develop a character that enables him to live in harmony with his neighbours, should find a helping hand from the administrative bodies of the land.

5) The field in difference in language and culture has developed grave concern for the English majority and the French minority. This concern is not confined to the English and the French alone, for, alongside these founding races there is a group consisting of other races. A unique combination indeed, when one realizes that the other races are composed of differ-

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) and (2) under the conditions (3) and (4).

2. In the second part, we consider the case of a linear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular.

3. In the third part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous.

4. In the fourth part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous and the function g is bounded.

5. In the fifth part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous and the function g is bounded and the function h is bounded.

6. In the sixth part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous and the function g is bounded and the function h is bounded and the function k is bounded.

7. In the seventh part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous and the function g is bounded and the function h is bounded and the function k is bounded and the function l is bounded.

8. In the eighth part, we consider the case of a nonlinear system of equations (1) and (2) and show that the conditions (3) and (4) are satisfied if the matrix A is nonsingular and the function f is continuous and the function g is bounded and the function h is bounded and the function k is bounded and the function l is bounded and the function m is bounded.

ent ethnic groups again, many of whom continue to retain their own 'mother tongue' with the culture of their parents.

There are concrete indications that the English, French and other groups will not consent to a 'melting-pot' society where the identity of all concerned would be lost, for each one would have to shed their parental heritage and disregard cultural identification.

On the other hand, each appears willing to extend a welcome to others to join their ranks, although none agree to abandon their own. The reason may well be in the fact that the 'melting-pot' society seldom is associated with the best of ethics, for its each-unto-himself attitude perpetuates the philosophy of the survival-of-the-fittest, with a minimum of regard towards their fellow men. In such a climate pursuit of power and wealth finds more followers than the development of justice and equality for all.

6) Central government administration at Ottawa should continue to honour the present two official languages, the English and the French, if it is to serve the whole population. Mastery of the two languages should not be compulsory qualification for service in the federal offices. Education should supply the interpreters for the needy.

7) Freedom to preserve the mother tongue by ethnic groups should be encouraged, for within the knowledge of different languages are found cultures that add interesting variety to a rich over all Canadian culture. These cultures include literature, song, prayer in their religious services and family communication. To ignore the plea of any minority would be to abandon the very Canadian soul.

8) For this reason suggestions for a form of integration into one or the other of the English or French groups by the

ethnic groups, should not be considered. But on the other hand the powers of the land should be enlisted to further investigate the establishment of an atmosphere for all to live in harmonious unity in this land of many cultures, nationalities and languages and with these examples show the whole turbulent world the way to Brotherhood.

RECOMMENDATIONS

(a) Government assistance to support preservation of different cultures in Canada.

(b) Government aid and encouragement to preserve in freedom different languages in Canada.

(c) Education within Canadian schools to include instruction for children to respect every race and culture, with historical presentations to compliment each culture.

(d) In all fairness to the majority of the population, the language of the majority in any given province should be recognized as official to promote unity in communication, information, education, and administration.

(e) Within all Canadian schools, courses should be available for the teaching of as many languages as may be requested by a given number of pupils as a secondary language, along with the official language of that province, be it French or English.

(f) Unbridled political practices are continuously aggravating avenues of co-operation by distorting facts of reality to create differences between their political counterparts not for the benefit of the people but for the dominance over them. History shows these political exploitations so irresponsible that considerations of peoples rights and lives tend to be at the mercy of the politicians. The fact of the day remains - the very destiny of the multitudes is in the hands of the politicians.

Therefore, a Christian code of ethics for the politicians

to prevent any exploitation of differences that may arise should be considered and investigated. The admonition of Hippocrates as honoured by the medical profession, should serve as a good example.

(g) Teaching the glories of nationalism should be tempered with Christian instructions to promote national and racial tolerance and co-operation and not a boisterous national spirit of jealousy that has no respect for other nations and races.

(h) The time has arrived for people to abandon their places of worship as locales for staccato outpouring of personal and public prayer and start applying the principles of their religion to everyday life, in practice.

It is imperative that within the Canadian schools a period should be designated for religious instructions to teach the children the obligations of toleration and the art of co-operation by qualified teachers supplied by each respective faith, as a measure to prepare our children for the Brotherhood of tomorrow.

(30)

June 29. 1964.

W. M. Rozinski.

Member of the Canadian
Doukhobors of Russian
origin.

TITLE: Brief for the Royal Commission on
Bilingualism and Biculturalism.

AUTHOR: William M. Rozinkin
Nelson, British Columbia.
(Member of the Canadian Doukhobours of Russian Origin)

Brief of 4 pages ; 8 recommendations

REMARKS OF ANALYST: This short brief proclaims that freedom and brotherly love as defined in Christianity are the conditions for the harmony and peace required in a multicultural, multilingual society. The author states that both English and French shall continue to be the two official languages, though knowledge of both "should not be compulsory qualifications for service in the federal offices". The "melting pot" theory is rejected as based on the doctrine of the "survival-of-the-fittest".

Ethnic groups should have the freedom to preserve their mother tongues to which are linked their cultures, literature, song, prayer and family communications. "Integration into one or the other of the English or French groups ...should not be considered".

"...The establishment of an atmosphere for all to live in harmonious unity in this land of many cultures, nationalities and languages... (will)... show the whole turbulent world the way to brotherhood".

ATT.: RESEARCH

- Verify the assurances given to Doukhobours regarding the preservation of their religious culture at the outset of their settlement in Canada.
- What is the present status of the Doukhobours in this respect...?

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CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 790-910

William M. Rozinkin

VANCOUVER

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Not available.

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BRIEF SUBMITTED BY THE ROYAL SOCIETY OF CANADA TO THE ROYAL COMMISSION ON
BILINGUALISM AND BICULTURALISM IN CANADA

A. History, Objects and Membership of the Royal Society of Canada

The Royal Society of Canada was founded in 1882 at the initiative of the then Governor-General, the Marquess of Lorne. The Society has behind it an active and fruitful life of eighty-two years. The accomplishment of these years is recorded in part in its Transactions, Proceedings and other learned publications.

The objects of the Society as defined in its charter are:

"... the objects of the said society are: - first, to encourage studies and investigations in literature and science; secondly, to publish transactions annually or semi-annually, ..., thirdly, to offer prizes or other inducements for valuable papers on subjects relating to Canada, and to aid researches already begun and carried so far as to render their ultimate value probable; fourthly, to assist in the collection of specimens with a view to the formation of a Canadian Museum of archives, ethnology, archaeology and natural history"

These objects the Society has steadily pursued over the years, and seeks from year to year to attain them by methods and in modes appropriate to the changing climates and the evolving forms of knowledge.

The membership of the Society is drawn from all fields of literature, creative and critical, and from all the sciences, social as well as observational and experimental. The Fellows of the Society are elected to Sections appropriate to their fields of letters or science; Section I is made up

of French language writers and scholars in the Humanities and Social Sciences; Section II is made up of English writers and scholars in those fields; Section III of scholars in Science. The number of active members was as follows from the Annual Report of 1962: Section I, 68; Section II, 105; Section III, 372. Retired, corresponding and unattached members numbered 82, a total of 627.

B. Recommendations in Brief

The Royal Society, with the above objects and membership, recommends in brief:

1. That provision be made for the translation of works in the Humanities and Social Sciences from English to French and French to English;
2. That provision be made for the translation of scientific textbooks;
3. That books of readings in English and French conjointly be prepared for educational use;
4. That schools and institutes of professional translators and interpreters be created;
5. That provision be made for the regular exchange of scholars and scientists in both languages;
6. That the mass media of communication be employed to aid the use of whichever language, English or French, is the language of the minority in a given district;
7. The provision of scholarships for a regular exchange of under graduate university students;
8. That instruction in the second language whichever it may be, English or French, should be increased.

9. The creation of a Council of Educational Co-operation to sponsor activities that would further understanding between the cultures of Canada.

The cost of implementing the above recommendations would, in the judgement of the Society, be not less than \$250,000.00.

C. Definition of Bilingualism and Biculturalism

The Society wishes first to define as clearly as possible, because clarity of definition is especially necessary in the field of inquiry of the Royal Commission to meaning in practical action, the two words governing the terms of reference of the Royal Commission, that is to say, bilingualism and biculturalism.

Bilingualism in Canada, it is submitted, involves the respective status, and the working knowledge possessed by individual Canadians, of the two official languages of the country, English and French. It implies equality of status in principle between the two languages at all times, and such use of either or both as public business or private interests may require at any given time or place. By working knowledge is meant the ability to read, understand when spoken, speak, and write, both languages. No other language it is noted in passing, can be considered to be an official language of Canada today.

Biculturalism is a new and a more nebulous term. Bilingualism is primarily a matter of individuals; a man may speak one or more languages. Communities or groups may be bilingual, but only if the greater number of the individuals who compose them are so. An individual, however, is seldom bicultural. Culture is, like language, the possession of a group, but unlike language, it cannot be isolated from personal experience and taught and

learned as a language may. Even culture understood as personal refinement in taste and manners is acquired by experience rather than by formal instruction. Culture/^{as}used in the term biculturalism is the shared experience of an historic and permanent group resulting in common habits of life and the acceptance of common values. An individual acquires a culture by growing up in one, not by deliberate choice and formal study. The whole experience of "assimilation" is witness to the pain and difficulty of attempting to pass from one culture to another in one lifetime. A man living in two cultures is likely to belong to neither.

A country, a province, a city or a community, however, may be bicultural, or indeed, multicultural. The coexistence of distinct cultures in them may be seen by any observer. One need only point to the great cities of Canada, Montreal, Toronto, Winnipeg, and Vancouver to find evidence for this statement.

Cultures in fact coexist, living side by side each with its own life and its own ends. There may be interplay and exchange between them, but cultures as such seldom fuse to produce a new culture participating equally of the traits of both its parents. A stronger culture may in time absorb a weaker one -- or provoke in it a renaissance -- but cultures exist distinct from one another as long as people cherish the values of the culture.

It is practically impossible, of course, to discuss biculturalism without bilingualism. Language is fundamental to culture. It is also the principal medium of exchange between cultures, even without full bilingualism. Those who are able to read, but not to speak, another language, for example, can appreciate history, fiction, poetry, drama when expressed in another

language than their own. One may have a good reading knowledge of German or Russian, without speaking those languages, and this is obviously true of Latin or Greek. The study of their respective literatures is indeed the principal means of communication between cultures.

Yet biculturalism is much more complex than bilingualism. It implies a whole organic set of values, traditions, customs and institutions not contained in bilingualism. It means in Canada the mutual respect, appreciation, knowledge and acceptance of the two cultures and ways of life, French and English.

Because of this complexity of biculturalism, and because of the nature of the Royal Society as a body primarily concerned with the expression and interchange of thought in the various fields of knowledge, activities in which knowledge and use of language (with other written symbols) is of predominant importance, it is strongly felt that this brief, while cordially approving the concept of the coexistence of cultures, ought for the most part to confine itself to consideration of bilingualism.

D. Bilingualism in Canadian Government and Society

Acknowledging, then, the importance of biculturalism but concentrating attention on bilingualism, certain questions are now asked with respect to the latter.

The first is, what is the relation of the federal government and its agencies to bilingualism?

That government, we suggest, is bound to respect Section 133 of the British North America Act of 1867, both in the letter and in the spirit. The question does arise, of course, of whether the section provides for the

"equal partnership" of the Royal Commission's terms of reference. While respecting the section, the government should do whatever is necessary to perform its own functions efficiently and humanely.

In that spirit, the use of English and French in the public service of Canada should be taken for granted as a working rule.

Certain reservations must of course be made. One is that bilingualism cannot be brought about by federal legislation. The use of the two languages cannot of course be "forced" on anyone. The use of both languages must rest on the free acceptance and mutual respect of both, and on local need, that is, in the federal civil service and in government publications as a general rule, and in communities that are bilingual. No Canadian who is Anglophone, or Francophone, should be denied the use of his accustomed language in business with the federal government or courts.

A second reservation is that bilingualism may be irrelevant in certain categories of the federal public service, as it notably is in the employment of research scientists in the National Research Council or in the Department of Defence Production. The one criterion for employment in these bodies is ability in the scientists' fields of specialisation. Their being unilingual in either English or French will not prevent them performing the special tasks for which they were engaged, or in making the results available to science.

The second question is, since the scope of bilingualism under present federal law is clear but limited, what is the relation of the provincial governments to bilingualism?

The position of that of Quebec is of course peculiar because the

special provisions made in the British North America Act itself for members of the Protestant denominations, which is to say, for most of the English-speaking population, except for Irish Roman Catholics.

Every other province of Canada has some French citizens using French as their first language. The numbers vary from province to province so much that, although the principle of the equality of the two languages may be raised on grounds of fairness, or of moral or historical right, there is in seven provinces little practical reason as well as no legal basis for bilingualism. There is as a result no policy of maintaining the two languages in use in any province other than Quebec though changes in this respect may well have started. All the provinces other than Quebec are thus officially unilingual, and in practice bilingual only in districts of dense French settlement, as in the Acadian districts of New Brunswick and the northeastern counties of Ontario.

The future of any kind of bilingualism, however, outside Quebec and the federal service, rests with the provincial governments because education at all levels comes under their control. There can be no doubt that this provincial control of education meets with the approval, in general a strongly felt approval, of the great majority of Canadians, both English and French.

It follows that, except by the influence of requirements the federal government may make for a working knowledge of both languages in its service, the provinces alone can take action to ensure an adequate supply of bilingual men and women for the service of a bilingual and a bicultural community.

Only by constitutional changes, such as a re-writing of Section 133 and a revival of the role of the federal government as a guarantor of minority rights -- a role largely destroyed by the outcome of the Manitoba Schools Question --

could adequate provision for bilingualism be made. It would seem, however, that English Canada generally is not prepared to consider such changes.

This Society strongly hopes, therefore, that the governments of the English language provinces may in such ways and to such degrees as seems proper to them in their particular circumstances make suitable provision for the maintenance of French as a mother tongue outside Quebec, for the acquisition of English or French when either is not the mother tongue, and even the provision for the maintenance where desired of a mother tongue neither English or French. This would be the old Canadian custom of arriving at common action by local consent and in local good time; it would, in short, be co-operative federalism indeed. We believe that in such free action by the provinces lies the best hope of the success of bilingualism and of the acceptance of biculturalism.

E. Bilingualism in the Learned Societies

From the above considerations the Society arrives at the belief that bilingualism is a proper goal of public policy in Canada, the realization of which in appropriate areas of the national life is necessary to the well-being of the Canadian community. But a very necessary qualification of that belief is the practical consideration that bilingualism ought first to be realized, not only in the federal public service but also and even especially in the learned societies, universities and scientific institutes of Canada.

In this respect it is not amiss to point out that the Royal Society of Canada has itself been a bilingual society. In the humanities, Section I is French, Section II is English, Section III in the sciences has been, despite the preponderance of English scholars, indifferently English or French in the language used.

This realization that truth is one, but may speak through many media, has been a spirit disseminated from the Royal Society into those learned societies and foundations which have been founded with its encouragement and counsel and guided by its members. We may note among others the National Research Council, the Humanities Research Council, the Social Science Research Council, the Canadian Historical Association, the Classical Association, the Political Science Association, the Geographical Society of Canada, the Chemical Institute of Canada -- a long and honourable list, incomplete as cited here. It is in these bodies, in some more than others of course, that bilingualism may be most readily developed in ways most profitable to the whole community. For however much it may be desirable to preserve historic languages and cultures, it must be recognized that men now live in a world of fantastic dynamism in which survival depends upon the rapid dissemination and absorption of the latest knowledge. This is the peculiar function of the learned society and the effective use of two languages for this purpose can do as much as anything else to demonstrate the utility of bilingualism. The Royal Society feels that its record of achievement since 1882 proves how important is the place of bilingualism in scholarship and science.

F. Recommendations in Full

The Society recommends:

1. That definite institutional and financial provision should be made, perhaps by The Canada Council, the necessary funds to be furnished to it, for the immediate translation from either language to the other of such works of general interest in the humanities and social sciences as would increase

knowledge and lead to understanding and respect between the two cultures.

Coupled with this should be the provision by The Canada Council of the funds necessary for the provision of simultaneous translation and the provision of texts of papers at all meetings of Canadian learned societies.

2. That similar provision should be made by the National Research Council for the translation on the request of a Department of Education or of a university, of scientific textbooks at the high school and university levels.

3. The preparation and publication under the direction of an appropriate bilingual committee, to be appointed by The Canada Council, of a series of books of readings on Canada for high schools, written in English and French, the two texts to face each other, side by side, such books to be subsidized and made available to all Departments of Education in Canada.

4. The creation of schools and institutes of professional translators and interpreters, in order that there may be an adequate supply of trained and reliable professionals to meet the needs both of a bilingual community and of its contacts with the world at large.

5. The provision under the direction of The Canada Council, or a similar body, of a permanent system of regular exchange of university professors and government researchers between English-language and French-language universities for a term, or such period as may be convenient.

6. The employment of the mass media of communication to advance the use of the second language, whichever it may be in an area where it is not commonly used, with a view to the development of "dialogue" between English and French Canadians. Where this employment took the form of instruction in one language

or the other, a request from the province or provinces concerned would be necessary for the offering of such programs.

7. The provision of scholarships for a system of regular exchange of undergraduate students, probably in their third year, between English-language and French-language universities. The grant of such scholarships should rest not only on competence in the language of the university to be visited but primarily on the scholarship of the candidate in his chosen field of study. Such a scheme might be financed by the federal government providing the cost of transportation and living, and by scholarships awarded provincially either by government or by private benefactors. The initial choice of candidates should be made locally by a university or a government-appointed committee, but the final choice and placing of students should be entrusted to the National Conference of Canadian Universities and Colleges, or to the Canadian Universities Foundation.

8. That instruction in the second language, whichever it may be in a given area, should be intensified by provincial Departments of Education in both the public and the high schools. The Departments might be invited to confer and offer recommendations on, a) how the limited supply of trained talent in language instruction could be used most effectively; b) possible arrangements for exchange of teachers of English or French between schools of opposite languages of instruction; c) the possibility of scholarships being provided for teachers who are prepared to leave their provinces to teach in schools of the opposite language of instruction in order to increase their professional competence; d) possible means of increasing the supply of teachers with a working knowledge of both English and French.

9. The creation of a Council of Educational Co-operation with the general function of sponsoring activities that would increase understanding between the two cultures.

Such a council would not be an agent of government, but a joint council of national societies and provincial agencies. Its nature would be diplomatic, and neither legislative nor executive.

Its members should be nominated by the provincial Departments of Education, the National Research Council, The Canada Council, the National Education Association, the National Conference of Canadian Universities and Colleges, and the Canadian Universities Foundation.

Money for administrative expenses would be provided by the participating bodies.

The Council would act as a bureau of information in educational matters. It might interpret and explain the curricula of the schools of one province to the educational authorities of another, (and encourage the exploration of the desirability of some basic uniformity of curricula). It would conduct discussion on educational policy by such means as conferences held in Ottawa or any other convenient place of meeting. The particular matters of educational policy in which such a council might provide opportunities for consideration not otherwise available would include such subjects as teacher-training; students and teacher exchange; opportunities provided and to be provided for the learning of either official language; inquiry into the best means of maintaining the status of cultures other than English and French and of cultivating a sympathetic and rational integration of such cultures with those of the English and French, always of course in co-operation with the

authorities of the several provinces.

Such a body, it is felt, would help supply a much needed means of co-ordination, wholly voluntary but not the less effective for that, in the field of educational co-operation in Canada, and particularly in those areas of education concerned with bilingualism and biculturalism.

MEMOIRE PRESENTE PAR LA SOCIETE ROYALE DU CANADA A LA
COMMISSION ROYALE D'ENQUETE SUR LE BILINGUISME ET LE BICULTURALISME AU CANADA

A- Histoire, objectifs et membres de la Société Royale du Canada

La Société Royale du Canada fut fondée en 1882 sur l'initiative du gouverneur général du temps, le Marquis de Lorne. La Société possède déjà à son crédit une vie active et fructueuse de quatre-vingt-deux ans. L'activité de ces années est en partie rapportée dans ses Procès-Verbaux, ses mémoires et ses autres publications savantes.

Les buts de la Société tels qu'ils sont définis dans sa charte sont les suivants: "elle vise premièrement à favoriser les études et les recherches en littérature et en science; deuxièmement, à publier des mémoires tous les ans ou tous les semestres; troisièmement, à offrir des prix ou d'autres récompenses pour des travaux de qualité relatifs au Canada, et à aider les recherches déjà commencées et assez avancées pour rendre en fin de compte leur valeur probable; quatrièmement, à collaborer à la collection de pièces dans le dessein de créer un musée canadien d'archives, d'ethnologie, d'archéologie et d'histoire naturelle..."

Ces objectifs, la Société les poursuit régulièrement depuis des années, et cherche d'année en année à les atteindre par des méthodes et des manières appropriées au changement de climat intellectuel et à l'évolution des formes du savoir.

Les membres de la Société Royale du Canada appartiennent à tous les domaines de la littérature, créatrice et critique, et à toutes les sciences aussi bien aux sciences sociales qu'aux sciences expérimentales et aux sciences d'observation. Les membres de la Société sont élus aux Sections propres à leurs domaines en lettres ou en sciences. La Section I est composée d'écrivains et d'érudits de langue française versés dans les Humanités et les Sciences Sociales; la Section II comprend des écrivains et des érudits de langue anglaise versés dans

les mêmes disciplines; la Section III se compose de savants et de scientifiques. Le Rapport Annuel de 1962 donnait les chiffres suivants comme membres actifs: Section I, 68; Section II, 105; Section III, 372. Les membres correspondants, à la retraite et honoraires s'élevaient à 82, ce qui formait un total de 687 membres.

B- Recommandations en résumé

La Société Royale, étant donné ses buts et ses membres, recommande en résumé ce qui suit:

- 1- Que l'on prenne les dispositions nécessaires pour assurer la traduction de l'anglais en français et du français en anglais d'ouvrages relatifs aux Humanités et aux Sciences Sociales;
- 2- Que l'on prenne les dispositions nécessaires pour assurer la traduction de manuels scientifiques;
- 3- Que des livres de lectures contenant à la fois des textes anglais et des textes français soient préparés à des fins éducatives;
- 4- Que des écoles et des instituts de traducteurs et d'interprètes professionnels soient créés;
- 5- Que l'on prenne les dispositions nécessaires pour assurer un échange régulier d'érudits et de scientifiques dans les deux langues;
- 6- Que les moyens populaires d'expression soient employés pour aider à l'emploi de n'importe laquelle des deux langues, anglaise ou française, qui est la langue de la minorité dans une région déterminée;
- 7- La création de bourses d'études en vue d'un échange régulier d'étudiants d'université qui n'ont pas encore pris de grade;
- 8- Que l'enseignement dans la langue seconde, quelle qu'elle soit, anglaise ou française, soit accru;

- 9- La création d'un Conseil de Coopération de l'Enseignement pour patronner les mouvements qui contribueraient à améliorer la compréhension entre les cultures au Canada.

Le coût de la mise en oeuvre des recommandations ci-dessus, au jugement de la Société, ne serait pas inférieur à \$250.000.00.

C- Définition du bilinguisme et du biculturalisme

La Société Royale désire définir d'abord aussi clairement que possible, parce que la clarté de définition est ordinairement indispensable dans le domaine de l'enquête de la Commission Royale en vue d'arriver à une action positive, les deux mots qui commandent le mandat de la Commission Royale, à savoir, le bilinguisme et le biculturalisme.

Le bilinguisme au Canada, dans notre opinion, implique le statut respectif, et quelque connaissance par tous les Canadiens, des deux langues officielles du pays, l'anglais et le français. Il comporte l'égalité de statut en principe entre les deux langues en tout temps et l'emploi de l'une ou l'autre ou des deux dans la mesure où les affaires publiques ou les intérêts privés peuvent l'exiger à n'importe quel endroit ou moment déterminé. Par quelque connaissance nous voulons dire la capacité de lire, de comprendre lorsque la langue est parlée, de lire, et d'écrire, les deux langues. Aucune autre langue, soit dit en passant, ne peut être tenue aujourd'hui pour une langue officielle au Canada.

Le biculturalisme est un mot nouveau et plus nébuleux. Le bilinguisme est fondamentalement une affaire personnelle; un individu peut parler une langue ou plus d'une langue. Des communautés ou des groupes peuvent être bilingues, mais seulement si le plus grand nombre de personnes qui les composent le sont. Une personne, cependant, est rarement biculturelle. La culture est, comme la langue, la propriété d'un groupe, mais contrairement à la langue, elle ne peut pas être séparée

de l'expérience personnelle, puis être enseignée et apprise comme une langue peut l'être. Même la culture comprise comme raffinement personnel du goût et des manières s'acquiert par l'expérience plutôt que par l'enseignement formel. La culture ainsi employée dans le mot biculturalisme est l'expérience partagée d'un groupe historique et permanent qui aboutit à des habitudes communes de vie et à l'acceptation de valeurs communes. Une personne acquiert une culture en grandissant dans un groupe, non pas par choix délibéré et par étude formelle. Toute l'expérience de "l'assimilation" témoigne de la peine et de la difficulté d'essayer de passer d'une culture à une autre pendant une vie. Une personne vivant au milieu de deux cultures n'appartiendra vraisemblablement ni à l'une ni à l'autre.

Une contrée, une paroisse, une ville ou une communauté, cependant, peut être biculturelle, ou de fait, multiculturelle. La coexistence de cultures distinctes peut y être relevée par tout observateur. Il suffit seulement de mentionner les grandes villes du Canada: Montréal, Toronto, Winnipeg et Vancouver pour reconnaître l'évidence de cet énoncé.

Des cultures coexistent de fait, vivant chacune côte à côte de sa vie propre et avec ses objectifs à elle. Il peut exister une réaction de l'une sur l'autre et un échange entre elles, mais ces cultures s'amalgament rarement pour créer une nouvelle culture tenant également des traits caractéristiques de ses deux parents. Une culture plus vigoureuse peut à la longue absorber une culture plus faible ou produire en elle une renaissance, mais les cultures existent séparément l'une de l'autre aussi longtemps que les gens veillent avec soin sur les valeurs de la culture.

Il est presque impossible, évidemment, de parler de biculturalisme sans qu'il soit question de bilinguisme. La langue est fondamentale à la culture. La langue est aussi le principal moyen d'expression entre les cultures, même sans le bilinguisme intégral.

Ceux qui peuvent lire, mais non parler, une autre langue, par exemple, peuvent apprécier l'histoire, le roman, la poésie, le théâtre quand ces genres littéraires sont exprimés dans une langue autre que la leur. On peut pouvoir lire convenablement l'allemand ou le russe, sans parler ces langues, et ceci est manifestement vrai du latin ou du grec. L'étude des littératures grecque et latine est de fait le principal moyen d'expression entre les cultures.

Cependant le biculturalisme est beaucoup plus complexe que le bilinguisme. Il implique un ensemble organique de valeurs, de traditions, de coutumes et d'institutions qui ne se trouvent pas dans le bilinguisme. Il signifie au Canada le respect réciproque, l'appréciation, la connaissance et l'acceptation des deux cultures et des deux façons de vivre, française et anglaise.

Etant donné cette complexité du biculturalisme, étant donné aussi la nature de la Société Royale dont la principale préoccupation comme organisme culturel et scientifique est l'expression, et la communication de pensées dans les divers domaines du savoir, sphère d'action où la connaissance et l'emploi de la langue (avec d'autres signes d'écriture) est souverainement important, la Société Royale est fermement convaincue que ce mémoire, tout en approuvant de tout coeur l'idée générale de la coexistence des cultures, doit s'en tenir, pour la plus grande partie, à l'examen du bilinguisme.

D- Bilinguisme dans le gouvernement du Canada et dans la société canadienne

Reconnaissant donc l'importance du biculturalisme mais portant toute l'attention sur le bilinguisme, on pose maintenant certaines questions sur ce dernier.

La première est la suivante: Quel est le rapport du gouvernement fédéral et de ses organismes avec le bilinguisme ?

Le gouvernement, nous le rappelons, est tenu de respecter l'article 133 de l'acte de l'Amérique du Nord britannique de 1867, tout ensemble la lettre et l'esprit de l'article. La question se pose, évidemment, de savoir si l'article 133 contient "le principe de l'égalité entre les deux peuples" dont il est question dans le

mandat de la Commission Royale. Tout en respectant l'article 133, le gouvernement devait faire tout le nécessaire pour remplir ses propres fonctions avec compétence et humanité.

Dans cet esprit, l'emploi de l'anglais et du français dans l'exercice de la fonction publique du Canada doit être tenu pour admis comme directive de travail.

On doit faire, bien sûr, quelques réserves. La première, c'est que le bilinguisme ne peut pas être provoqué par une législation fédérale. L'emploi des deux langues ne peut pas, évidemment, être "imposé de force" à tout le monde. L'emploi des deux langues doit reposer sur la libre acceptation et le respect mutuel des deux, et sur les besoins locaux, c'est-à-dire, dans l'exercice de la fonction publique et dans les publications du gouvernement en règle générale, ainsi que dans les communautés bilingues. Pas un Canadien anglophone ou francophone ne devrait se voir refuser l'emploi de la langue habituelle ayant affaire avec le gouvernement fédéral ou avec les cours fédérales.

La seconde réserve, c'est que le bilinguisme peut être hors de cause dans certaines tâches de la fonction fédérale publique, comme c'est tout particulièrement le cas dans l'emploi de chercheurs scientifiques au Conseil National de Recherches ou au Ministère de production de la Défense nationale. L'unique critère d'emploi dans ces organismes gouvernementaux est la capacité intellectuelle dans les domaines scientifiques de la production. Le fait qu'ils soient unilingues, que ce soit en anglais ou en français, ne les empêchera pas de remplir les tâches particulières pour les quelles ils ont été engagés, ou de rendre les résultats de leurs recherches accessibles à la science.

La seconde question sur le bilinguisme est la suivante: Puisque le champ du bilinguisme d'après la loi fédérale actuelle est clair mais restreint, quel est le rapport des gouvernements

provinciaux avec le bilinguisme ?

La position de Québec est, évidemment, particulière par suite des dispositions spéciales inscrites dans l'acte de l'Amérique du Nord Britannique lui-même pour les membres de sectes protestantes, c'est-à-dire, à l'exception des catholiques romains irlandais, pour la plus grande partie de la population anglaise.

Toutes les autres provinces du Canada possèdent un certain nombre, de citoyens français dont le français est la langue maternelle. Leur nombre varie d'une province à l'autre, de telle sorte que, bien que l'on puisse soulever le principe de l'égalité des deux langues pour des raisons d'impartialité, ou de droit moral ou de droit historique, l'on trouve dans sept provinces peu de motifs d'ordre pratique pour le bilinguisme, aussi bien qu'aucun titre juridique au bilinguisme. Cela fait qu'il n'existe pas de ligne de conduite concernant la conservation de l'emploi des deux langues dans toutes les provinces autres que celle de Québec, encore que l'on puisse bien avoir introduit des changements à cet égard. Toutes les provinces autres que Québec sont donc officiellement unilingues, et en pratique elles sont bilingues seulement dans les régions fortement peuplées de gens de langue française, comme dans les régions acadiennes du Nouveau-Brunswick et les comtés du nord-est de l'Ontario.

L'avenir de toute forme de bilinguisme, cependant, en dehors de la province de Québec et de la fonction publique fédérale, repose sur les gouvernements provinciaux parce que l'enseignement à tous ses niveaux dépend de leur juridiction. Il ne fait pas du tout de doute que cette autorité provinciale en matière d'éducation reçoit l'approbation, en général est fortement agréée, de la grande majorité des Canadiens, à la fois des Canadiens anglais et des Canadiens français.

Il s'ensuit que, à part l'influence exercée par le gouvernement fédéral qui peut exiger une connaissance des deux langues pour

l'exercice de la fonction publique, seules les provinces peuvent prendre des mesures pour retenir un nombre suffisant d'hommes et de femmes bilingues au service d'une communauté bilingue et biculturelle.

C'est seulement par des changements constitutionnels, comme une nouvelle rédaction de l'article 133 et une renaissance du rôle du gouvernement fédéral comme répondant des droits des minorités (rôle en grande partie anéanti par le dénouement de la question scolaire du Manitoba) que l'on pourrait prendre des dispositions adéquates pour assurer le bilinguisme. Cependant, le Canada anglais ne semblerait pas d'une manière générale être prêt à envisager de tels changements.

En conséquence, la Société Royale espère fermement que les gouvernements des provinces de langue anglaise pourront, de la façon et dans la mesure qui leur paraîtront appropriées à leurs conditions particulières, adopter des mesures convenant au maintien du français comme langue maternelle en dehors de la province de Québec, des mesures pour faciliter l'étude de l'anglais ou du français lorsque l'une ou l'autre n'est pas la langue maternelle, et même des mesures pour le maintien, si on le désire, d'une langue maternelle ni anglaise ni française. Cette façon de procéder serait la vieille coutume canadienne qui consiste à en venir à une action commune de l'aveu de la région et au moment propice; ce serait vraiment, en un mot, du fédéralisme coopératif. Nous croyons que c'est dans une pareille liberté d'action par les provinces que réside le meilleur espoir de succès du bilinguisme et de l'acceptation du biculturalisme.

E- Bilinguisme dans les sociétés savantes

Des considérations qui précèdent la Société Royale en vient à croire que le bilinguisme est un objectif propre d'intérêt public au Canada, un objectif dont la réalisation dans les sphères appropriées de la vie nationale est nécessaire au bien-être de la communauté

canadienne. Mais il existe une réserve tout à fait indispensable à cette conviction: c'est la considération pratique que le bilinguisme doit d'abord être mis en pratique, non seulement dans l'exercice de la fonction fédérale publique mais aussi et même tout particulièrement dans les sociétés savantes, dans les universités, et dans les instituts scientifiques du Canada.

A cet égard il n'est pas mal à propos de souligner que la Société Royale du Canada a toujours été une société bilingue. Dans les Humanités, la Section I est française; la Section II est anglaise; la Section III, réservée aux sciences, malgré la prépondérance de scientifiques anglais, a été et est indifféremment anglaise ou française en ce qui concerne l'emploi de la langue.

La vérité est une, mais peut s'exprimer à l'aide de nombreux moyens. Cette conception nette a agi comme un esprit qui s'est disséminé de la Société Royale dans ces sociétés et fondations savantes dont elle a encouragé et conseillé la création, et que ses membres ont aussi dirigées. Nous pouvons relever parmi d'autres le Conseil National de Recherches, le Conseil de recherche sur les Humanités, le Conseil de recherche en Sciences sociales, la Société d'histoire du Canada, la Société des Etudes Classiques, la Société de Science Politique, la Société de Géographie du Canada, l'Institut canadien de Chimie - une liste longue et honorable, incomplète telle que nous l'avons citée. C'est dans ces sociétés savantes, en certaines plus que dans d'autres, évidemment, que le bilinguisme peut se développer le plus volontiers de la manière la plus avantageuse à l'ensemble de la communauté. Car si souhaitable qu'il puisse être de conserver les langues et les cultures historiques, on doit reconnaître que les hommes vivent aujourd'hui dans un monde au dynamisme fantastique où la survivance dépend de la diffusion et de l'assimilation rapide du savoir le plus récent. C'est la fonction propre de

la société savante, et l'emploi efficace des deux langues à cette fin peut faire autant que tout le reste pour prouver l'utilité du bilinguisme. La Société Royale a le sentiment que l'état de ses réalisations depuis 1882 démontre le rôle important du bilinguisme dans l'érudition et dans la science.

F- Recommandations in extenso

La Société Royale recommande:

1. Que des dispositions bien déterminées, institutionnelles et financières, soient prises, peut-être par le Conseil des Arts du Canada; que les fonds indispensables lui soient fournis pour la traduction sans retard en l'une ou l'autre langue des ouvrages d'intérêt général dans les humanités et les sciences sociales, ouvrages qui augmenteraient la connaissance mutuelle et conduiraient à la compréhension et au respect entre les deux cultures.

Etroitement liée à cette recommandation est la fourniture par le Conseil des Arts de fonds indispensables pour voir à la traduction simultanée et à la remise des communications à toutes les réunions de sociétés savantes canadiennes.

2. Que des dispositions semblables soient prises par le Conseil National de Recherches pour la traduction, à la demande d'un Ministère de l'Education ou d'une université, de manuels scientifiques.

3. La préparation et la publication sous la direction d'un comité bilingue approprié, à être nommé par le Conseil des Arts du Canada, d'une série de livres de lectures sur le Canada pour les maisons d'enseignement secondaire et rédigés en anglais et en français, les textes devant être mis l'un en regard de l'autre; ces livres recevraient une subvention et seraient rendus accessibles à tous les

Ministères de l'Education du Canada.

4. La création d'écoles et d'instituts de traducteurs et d'interprètes professionnels afin que l'on puisse avoir un nombre suffisant d'experts formés et dignes de confiance pour répondre aux besoins et d'une communauté bilingue et de ses relations avec le monde extérieur.
5. L'organisation sous la direction du Conseil des Arts du Canada, ou d'un organisme semblable, d'un système permanent d'échange régulier de professeurs d'université et de chercheurs du gouvernement entre les universités de langue anglaise et les universités de langue française pendant un trimestre, ou durant une période convenable.
6. L'emploi des moyens populaires d'expression pour faire progresser l'usage de la langue seconde, quelle qu'elle soit dans une région où elle n'est pas généralement employée, dans le dessein de développer le "dialogue" entre Canadiens anglais et Canadiens français. Là où cet emploi a revêtu la forme d'enseignement en une langue ou l'autre, une demande de la part de la province ou des provinces en cause serait nécessaire pour l'offre d'un tel programme.
7. La création de bourses d'étude pour un système d'échange régulier d'étudiants qui n'ont pas pris de grade, probablement pour des étudiants de troisième année, entre les universités de langue anglaise et les universités de langue française. L'octroi de pareilles bourses ne devrait pas se fonder uniquement sur la compétence en la langue de l'université en vue mais principalement sur le savoir du candidat dans le domaine d'études qu'il a choisi. Un tel plan pourrait

être financé par le gouvernement fédéral défrayant le voyage et le coût de la vie, et par des bourses d'études accordées dans chaque province soit par le gouvernement soit par les bienfaiteurs particuliers. Le premier choix des candidats devrait se faire sur place par une université ou par un comité nommé par le gouvernement, mais le choix définitif et le rang des étudiants devraient être confiés à l'Association nationale des collèges et des universités du Canada ou à la Fondation des universités canadiennes.

8. Que l'enseignement dans la langue seconde, quelle qu'elle soit dans une région déterminée, soit augmenté par les ministères provinciaux de l'Education et dans les écoles primaires et dans les écoles secondaires. Les Ministères pourraient être invités à se consulter et à faire des recommandations sur a) l'emploi le plus efficace du nombre restreint de gens de talent préparés à enseigner la langue; b) les mesures possibles à prendre pour l'échange de professeurs d'anglais ou de français entre les écoles de langues distinctes d'enseignement; c) la possibilité de créer des bourses pour les professeurs qui sont prêts à quitter leurs provinces pour enseigner dans les écoles où la langue d'enseignement est distincte de la leur, et cela, en vue d'accroître leur compétence professionnelle; d) les moyens possibles d'augmenter le nombre de professeurs possédant quelque connaissance et de l'anglais et du français.

9. La création d'un Conseil de Coopération de l'Enseignement dont la fonction générale consisterait à patronner les mouvements qui augmenteraient la compréhension entre les deux cultures.

Un tel Conseil ne serait pas un organisme du gouvernement, mais un conseil mixte, composé de sociétés nationales et d'agences provinciales. Sa nature serait diplomatique; elle ne serait ni législative ni exécutive.

Ses membres seraient nommés par les Ministères provinciaux de l'Education, le Conseil National de Recherches, le Conseil des Arts du Canada, l'Association canadienne d'éducation, l'Association

nationale du collège et des universités du Canada, et la Fondation des universités canadiennes.

Les dépenses d'administration seraient défrayées par les organismes qui en feraient partie.

Le Conseil jouerait le rôle d'office de renseignements en ce qui concerne l'enseignement. Il pourrait interpréter et expliquer les programmes scolaires d'une province aux autorités d'une autre en éducation, (et inciter à l'étude des avantages que pourrait avoir une certaine uniformité de base des programmes). Le Conseil dirigerait des discussions sur les objectifs de l'éducation au moyen de congrès tenus à Ottawa ou en tout autre endroit convenable de réunion. Les points particuliers de l'orientation de l'enseignement où le Conseil pourrait fournir des occasions d'examen par ailleurs inaccessibles comprendraient des sujets tels que les suivants: formation des maîtres; échange d'étudiants et de professeurs; occasions offertes et à être offertes pour l'étude de l'une ou l'autre langue officielle; enquête sur les moyens de maintenir le statut des cultures autres que la culture anglaise et la culture française et sur les moyens de cultiver une intégration sympathique et rationnelle de telles cultures à celles des Canadiens de langue anglaise et de langue française; tout cela se ferait, évidemment, avec le concours des Ministères de l'Education des différentes provinces.

Un tel conseil, dans notre jugement, contribuerait à fournir un moyen de coordination dont on a grand besoin, tout à fait bénévole et libre mais pas moins efficace pour cela, dans le domaine de la coopération de l'enseignement au Canada, et tout particulièrement dans ces sphères de l'éducation qui touchent au bilinguisme et au biculturalisme.

TITLE: "Brief Submitted to the Royal Commission on Bilingualism and Biculturalism in Canada"

AUTHOR: The Royal Society of Canada

Brief of 13 pages; 9 recommendations

REMARKS OF ANALYST:

This brief argues that bilingualism connotes the individual whereas culture is a community concept. The recommendations seek to extend the practise of bilingualism, on the basis of the "equality of status in principle between the two languages at all times...at any given time or place."

The Society feels that the proper places for bilingualism "to be realized" apart from the Federal public service, are the learned societies, the universities and scientific institutes. It is hoped that the English-language provinces would take action to provide for the maintenance of French as a mother tongue outside Quebec, "by local consent and in local good time." Similar action is suggested "where desired" for the maintenance of other mother tongues.

The recommendations suggest support of translation programmes, the preparation of bilingual readers, training of translators, academic exchanges, use of mass media to aid the minority culture, scholarships for undergraduate exchanges, an increase in second language instruction and a joint Council of Educational Co-operation.

ATT.: RESEARCH

- Examine the cost estimate for implementation of the Royal Society's Recommendations
\$250,000 - page 3.

- Why the separation into separate sections of French and English Scholars in the Humanities and Social Sciences? - page 2.

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SUMMARY:

"A. History, Objects and Membership of the Royal Society of Canada"

Pages 1 - 2

Founded in 1882 under the aegis of the then Governor-General, the Society's objects are to encourage studies in literature and science, to publish transactions, to offer prizes and other inducements for valuable papers and research, to assist in the collection of specimens with a view to the formation of a Canadian Museum. Fellows of the Society, numbering 627, are in three sections: French language writers in the Humanities and Social Sciences, English language writers in the same fields, and scholars in Science.

"C. Definition of Bilingualism and Biculturalism" Pages 3 - 5

Bilingualism involves the status and working knowledge of the two official languages possessed by individual Canadians; it implies equality of status in principle between the two languages at all times. Working knowledge is the ability to read, understand, read and write both languages. No other language (than French and English) can be considered official.

Bilingualism connotes individuals; however, an individual is seldom bicultural. "Culture as used in the term biculturalism is the shared experience of an historic and permanent group resulting in common habits of life and the acceptance of common values." (Page 4) A community may be bicultural or multicultural.

Cultures coexist and remain distinct from one another as long as they are cherished.

Language cannot be separated from culture; yet biculturalism is more complex than bilingualism, implying a whole organic set of values, traditions, etc. not contained in bilingualism.

"D. Bilingualism in Canadian Government and Society" Pages 5 - 8

The relation of the Federal Government and its agencies to bilingualism requires that Section 133 of the B.N.A. Act must be observed by the Government both in the letter and in the spirit; the use of French and English in the public service should be taken for granted as a working rule. "No Canadian ... anglophone or francophone, should be denied the use of his accustomed language in business with the Federal Government or courts." But bilingualism cannot be brought about by legislation and cannot be forced, and is irrelevant in certain areas of the public service. The one criterion for employment in some categories of the federal public service should be ability in the field; being unilingual in English or French will not prevent specialists from performing the special tasks for which they were engaged.

Outside the federal service and Quebec where it is provided for particularly in the B.N.A. Act, the future of bilingualism rests with the provinces, who "alone can take action". The other provinces have had no policy of maintaining the two languages; in seven there is little practical basis for bilingualism. Save for federal influence, only constitutional changes, e.g., revival of the federal role of guarantor of minority rights, could adequately provide for bilingualism. It appears that English Canada is not prepared to consider such changes.

The Society hopes however that the governments of the English language provinces may make suitable provision for the maintenance of French as a mother tongue outside of Quebec, even for the maintenance of a mother tongue neither French nor English. This would be co-operative federalism indeed.

"E. Bilingualism in the Learned Societies"

Pages 8 - 9

Bilingualism is a proper goal of public policy in Canada, but a very necessary qualification of that policy is the practical consideration that bilingualism ought first to be realized in the learned societies, universities and scientific institutes.

The Royal Society, itself bilingual, has disseminated its spirit into those learned societies founded with its encouragement and counsel, e.g., the National Research Council, the Canadian Historical Society etc. "It is in these bodies ... that bilingualism may be most readily developed ... "

BACKGROUND PAPERS

750-508
Royal Society of Canada
OTTAWA

A INFORMATION ON ORGANIZATION1. MEMBERSHIP

- a) Founded in 1882 at initiative of the Governor General
 - b) Members drawn from all fields of literature and from all sciences, including social
 - c) Fellows of one society are elected to sections appropriate to their fields
 - (i) Section I - French language writers and scholars in the humanities and social sciences 68
 - (ii) Section II - English writers and scholars 105
 - (iii) Section III - scholars in science.. 372
 - (iv) Retired, corresponding, and unattached members numbered 82
- TOTAL 627

2. OBJECTIVES

- a) To encourage studies in literature and science
- b) To publish transactions annually or semi-annually
- c) To offer prizes for valuable papers on subjects relating to Canada; to aid researches already begun; to assist in the collection of specimens with a view to the formation of Canadian Museum of archives, ethnology, archeology and natural history.

3. PREPARATION OF BRIEF

- a) By special committee of ten (10) members.

C. QUESTIONING OF WITNESS(ES)

1. PROGRAMM AND LIAISON SECTION

1) TRANSLATIONS

- rec. (1) Do you feel that translation of books, texts etc. will
#1 stimulate a respect for and a knowledge of the other language or will it simply be a crutch for those who are unwilling to learn both languages?
- rec. (2) Dans la perspective de votre recommandation de traduction
1. simultanée des réunions des Sociétés savantes, quels bénéfices ultimes pourraient résulter?
- rec. (3) Could not The Learned Societies manage to provide their
1 p.10 own translation system? In fact, you emphasize that this is a logical level for bilingualism, cannot these bodies solve this problem? What really needs to be done?
- p.6 (4) Unilinguisme au Conseil N. Recherches
Selon quels critères d'autres organismes, tels le N.R.C. on le Apt of Defense Production que vous mentionnez, pourraient être unilingues?
- (5) Could you explain why you recommend the National Research Council should translate technical books for Departments of Education? At whose expense?
- 2) EDUCATION
- (1) In reference to your recommendation for the creation of a Council of Educational Cooperation, would its members be only those mentioned in the third paragraph on page 12?
- rec. (2) Conseil de la Coopération en Education
9 Croiriez-vous nécessaire de penser à certaines modifications de AABN pour réaliser ce Conseil, en particulier en ce qui a trait à l'uniformité des curricula?
- (3) Why do you feel the jobs you assign to this Council of Educational Cooperation are not being adequately performed by the existing agencies? in reference to para.1 p. 8
- (4) What sort of factors should determine whether or not a language should be preserved through instruction in the school system?
- rec. (5) Echanges d'étudiants
7 Comment verriez-vous la préparation et les suites à donner aux échanges d'étudiants que vous recommandez?
- rec. (6) Are we to understand the purpose of such a new organization
9 is primarily to deal with the problem of the two cultures? Does not the Canadian Education Assodation attempt to fulfill some of these jobs? Why, in your opinion, has there been a failure to come to grips with these problems? You have not mentioned Federal Government participation in this plan except indirectly through the Research Council and Canada Council. Do you think it will happen without Federal initiative and Federal money? On whose initiative?
- rec. (7) What type of a "book of readings on Canada for high
3 schools" do you envisage?

rec. (8) Why should the Canada Council do this job? Would this not
3 more properly fall under the jurisdiction of your Council
of Educational Co-operation? Or have we misunderstood the
purposes of such educational books? How do you see their
usefulness?

rec. (9) You do not say who should be responsible for setting up
4 these schools - federal government? universities?
provincial governments?

rec. (10) Do you see this simply as a research project or something
5 larger? Could you explain the values to be gained and
relate this to the function of the Canada Council?

3) BILINGUALISM

p.3 (1) What do you understand by the term "official bilingualism"?

p.2 (2) In your description of the Society you mention that you
have separate sections for English and French writers and
scholars. How did this come about? For what reasons? What
advantages do you find in this kind of arrangements?

p.2 (3) Organisation elle-même
Quelles seraient les raisons pour lesquelles la Société
a des sections différentes selon les langues dans les
humanités et les sciences sociales et non dans les autres
domaines?

p.6 (4) You say the Federal Government should do what is necessary
to perform its functions efficiently and humanely. Many people
have argued against bilingualism as being inefficient. And we
are not sure what implications are involved in "humanely".
Could you explain your attitude more precisely?

p.6 (5) "Bilingualism cannot be brought about by federal legislation".
Would you not agree that to the extent Canada is today
officially a bilingual country, this is because of legislation?
We are not talking about individual capacities to be bilingual.

p.6 (6) You have stated that "the use of both languages must rest on
the free acceptance and mutual respect of both, and on local
need.....and in communities that are bilingual." What, in
your opinion, is a bilingual community?

p.8 (7) You say the society is a "bilingual" society. We would
like to know how this operates. To what extent are the
individual members bilingual or need they be? Is the
society "officially" bilingual and if so, what does this
connote? What problems, if any, exist because of your bi-
lingual nature?

p.9 (8) You use the phrase "demonstrate the utility of bilingualism"
in connection with the need for the rapid dissemination and
absorption of the latest knowledge. Some have argued before
us that the use of two official languages gets in the way of
this very thing. Can you demonstrate to us this utility?

p.8 (9) Rôle des provinces en matière de bilinguisme
Par qui et comment verriez-vous ce rôle des provinces en
matière de bilinguisme?

(10) Could you go into greater detail about the achievements
of the Royal Society with regard to bilingualism?

4) CULTURE

- (1) DO you feel the Royal Society has any responsibility or role to help preserve the cultural contribution of other ethnic groups?
- (2) You estimate the cost of implementing the recommendations at a quarter million dollars. Is this just a nice round figure? How did you arrive at this estimate?
- rec. 6 (3) a) Which mass media do you have in mind - newspapers, radio, TV? Leaving the CBC aside for the moment, would you leave this to the "free action" of such media or how could you persuade them of the value of such a course of action?
- b) In the case of CBC, which has a national purpose to serve, what, particularly, would you recommend? Would you, for example, be in favour of the extension of the French networks from coast to coast?
- c) And what kind of request to the provinces concerned do you have in mind?
- (4) Finally, we would like to know what the Royal Society, with its distinguished reputation, feels it can do to initiate or stimulate any of the changes it has brought to our attention today.

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ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM
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Brief Presented By
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The Royal Commonwealth Society
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(Manitoba Branch)
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June 1964
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ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Brief submitted by
The Royal Commonwealth Society
(Manitoba Branch)

Short Summary
of the
Conclusions and Recommendations

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1. A pact or partnership or agreement was entered into
between the French and the English people of Canada in the period
September 13, 1759, the date of the Battle of the Plains of
Abraham, and February 10, 1763, the date of the Peace of Paris,
which must be given due recognition and effect.
2. An essential of that pact was that the French people
of Canada are entitled to the use of the French language anywhere
in Canada as an official language of Canada, and to exercise their
faith through the instrumentality of the French language.
3. English and French are the two official languages of
Canada. The practical use of those languages, as distinct from the
official right to the use of them, must, to a large extent, be based
upon the population content of each province.
4. All other languages, including the languages of the
Indians and Eskimos, spoken to an appreciable extent in Canada, may
be regarded as unofficial languages of Canada.
5. A distinction must be made between languages as
instruments of instruction and languages which are, to an appreciable
extent, spoken in different areas in Canada. The only languages
of instruction in Canada should be English and French.

6. The two founding peoples, the English and the French, through governments and otherwise, have encouraged immigration into Canada from countries in which the native language is neither English nor French. By so doing they have varied the original pact or understanding and are estopped by their own conduct from taking a position that a change has not been made.
7. Unity with diversity must be accepted as a basic principle of Canada. In fact, that principle was given birth immediately following the Battle on the Plains of Abraham when the relationship of victor-vanquished was discarded and the principle of understanding and goodwill adopted.
8. Canada is bilingual, English and French, but that does not exclude factual bilingualism where one of the languages is neither English nor French. The official Canadian language selected by a non-French, non-English speaking immigrant is his Canadian language but aside from practical considerations there is no duty upon him to learn the other official Canadian language.
9. Encouragement should be given to the study of both of Canada's official languages.
10. Encouragement should also be given, on both cultural and practical grounds, to the study of more than one language.
11. On a voluntary basis, where there is a reasonable demand, unofficial languages should be taught on the high school level. In areas of heavy concentrations of ethnic groups the commencement of the instruction may be at the elementary school level.
12. No province should have the power to enact that either French or English shall be prohibited as a language of instruction in that province.
13. Canada is basically bicultural, the basic cultures being that of the French and the British, but in Canada there are many cultural assets deriving from people of many lands. The principle of integration should be applied and not assimilation. The melting pot theory, whether as one process or two processes, should be discarded as not being realistic.

14. The phrase "jurisdiction over education" in the terms of reference must not be so narrowly interpreted as to mar Canadian unity nor to prevent federal assistance in any province.
15. It seems impossible to evolve a system for the development of the Canadian pattern of bilingualism and biculturalism without giving thought to other questions, mostly in the economic field, which, in a measure, have given rise to the very problems of language and culture that have been raised.
16. It may be found necessary to encourage co-operative federalism to help bring about the acceptance of the needed adjustment of revenues open to both the federal government and the provinces.
17. More or less in the nature of a corollary to co-operative federalism a limited acceptance of the right of "contracting out" by provinces may be necessary but it must be recognized that such "contracting out" should be exercised with caution lest it become too great a strain upon Canadian unity.
18. The legislative powers, however, of all the provinces must be the same.
19. National radio and T.V. broadcasts should be confined to the two official languages, but unofficial languages may be used on regional, provincial and local stations, depending upon the population content, and economic demands and needs.
20. Serious thought should be given to the question of establishing a capital district for Canada. It seems obvious that the capital district should include an appropriate area now within the province of Quebec. The present name "Ottawa" is suggested.
21. It must be assumed that suggested changes will call for amendments to the B. N. A. Act. Recommendations should be made for methods of amendment.

22. It must, however, also be assumed that even after all attempts at settlement have been exhausted, a hard core of questions may remain unsolved. In such cases resort must be made to the final and ultimate power in a democratic state and that is the power of the people themselves, exercised through the secret ballot.
23. The constitution must provide the mechanics for the reference of such questions to the people, and the majorities required to carry referenda on the different classes of questions referred.
24. The power of public opinion must at all times be recognized and should be constructively directed.
25. The people of Canada, well-informed, must be prepared to give full support to whatever is placed on the Statute books, whether by agreements or referenda.

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PART ONE

26. The issues on bilingualism and biculturalism in Canada can be properly viewed only in the light of historic facts.

27. What took place on September 13, 1759, on the Plains of Abraham, was not a battle won or a foe vanquished. The very death of both opposing Generals, Wolfe and Montcalm, contributed to make it an hour of destiny. What took place was the first pangs of birth, the birth of a nation - Canada. This is fully established in the events during the period from that day until February 10, 1763, when The Treaty of Paris was signed.

Abbe Arthur Maheux in "French Canada and Britain" (1942) says: "It was Murray's (General James) great merit that he maintained a consistently favourable attitude in his dealings with the Catholic French Canadiens. Indeed, he was the creator of the dual civil service in Canada. All our English-speaking compatriots should know that this practice first began here in Quebec in September 1759. It was Murray, too, who first accepted bilingualism as a principle in administration. He accepted the French language as the indispensable medium of communication with the Canadiens. He paid a civil servant to publish his orders and proclamations in French, and with Murray, who was her official representative, it was England herself that accepted the dual character of the new conquest."

John Buchan, Lord Tweedsmuir, former Governor-General of Canada, in "British America" quotes Governor Carleton as having said: "the conquerors are going to rule them, as far as possible, along the lines of their old tradition."

M. Jeen Bruchesi (of France) says in "History of Canada" (1952): "Together with their religion the language formed the richest and most substantial part of the French heritage."

28. The founding peoples were the French and the British. Whether what took place was a pact, an agreement or an understanding which in course of time ripened into a solemn obligation, need not be carefully analyzed. The right of the French to the use of their language and the exercise of their faith through the instrumentality of that language was established during the years 1759 - 1763.

29. These fundamental rights were confirmed during the period 1763 to 1867, in the Quebec Act of 1774, to some extent in the Constitutional Act of 1791, and particularly in the position taken in regard to the French language after the passing of The Union Act, 1840. Under that Act the former provinces of Upper and Lower Canada became the Province of Canada, embracing an English-speaking area and a French-speaking area into one Canada.

30. The Union Act unfortunately provided that all the records in the Legislative Council and the Legislative Assembly "shall be in the English language only."

Maurice Ollivier in "British North America Acts and Selected Statutes" says:

"There is nothing, however, in this section against the French as the language of debate, and indeed it was used as such from the time of first Union Parliament."

31. This restriction in the Act, in the use of French, was very justifiably resented by the French and some Britishers as well. Steps were taken to have the injustice removed.

Robert Sellar in "The Tragedy of Quebec" (1910) says:

"The first notable advance was in 1845 when a petition to the Imperial Government was carried, asking that French be authorized as one official language."

Robert Sellar continues:

"The Imperial Government hesitated over declaring French an official language, and it was not until 1849 that it was formally announced that the Union Act had been amended to that effect."

32. The Actual amendment is to be found in Chapter 56 of 11, and 12, Victoria (1848), an Act to Repeal so much of the Act of 3 and 4 Vict. (the Union Act of 1840), "as relates to the use of the English language in instruments relating to the Legislative Council and the Legislative Assembly of the Province of Canada."

What makes a Language an Official Language?

33. It is very rare that a state declares by a special Act that a certain language (or languages) is an official language of that state. It is the use of the language in a Parliament or other legislative body which gives that language official recognition. A fortiori, if it is specifically declared in a statute that a language may be used in the debates and the records of a legislative body (of original jurisdiction) of a country, that gives the language official recognition and hence makes it an official language in the state, or the area within the state over which the legislative body has jurisdiction. In a unitary state the legislative power covers all subjects; in a federal state, such as Canada, the legislative power is divided, roughly one-half federal and one-half provincial, with some overlapping.

34. Section 133 of the British North America Act, 1867, must be read in the light of what is submitted above. The pertinent part reads as follows:

"133. Either the English or the French language may be used by any person in the Debates of the House of the Parliament of Canada and the Houses of the Legislature of Quebec; and both those languages shall be used in the respective records and journals of those Houses...

"The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages."

35. The Legislative Authority of the Parliament of Canada extends throughout Canada over all matters assigned to it. That gives the language used in that Parliament official recognition not only on the floor of the two Houses but wherever Canadian legislation reaches - which is all of Canada.
36. Similarly the Legislative Authority of the Legislature of Quebec, though limited to matters assigned to the Province, extends throughout the province of Quebec. Hence Section 133 gives official recognition in Quebec to both French and English.
37. If Nova Scotia had asked that Gaelic as well as English be recognized in that province, the necessary provisions would, it is submitted, have been included in Section 133 of the Act and Gaelic would be an official language of Nova Scotia.
38. If the above interpretation of the B. N. A. Act is not sound, then a recommendation should be made by the Commission that a provision be embodied in an Amended Constitution declaring French and English to be official languages of all of Canada. To what extent that can be carried out depends upon the milieu in different parts of Canada and the population content.

PART TWO

The Effect of Immigration on the Original Pact.

39. Ever since Confederation and even before, the two founding races, through governments of the day, have encouraged immigration into Canada from countries in which the native language is neither English nor French. By so doing the founding peoples have varied the original pact or agreement and are estopped by their own conduct from denying that a variation has been made. Recognition was given to that added factor in the Terms of Reference to the Royal Commission.

40. The word "bilingual" according to the dictionaries means "having or using two languages." In Canada the word "bilingual" is given a restricted meaning and is limited to English and French. But, as the Commission has made amply clear, that does not mean that every Canadian has to learn the two official languages. From that follows an obvious corollary: Canadians of other than English-French extraction, may select one of Canada's official languages and retain their language of origin as their other language and hence be unofficially bilingual.

41. As recognition has been given to the cultures of the so-called ethnic groups of Canada and language is the best instrument through which a culture can be preserved, some status must be given to these unofficial languages. Better still, it is necessary to set out what rights exist in relation to English and French which do not exist in relation to other languages. The following is suggested.

I - The Official Languages

42. a. The most obvious right is the right to the use of those two languages of instruction in Canadian educational institutions. That, of course, must be given a realistic application. For instance, in Manitoba, French could not be used as a language of instruction except in French centres such as St. Boniface, and pockets of French population such as La Broquerie and Ste. Rose du Lac.

43. b. Neither French nor English can be regarded as a foreign language anywhere in Canada.

II - The Unofficial Languages

44. a. These languages are spoken or "used" in so many areas in Canada that it would be unrealistic to refer to them as foreign languages. They are the "mother tongue" of 14% of the population. On the basis of ethnic origin about 26% of the people of Canada are of non-British, non-French origin. They all are at various stages in the selection of English or French as their Canadian mother tongue. Hence it is reasonably fair to say that these people are factually bilingual, English or French being their Canadian tongue and the language of origin their other language.

45. b. These languages have a status in Canada and in some way recognition must be given to them. As the cultures and the languages of those groups are so closely intertwined the only practical way to give expression to that status is to provide that these languages be taught, on a voluntary basis, at the stage of development of the child when it should have the option of selecting a language for study other than the language of instruction in that particular province, or school district. The high school level obviously suggests itself but in areas of heavy concentrations of ethnic groups the commencement of the instruction might be at the elementary level.

46. Obviously successful examinations in such languages in grades immediately preceding entrance to a university should be given recognition at the university level.

PART THREE

Constructive Diversity

47. Unity with diversity must be accepted as a basic principle of Canada. In fact, that principle was given birth immediately following the Battle on the Plains of Abraham when the relationship of victor-vanquished was discarded and the principle of understanding and goodwill adopted.

48. It is not difficult for anyone to agree that in Canada there must be "unity with diversity," but it is much more difficult to give meaning to those words. Here it seems necessary to add or insert another word. The diversity must be constructive not divisive; it must not mar the essential overall unity. This can be given practical application: the goal must always be unity but the avenues of approach to this goal are varied.

49. It is not open to either of the parties to the original pact to make unilateral changes. Through immigration the original terms have been modified but the purpose of that variant is to add strength and provide additional hue and color to a tripartite national entity.

50. There has to be constant national vigil to keep the goal of unity clearly in mind; only in that way can there be a genuine unity with diversity. This constant vigil has its own reward for those

who exercise it, be it an individual, a small group, a province or a founding people.

51. One may be tempted to add: was not the diversity in mankind, whether by color or race, by inequalities in innate qualities of mind and of body, a divine purpose? In the application of justice, of love rather than hate, faith rather than fear, to that very diversity, was man not provided the means to fulfill that divine purpose? Canada provides one ample setting.

PART FOUR

The Manitoba Situation

52. Section 23 of The Manitoba Act, 1870, reads in part as follows:

"23. Either the English or the French language may be used by any person in the debates of the Houses of the Legislature, and both those languages shall be used in the respective Records and Journals of those Houses."

53. In 1890 two Manitoba enactments were passed. The first one (Chapter 14) is entitled as follows:

"An Act to Provide that the English Language shall be the Official Language of the Province of Manitoba."

54. It consists of only one section which provides that "the English language shall be used in the records and journals of the House of Assembly" and that the Acts of the Legislature "need only be printed and published in the English language."

55. That Act was never challenged and was weeded out as deadwood in 1940. It should have been challenged with equal force as the similar provision in The Union Act of 1840.

56. That same year a Public Schools Act was enacted. Section 179 read as follows:

"179. In cases where, before the coming into force of this Act, Catholic school districts have been established as in the next preceding section mentioned, such Catholic school districts shall, upon the coming into force of the Act, cease to exist."

57. This purely religious enactment created the famous School Question of the early 1890's. The section was upheld by the Privy Council (City of Winnipeg vs. Barrett, 1892, A.C.445) both on the ground that the province has jurisdiction over denominational schools and on the ground that the Catholics could provide for religious instruction in parochial schools financed by themselves.

58. In 1897 the Legislature of Manitoba enacted the following (Chapter 26):

"10. When ten of the pupils in any school speak the French language, or their native language, the teaching of such pupils shall be conducted in French, or such other language, and English, upon the bi-lingual system."

59. If the section had been limited to the French language only, a constitutional issue might have been raised and taken to the Privy Council. In 1916 the section came before the Manitoba Legislative Assembly (then Section 258.) After a bitter debate it was repealed in a one-section Act. (A.M. 1916, Ch. 88) which reads as follows:

"Section 258 of the Public Schools Act, being Chapter 165 of the Revised Statues of Manitoba 1913, is hereby repealed."

60. It is doubtful if the Section had been repealed if it had been limited to the French language only.

61. The matter did not formally come up in the Legislature until 1952 when there was a complete revision of The Public Schools Act. Section 240 of that Act (still in force and under the same number) reads as follows:

"240. (1) Subject to subsection 2, (which does not affect the main issue) English shall be used as the language of instruction in all public schools."

62. Section 240 has not been challenged in the courts. If the interpretation given to Section 133 of the B. N. A. Act, above, is sound the Legislative Assembly of Manitoba has not the power to prohibit the use of French as a language of instruction in Manitoba. If it is not sound, the B. N. A. Act should be amended accordingly.

63. The evidence is strong that French has been deteriorating in Manitoba and that some steps must be taken to safeguard the language. The opinion of almost all French religious and educational leaders is that one necessary step is to provide that French may be a language of instruction in areas where there are concentrations of French population. The extent to which French will be used will depend upon the population content and the nature of the subjects being taught. Furthermore, children, or their parents, must have the right to decide whether they want to receive instruction through the medium of French or English and select schools or rooms accordingly.

64. Nothing is gained in submitting Section 240 of The Public Schools Act through the Courts to the Supreme Court of Canada. The simplest way to correct the error, which was made in the unchallenged Chapter 14 of 1890, is by adding the words "and French" immediately after the word "English" in Section 240 of the present Public Schools Act.
65. In Manitoba an excellent spirit prevails as between the French-speaking and other groups of citizens. The complaint of the French centres upon the lack of facilities for practice in the use of the French language. The use of French as a language of instruction would be a definite step forward to provide the needed practice. It would mean more than the facilities afforded the teacher to teach in French and the children to listen to spoken French. It would be a constant reminder that English and French occupy in Canada a position of complete equality.
66. What applies to Manitoba applies equally to all the provinces, the difference being only a matter of degree varying with the population content and practical considerations.

PART FIVE

"Les Canadiens" and "les Anglais."

67. The fact that a large majority of non-French speaking and non-English speaking immigrants and their descendants have selected English as their Canadian mother tongue has caused many French-Canadians, particularly in Quebec, to refer to all Canadians other than themselves, as "les Anglais." That is not within the facts; they are using language which was appropriate in 1760. On the other hand some distinction has to be made to fit the special pattern of bilingualism which Canada has evolved. M. Michel Brunet distinguishes "Canadians" and "Canadiens." The words, however, are so close in sound that the distinction could not be practically applied.
68. Two founding peoples and many smaller ethnic groups, a majority of which have selected the language of one of the founding peoples as their Canadian Mother tongue! That is something which has no parallel in the world or in history. (South Africa, before apartheid was brought in, may be an exception.) It is therefore not difficult to understand why appropriate words cannot be found to designate the present English-

language element in the Canadian population when an attempt is being made to draw a line between them and Canadians of French origin. Hon. Jean. Lesage, speaking in Charlottetown at the ceremony inaugurating the beginning of the erection of an appropriate building in memory of the Fathers of Confederation, accurately described the present lingual situation by referring to "English-speaking Canadians and French-speaking Canadians"—"les Canadiens d'expression Anglaise, et les Canadiens d'expression Francaise."

69. This unique Canadian lingual fact does not mean that there are two distinct Canadianisms in Canada, or that in Canada there are two nations. There is a distinction but it rests upon culture or a difference in the development of a Canadian culture which eventually will have some common Canadian attributes. It does not rest upon the present existence or the development of two national entities.

70. French-speaking Canadians have a culture which they brought with them and which they have preserved, with remarkably little modification, for over three centuries. The British also brought with them their culture during a period of time extending at least back to 1713. That culture has, by reason of environment both from without and from within Canada been gradually but consistently changing. Other ethnic groups, who came later and in smaller numbers, brought with them their cultural heritages. In some areas of Canada there is a British-ethnic mosaic; in others the British is still the dominant element but it is being modified through the presence and admixture of people with a different cultural background, but whose Canadian tongue is English. It is this combination of nation-building material (very divergent, e.g. Nova Scotia and Saskatchewan) which M. Brunet tries to gather within the word "Canadians" in contradistinction to "Canadiens."

71. It must be frankly acknowledged that the British have made the major contribution to the British-ethnic combination but to refer

to the sum total as "les Anglais" is more than an undue straining of language. It is an assumption that all these people, about 70% of the population are becoming "les Anglais" or English. The most that can be said is that because of the common English language, a pattern of Canadianism, far from being static, is evolving which draws its strength from people of British and of ethnic origin. But even that combination reaches out to and is influenced by the "Canadiens" just as they reach out and influence the rest of Canada. To dovetail the two is one of Canada's major problems, but at the same time is a glorious opportunity.

72. The word "dovetailing" is purposely selected. The ultimate objective will not and should not be complete bilingualism - every Canadian equally fluent in both French and English. Prof. Dale C. Thomson of the University of Montreal has very significantly said:

"Canadians will never be universally bilingual and there is no urgent reason why they should be, although it can be argued that they would be the richer for it." (reported in Winnipeg Free Press, June 1963.)

73. By way of footnote to Prof. Thomson's remarks it might be pointed out that it could be argued that it is not in the best interests of French Canadians that they all become perfectly bilingual. The temptation to use the common North American English language might at times be too great. Perhaps there should always be a core of French Canadians, at least in Quebec, who speak French with much greater ease than English.

74. The essential requirement, however, is that in centres and pockets of population, English-speaking in Quebec and French-speaking elsewhere, the language be properly taught, adequately learned and freely spoken. A first step in such areas is that both English and French be languages of instruction in public schools, preferably in different rooms in the same school building or at least in adjoining schools. The gain is more than adequate language instruction; an opportunity is provided for the mingling of the Canadian citizens of tomorrow.

PART SIX

Language Studies

75. The language of origin is the most powerful instrument in the hands of an ethnic group for retaining its cultural heritage. Recognition of that fact, however, does not mean that permanent ethnic islands are going to be maintained in Canada. Through an inexorable process it is inevitable that in course of time either English or French will become the Canadian mother tongue of the descendants of all immigrants to Canada. That inevitable process of selection of English or French as the Canadian tongue was given recognition in the Terms of Reference in which it is stated that measures should be taken to safeguard the contribution of the ethnic groups, and has also been given recognition in statements by the Chairmen of the Royal Commission on Bilingualism and Biculturalism that the ethnic groups be given "Special Class A1 attention." (The Winnipeg Tribune, May 28, 1964.)
76. Aside from the desire of the ethnic groups to encourage study of their languages, as a means of preserving their cultures, there is another reason of general application for giving such encouragement. It is the value of language studies, per se, viewed from either the cultural or practical point of view.
77. The withdrawal in the United States from the melting pot theory towards language studies is directly to the point. Two years ago a nation-wide survey, called "The Language Resources Project" was launched for the purpose of finding out to what extent the mother tongues of the various ethnic groups are being preserved and what assistance the government can give to encourage and promote the learning of non-English languages. The survey is under the able direction of Dr. Joshua Fishbein and the report will be read with equal interest in Canada as in the United States.
78. H. R. H. Prince Philip, in an address in Vancouver in 1962, at the final meeting of the Commonwealth Conference, very significantly referred to the Canadian way as one preferable to the melting pot theory. (reported in the Chinatown News.)

PART SEVEN

Encroachments in the Field of Education

79. The reference is to two encroachments, one by the provinces and one by Canada.
80. It is submitted that the Commission should examine whether the provinces have the power, under Section 93 of the B. N. A. Act to prohibit by statute the use of French as a language of instruction in public schools, and make recommendations as to what amendments need to be made and in what manner to establish, as part of the Constitution of Canada, that the provinces have not the power to enact such prohibiting legislation.
81. The Commission should also give thought to the perplexing problem of how the federal government can give aid to education in the provinces on a reasonably uniform basis without encroaching upon the educational process, and make recommendations accordingly.

PART EIGHT

Radio and Television Stations

82. Under paragraph 2 of the Terms of Reference the Commission asks that recommendations be made as to what could be done to promote bilingualism and better cultural relations through mass communications media.
83. The most effective way is through panel and forum discussions. This, however, must be a slow process, a natural expansion, rather than something thrust at people. Nation-wide networks could be used to promote bilingualism and the discussions should be in either English or French.
84. As cultural relations will never be uniform, regional, provincial, and local stations should be used to promote them. For such purposes, when reasonable, such broadcasts and discussions might be in unofficial languages. In these ways goodwill and co-operation could be developed.

PART NINE

Public Opinion

85. In a democracy public opinion is always a powerful force - a statement which requires no proof. So also, it can be stated without proof that public opinion can be given direction, or even created, through mass and other means of communication. Such direction must be constructive and it cannot be constructive unless the objective is clear and

unmistakeable and every step taken is conducive to the reaching of that objective. The objective, one need hardly add, is Canadian unity.

PART TEN

A Capital District for Canada

86. The opinion is submitted that Canada should have a Capital District. The present name "Ottawa" should be retained. A part of Quebec, probably Hull, should be included.
87. The Capital should, as soon as possible, be made truly bilingual, French and English. A first step to take is to make provision for the use of both English and French as languages of instruction in all the public schools of the Capital. If this is carried out harmoniously it will become much easier to evolve a truly bilingual federal civil service in Ottawa, which should be recommended.
88. The suggestion is made that no overt act should be taken to enforce bilingualism in the federal civil service outside of Ottawa, until it has been successfully carried out in the Capital City.

PART ELEVEN

Widening the Terms of Reference.

89. In some of the briefs submitted to the Commission at the Preliminary Hearing, held in Ottawa on November 7 and 8, 1963, the position was taken that the problem of language and culture could not be kept separate and distinct from other pressing problems. Paul W. Fox, Associate Professor, Department of Political Economy, University of Toronto, said at that Conference:
- "You (the Commission) are being asked to 'recommend what steps should be taken to develop the Canadian confederation,' in a certain way. That seems to me to give you a very wide field of activity. Indeed, I think it is more than that. I think you are being given an obligation to do something for the Canadian people at this moment of crisis."
90. This seems sound reasoning. That phase of the problem, crisis if you will, must primarily be discussed at inter-provincial conferences. All that need be said here is to suggest that the Commission give careful study to the theory of co-operative federalism which seems to be so essential in fields where both Canada and the provinces have access to the same sources of revenue.
91. Closely akin to the principle of co-operative federalism is

that of permitting provinces to "contract out" of certain joint federal-provincial programmes. Here, however, a note of warning must be sounded. Such "contracting out" must be exercised sparingly lest it become too great a strain upon Canadian unity.

PART TWELVE

Amendments to the Constitution

92. It seems obvious that some amendments will have to be made to the B. N. A. Act, whether repatriated or not, or embodied in a new Constitution, largely based upon that Act. Such amendments should be as few as possible. Emphasis must be placed upon the need of exhausting every possible avenue of negotiation, settlement and compromise, at interprovincial conferences of the Prime Minister of the day and the Premiers of the provinces. Such a conference might conceivably consist of the leaders of all political parties in both the federal and provincial fields.
93. It is realized that there may remain a hard core of questions upon which agreement cannot be reached. In such an eventuality the question must be settled by the people of Canada, in whom, in a democratic state, lies the ultimate power. That power can be exercised either in a general election or by a referendum.
94. A mere suggestion is made as to the form of procedure in the case of referenda. Here the Report of the Committee of Attorneys General to the Constitutional Conference in January 12, 1950, might be accepted as a guide.
95. Subjects over which there will be difficulties, and in which the Commission is interested, may be divided into two categories:
- Category I
- a. Federal aid to education.
 - b. Fields of revenue open to both Canada and the provinces.
- Category II
- Fundamental rights, or rights deemed to be fundamental. (The status of English and French is suggested.)
96. If the governments of Canada and the provinces cannot agree on a question within those categories (or other questions) then that question must be referred to the people of Canada.
97. The first question is who can demand a referendum. The suggestion

made is that the minimum be the federal government and three provincial governments.

98.

It seems obvious that the majority required to carry a question within Category I should be less than if the question is within Category II. Here a mere suggestion as to a minimum majority for questions within Category I is made. The question should be carried by 60% of those who voted and carried by majorities in not less than six of the provinces. In the case of Fundamental Rights the majorities should be higher.

Conclusion.

99.

The supporters of this brief emphasize that the unity of Canada transcends every other consideration. At the same time it emphasizes that the very diversity within that unity gives it strength and makes it exemplary.

100.

Canada has no parallel in the world. Two founding peoples, the French and English; one of them largely concentrated in one province, all of the same faith; intermittent immigration of people in large numbers from many lands, a majority of them selecting English as their Canadian mother tongue; geographic and climatic differences, inevitable in a large country such as Canada; a vigorous young nation in possession of limitless resources; groups competing, striving, clashing. If out of this heterogeneous mass of opposites, clashes, seeming impossibilities, there emerges a united democracy, an example will be set for the world, an example which, in the present state of international tension, it greatly needs.

101.


To the Commission we but say: A heavy responsibility rests upon your shoulders but you have accepted the challenge.

Submitted on behalf of The Royal Commonwealth Society,

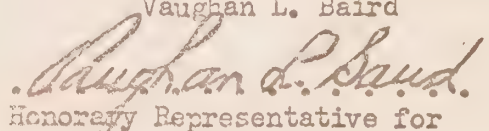
(Manitoba Branch) this 10th day of June, 1964

The Royal Commonwealth Society,
788 Wolseley Avenue,
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Hon. Walter J. Lindal, Q. C.


President, Manitoba Branch

Vaughan L. Baird


Honorary Representative for
London, England

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COMMISSION ROYALE SUR LE BILINGUISME ET LE BICULTURALISME

Mémoire présenté par
la Société Royale du Commonwealth
(Branche Manitobaine)

Juin - 1964

Commission Royale sur le Bilinguisme et le Biculturalisme

Mémoire présenté par
la Société Royale du Commonwealth
(Branche Manitobaine)

Bref résumé
des
Conclusions et Recommandations

1. Un pacte ou association ou accord fut conclu entre les citoyens français et anglais du Canada durant la période comprise entre le 13 septembre 1759, date de la bataille des Plaines d'Abraham, et le 10 février 1763, date du Traité de Paris: ce fait mérite reconnaissance et mise en oeuvre.
2. Un point essentiel de ce pacte stipulait que le peuple français du Canada avait droit d'utiliser la langue française comme langue officielle du Canada n'importe où au Canada, et avait la faculté de pratiquer sa religion au moyen de la langue française.
3. L'anglais et le français sont les deux langues officielles du Canada. L'emploi pratique de ces langues, distinct du droit officiel de les utiliser, doit être basé en grande partie sur les éléments constitutifs de la population de chaque province.
4. Toutes les autres langues, y compris les langues indiennes et esquimaudes, parlées à un degré appréciable au Canada, peuvent être considérées comme langues non-officielles du Canada.
5. Une distinction doit être faite entre les langues qui sont langues d'enseignement et les langues qui sont parlées à un degré appréciable dans les différentes régions du Canada. Les seules langues d'enseignement au Canada devraient être l'anglais et le français.

6. Les deux peuples fondateurs, les Anglais et les Français, par leurs gouvernements ou autrement, ont encouragé la venue au Canada d'immigrants venant de pays où la langue maternelle n'était ni l'anglais ni le français. Ce faisant, ils ont varié le pacte ou l'entente originels et ne peuvent, de la sorte, agir comme s'il n'y avait aucun changement.
7. L'unité dans la diversité doit être acceptée comme principe de base de notre pays. En fait, ce principe prit naissance immédiatement à la suite de la bataille des Plaines d'Abraham quand on mit de côté les attitudes de vainqueur-vaincu pour adopter le principe d'entente et de bonne volonté.
8. Le Canada est bilingue, anglais et français, mais cela n'exclut pas un bilinguisme de fait là où une des langues parlées n'est ni l'anglais ni le français. La langue canadienne officielle choisie par un immigrant qui n'est ni français ni anglais devient sa langue canadienne, mais, les considérations d'ordre pratique mises à part, il n'y a chez lui aucune obligation d'apprendre l'autre langue officielle.
9. Il faudrait encourager l'étude des deux langues officielles du Canada.
10. Il faudrait aussi encourager, pour des raisons à la fois d'ordre culturel et pratique, l'étude de plus d'une langue.
11. Au gré des citoyens, là où il y a demande suffisante, les langues non-officielles devraient être enseignées au niveau de l'école secondaire. Dans les endroits où il y a concentration intense d'un groupe ethnique, le début de cet enseignement pourrait se faire dès l'école primaire.
12. Aucune province ne devrait avoir le pouvoir de prohiber légalement le français ou l'anglais comme langue d'enseignement dans ses limites.
13. Le Canada est essentiellement biculturel, les cultures de base étant celles des Français et des Anglais, mais au Canada il se trouve de nombreuses valeurs culturelles apportées par les émigrés de nombreux pays. On devrait appliquer le principe d'intégration et non celui d'assimilation. On devrait rejeter comme irréaliste la théorie de la chambre de fusion - "melting pot" - qu'on y parvienne par un ou deux procédés, peu importe.

14. L'expression "juridiction sur l'éducation" dans le mandat ne doit pas être interprété de façon si étroite que l'unité canadienne puisse en être gachée, ni de façon à empêcher l'aide fédérale à quelque province que ce soit.
15. Il semble impossible d'établir un système pour développer le type canadien du bilinguisme et du biculturalisme sans évoquer d'autres aspects surtout du domaine économique, aspects qui, jusqu'à un certain point, ont soulevé ces mêmes problèmes de langue et de culture déjà mis à jour.
16. Il sera peut-être nécessaire d'encourager le fédéralisme coopératif afin d'obtenir l'acceptation des ajustements nécessaires dans certains revenus touchant à la fois le gouvernement fédéral et les provinces.
17. Plus ou moins dans la nature d'un corollaire au fédéralisme coopératif, une acceptation restreinte du droit "de se retirer d'un contrat" pour les provinces peut s'imposer, mais on doit reconnaître qu'un tel droit devrait être exercé avec précaution de crainte qu'il n'impose une trop forte tension à l'unité canadienne.
18. Cependant, toutes les provinces doivent posséder les mêmes pouvoirs législatifs.
19. Les émissions nationale de télévision et de radio devraient être limitées aux deux langues officielles, mais les langues non-officielles pourraient être utilisées sur des postes régionaux, provinciaux et locaux en considérant les éléments constitutifs de la population, les demandes et les besoins économiques.
20. On devrait songer sérieusement à l'établissement d'un district-capital pour le Canada. Il semble évident que le district-capital devrait inclure une étendue appropriée de la superficie de la Province de Québec. Le présent nom d'"Ottawa" est suggéré.
21. On doit présumer que les changements suggérés occasionneront des amendements à l'Acte de l'Amérique Britannique du Nord. Des recommandations devraient être proposées pour les méthodes d'amendement.

22. Il faut supposer cependant que, même après avoir épuisé toutes les tentatives de règlement, on pourra se trouver devant un ensemble de problèmes insolubles. Dans de tels cas on devra avoir recours au dernier et ultime pouvoir qu'offre un Etat démocratique, celui qui appartient aux citoyens eux-mêmes, et qu'ils exercent au moyen du scrutin secret.
23. La constitution doit prévoir les mécanismes qui permettent d'en appeler au peuple pour de telles questions et établir les majorités requises pour les différentes catégories de questions proposées.
24. On doit en tout temps tenir compte du pouvoir de l'opinion publique et le diriger de façon constructive.
25. Le peuple du Canada, bien renseigné, doit être prêt à supporter pleinement toute stipulation inscrite dans les statuts, de par entente ou référendum.

PREMIERE PARTIE

26. On ne peut aborder convenablement l'étude des points litigieux du bilinguisme et du biculturalisme au Canada sans recourir à la lumière des faits historiques.
27. Ce qui eut lieu le 13 septembre 1759 sur les Plaines d'Abraham, ce ne fut pas une bataille gagnée ni un ennemi vaincu. La mort même de deux généraux adversaires, Wolfe et Montcalm, contribua à en faire un monument fatidique. Ce qui eut lieu, c'était les premières douleurs d'enfantement, la naissance d'une nation - le Canada. Ceci est pleinement établi par les événements de la période qui va de ce jour jusqu'au 10 février 1763, alors que fut signé le traité de Paris.
- L'abbé Arthur Maheux, dans "Nos débats sous le régime britannique" (1942) écrit:
- "Murray eut un grand mérite à tenir une conduite impartiale aux Canadiens français catholiques. En fait, Murray est le créateur du double fonctionnarisme en Canada. Et il est bon que tous nos compatriotes anglais sachent que cette pratique de justice a commencé ici dès septembre 1759. En fait c'est Murray a créé ici le bilinguisme. Il a accepté la langue française comme indispensable moyen de communication avec les Canadiens; il a payé un fonctionnaire pour publier ses ordonnances et proclamations en français. Et avec lui, représentant officiel, c'est l'Angleterre même qui acceptait la dualité de la nouvelle conquête."
- John Buchan, Lord Tweedsmuir, ancien gouverneur-général du Canada, dans "British America", cite le gouverneur Carleton comme ayant déclaré: "Les conquérants les gouverneront, autant que possible, suivant leur ancienne tradition."
- M. Jean Bruchési dit dans "Histoire du Canada" (1952):
- "De pair avec la religion, la langue forma la plus riche et la plus substantielle partie de l'héritage français."
28. Les peuples fondateurs furent les Français et les Anglais. Point n'est besoin d'analyser soigneusement si l'événement qui devint avec le temps une obligation solennelle, fut d'abord un pacte, un accord ou une entente. Le droit pour les Français d'utiliser leur langue et de pratiquer leur religion au moyen de cette même langue fut établi durant les années 1759-1763.
29. Durant la période allant de 1763 à 1867, on confirma ces droits fondamentaux par l'Acte de Québec en 1774, jusqu'à un certain point par l'Acte constitutionnel de 1791 et, en particulier, par une prise de position née de l'Acte d'Union en 1840 et se rapportant à la langue française. Par cet acte, les anciennes provinces du Haut et du Bas Canada devinrent la Province du Canada, qui unissait deux territoires peuplés respectivement de Canadiens anglais et de Canadiens français.

30. Malheureusement, l'Acte d'Union stipulait que tous les registres du Conseil Législatif et de l'Assemblée Législative "seront rédigés uniquement en la langue anglaise."

James Macmillan dans "British North America Acts and Selected

"... n'y a rien, cependant, dans cet article, contre l'usage du français dans les débats et, de fait, on y emploie cette langue dès le premier Parlement de l'Union."

31. Cette restriction de l'Acte, en ce qui concerne l'emploi du français, fut très justement prise en mauvaise part par les Français eux-mêmes par certains Britanniques. On entreprit des démarches en vue de remédier à cette inégalité.

Robert Sellar dans "The Tragedy of Quebec" (1910) écrit:

"Le premier geste important fut posé en 1841, lorsque le Parlement britannique présentait au Gouvernement impérial une pétition pour demander la reconnaissance officielle du français."

Robert Sellar poursuit:

"Le Gouvernement impérial hésita à déclarer le français langue officielle, et ce ne fut qu'en 1849 qu'il fut proclamé que l'Acte d'Union avait été amendé dans ce sens."

32. L'Amendement lui-même se trouve au Chapitre 56 de 11 et 12, Victoria (1848), un Acte pour révoquer ce qui dans l'Acte de 3 et 4 Vict. (l'Acte d'Union de 1840), "se rapporte à l'emploi de la langue anglaise dans les écrits ayant rapport au Conseil Législatif et à l'Assemblée Législative de la Province du Canada."

Comment une langue devient-elle officielle?

33. Il arrive très rarement qu'un Etat déclare, par un Acte spécial, qu'une certaine langue (ou langues) soit la langue officielle de ce pays. C'est l'emploi d'une langue par le Parlement ou autres corps législatifs qui octroie à cette langue la reconnaissance officielle. A fortiori, s'il est spécifiquement déclaré dans un statut qu'une langue peut être utilisée dans les débats et les registres d'un corps législatif (de juridiction originelle) d'un pays, cela octroie la reconnaissance officielle à cette langue et, de ce fait, en constitue une langue officielle dans l'Etat, ou dans la partie de l'Etat où le corps législatif a juridiction. Dans un Etat unitaire, le pouvoir législatif atteint tous les sujets; dans un Etat fédéral tel que le Canada, le pouvoir législatif est divisé, à peu près la moitié du pouvoir allant au fédéral et la moitié au provincial, avec une certaine part de chevauchement.

40. Le mot "bilingue", selon les dictionnaires, signifie "posséder ou utiliser deux langues". Le mot "bilingue" au Canada acquiert un sens plus restreint et se rapporte à l'anglais et au français. Comme la Commission l'a clairement laissé entendre, cela ne signifie pas que chaque Canadien doit apprendre les deux langues officielles. Il s'en suit un corollaire inévitable: les Canadiens qui ne sont pas d'origine anglaise ou française peuvent choisir une des deux langues officielles du Canada et conserver leur langue propre comme langue seconde, et, de ce fait, être bilingues de façon non-officielle.

41. Vu que les cultures des soi-disant groupes ethniques du Canada ont été reconnues et que la langue est le meilleur moyen de conserver une culture, il convient qu'on accorde un certain statut légal à ces langues non-officielles. Ce qui vaut mieux, c'est déterminer quels sont les droits qui s'appliquent à l'anglais et au français et qui ne s'appliquent pas aux autres langues. Voici nos suggestions:

I - Les langues officielles

42. a. le droit le plus évident est le droit d'utiliser ces deux langues comme langues d'instruction dans les maisons d'éducation au Canada. Cela demande, manifestement, une application pratique. Par exemple, le français ne pourrait pas être utilisé comme langue d'enseignement au Manitoba, sauf dans les centres français tels que St-Boniface, et dans les quelques îlots de population française tels que La Broquerie et Ste-Rose du Lac.

43. b. Ni le français ni l'anglais ne peuvent être considérés comme langue étrangère nulle part au Canada.

II - Les langues non-officielles

44. a. Ces langues sont parlées ou "utilisées" dans de si nombreux endroits au Canada qu'il serait irréaliste de les considérer comme des langues étrangères. Elles constituent les "langues maternelles" de 14% de la population. Se référant à l'origine ethnique, on constate qu'à peu près 26% de la population canadienne est d'origine non-anglaise et non-française. Ces gens ont tous, à divers degrés, accepté soit l'anglais, soit le français, comme leur langue maternelle canadienne. Aussi est-il juste de dire que ces gens sont bilingues, l'anglais ou le français étant leur langue canadienne et la langue d'origine, leur langue seconde.

45. b. ces langues ont un statut au Canada et elles devraient être reconnues légalement de quelque façon. Vu que les ~~anglais~~ et les langues de ces groupes sont tellement entrelacées, la seule manière de reconnaître ce statut serait de stipuler que les langues soient enseignées - à base volontaire - au stage de développement de l'enfant qui correspond au moment où il choisit comme langue d'étude une langue autre que celle reconnue comme langue d'enseignement dans une province spécifique, ou dans un district scolaire. On pense alors naturellement au stage de l'école secondaire, mais dans certains endroits où la concentration des groupes ethniques est dense le début de l'instruction pourrait commencer à l'école primaire.
46. Il faudrait évidemment que les examens subis dans cette matière, durant les années précédant l'entrée à l'université, soient reconnus par l'université.

Diversité constructive

47. L'unité dans la diversité doit être acceptée comme principe de base du Canada. En fait, ce principe prit naissance immédiatement à la suite de la bataille des Plaines d'Abraham quand les attitudes de vainqueur-vaincu furent mises de côté pour adopter le principe d'entente et de bonne volonté.
48. Il n'est pas difficile de convenir qu'il faut avoir "l'unité dans la diversité" au Canada, mais il est bien plus difficile d'accorder un sens à ces mots. Ici, il semble nécessaire d'ajouter ou d'insérer un autre terme. La diversité doit être constructive et non pas fragmentaire; elle ne doit pas compromettre l'harmonie universelle qui est essentielle. Ceci peut être appliqué en pratique: le but doit toujours être l'unité, mais les moyens d'y accéder peuvent varier.
49. Il n'appartient pas à l'un ou l'autre des groupes du pacte originel d'apporter des changements unilatéraux. Par l'immigration, les arrangements originaux ont été modifiés mais le but de cette variante est de renforcer et de nuancer l'entité nationale tripartite.
50. Il faut que notre nationalisme exerce une vigilance constante afin de garder bien en vue ce but d'unité; c'est de cette façon seulement qu'il existera une authentique unité dans la diversité. Cette vigilance constante offre sa propre récompense à ceux qui la pratiquent, que ce soit l'individu, un petit groupe, une province ou un peuple fondateur.

51. On pourrait être tenté d'ajouter: la diversité dans le genre humain, soit par la couleur ou la race, soit par l'inégalité dans les qualités innées de l'esprit ou du corps, n'est-elle pas de plan divin? Dans l'application de la Justice, de l'amour plutôt que de la haine, de la loi plutôt que de la crainte, jusqu'à cette diversité même, l'homme n'a-t-il pas été pourvu des moyens nécessaires pour remplir ce plan divin? Le Canada fournit un vaste champ d'action.

QUATRIEME PARTIE

La situation manitobaine

52. L'article 23 de l'Acte du Manitoba, 1870, se lit en partie comme suit:
- "23. La langue anglaise ou la langue française peut être utilisée par tous dans les débats des Chambres de la Législature, et ces deux langues devront être utilisées dans les registres et les organes respectifs de ces Chambres."
53. En 1890, deux promulgations manitobaines furent adoptées. La première (Chapitre 14) s'intitule comme suit:
- "Un Acte stipulant que la langue anglaise sera la langue officielle de la Province du Manitoba".
54. Elle consistait en un seul article qui stipulait que "la langue anglaise sera utilisée dans les registres et les organes de la Chambre de l'Assemblée" et que les Actes de la Législature "n'ont à être imprimés et publiés que dans la langue anglaise".
55. Il n'y eut jamais de réclamations au sujet de cet Acte qui fut mis de côté comme bois mort en 1940. Il aurait fallu l'attaquer avec autant de vigueur que la clause semblable de l'Acte de 1840.
56. Cette même année, on promulgua un Acte des Ecoles publiques. La section 179 se lit comme suit:
- "179. Dans les cas où, avant la mise en vigueur de cet Acte, des districts scolaires catholiques ont été établis tel que mentionné dans l'avant-dernier article, ces districts scolaires catholiques seront abolis dès l'entrée en vigueur de cet Acte."
57. Cette clause purement religieuse donna naissance à la Question scolaire qui devint notoire peu après 1890. Le Conseil privé appuya l'article (Ville de Winnipeg vs Barrett, 1891, A.C.445) à la fois en considération de la juridiction provinciale sur les écoles confessionnelles, et en considération de la possibilité pour les catholiques de fournir à leurs enfants l'instruction religieuse dans des écoles paroissiales qu'ils financeraient eux-mêmes.

58. En 1897, la Législature du Manitoba adoptait la clause suivante (Chapitre 26):

"10. Quand dix élèves, dans n'importe quelle école, parlent la langue française, ou leur langue maternelle, l'instruction leur sera donnée en français, ou en telle autre langue, et en anglais suivant le système bilingue."

59. Si la section avait été limitée à la seule langue française, un point constitutionnel eût pu être soulevé et porté devant le Conseil Privé. En 1916, on soumit l'article portant alors le numéro 258 à l'Assemblée Législative du Manitoba. Après un âpre débat, on le révoqua par un Acte d'un paragraphe (S.M. 1916, Ch.88) qui se lit comme suit:

"L'Article 258 de l'Acte des Ecoles publiques constituant le Chapitre 165 des Statuts Revisés du Manitoba 1913 est par les présentes révoqué."

60. Il est douteux que cet article eût été révoqué s'il s'était limité à la langue française seulement.

61. La chose n'a pas été présentée formellement à la Législature avant 1952 quand il y eut une complète révision de l'Acte des Ecoles publiques. L'Article 240 de cet Acte (encore en vigueur sous le même numéro) se lit comme suit

"240. (1) Sujet à la subdivision 2 (qui ne touche pas le point principal) l'anglais sera utilisé comme langue d'enseignement dans toutes les écoles publiques."

62. L'Article 240 n'a pas été contesté devant les tribunaux. En considération de l'interprétation donnée ci-dessus à l'Article 133 de l'Acte de l'A.B.N., on peut se demander si l'Assemblée Législative du Manitoba a le pouvoir d'interdire l'usage du français comme langue d'enseignement au Manitoba.

63. Il paraît bien évident que le français se détériore dans cette province et qu'on devra adopter certaines mesures pour le sauvegarder. Dans l'opinion de presque tous les chefs religieux et éducateurs français la mesure qui s'impose est de pourvoir à ce que le français soit langue d'enseignement dans les endroits où il y a une assez forte population française. Jusqu'à quel point le français sera enseigné dépendra des éléments constitutifs de la population et de la nature des sujets enseignés. De plus, les enfants, ou leurs parents, doivent avoir de décider s'ils veulent être instruits par l'intermédiaire du français ou de l'anglais et de choisir les classes en conséquence.

64. Il n'y a rien à gagner à soumettre l'Article 240 de l'Acte des Ecoles publiques aux tribunaux et, ultimement, à la Cour Suprême du Canada. La façon la plus simple de corriger l'erreur qui fut faite lorsqu'on ne contesta pas le Chapitre 14 de 1890, c'est d'ajouter les mots "et en français" immédiatement après le mot "anglais" dans l'article 240 du présent Acte des Ecoles publiques.

65. Au Manitoba un excellent esprit règne entre les citoyens d'origine française et ceux d'autres origines. Le grief des centres français est principalement l'impossibilité où se trouvent les francophones d'employer leur langue. L'usage du français comme langue d'enseignement serait une franche amélioration; ce serait un progrès qui encouragerait à la pratique nécessaire de cette langue. Cela ferait plus que fournir à l'instituteur et aux élèves l'occasion de parler en français. Ce serait un rappel constant du fait que le français occupe au Canada une position tout-à-fait équivalente à celle de l'anglais.

66. Ce qui vaut pour le Manitoba vaut également pour toutes les provinces, la seule différence résidant dans la variété que présentent les éléments constitutifs de la population et autres considérations pratiques.

CINQUIEME PARTIE

"Les Canadiens" et les "Anglais"

67. Le fait que la grande majorité des immigrants de langue autre que le français et l'anglais, ainsi que la majorité de leurs descendants, ont choisi l'anglais comme leur langue canadienne, a porté un grand nombre de Canadiens français, surtout au Québec, à désigner les Canadiens autres qu'eux-mêmes par le terme "les Anglais". Ceci n'est pas exact; ils se servent ici d'un langage qui était approprié en 1760. D'autre part, une certaine distinction doit être établie qui spécifie le genre de bilinguisme que le Canada a développé. M. Michel Brunet distingue entre "Canadians" et "Canadiens". Cependant, ces mots ont une assonance trop semblable pour que cette distinction passe en pratique.

68. Deux peuples fondateurs et de nombreux plus petits groupes ethniques dont la majorité a choisi la langue d'un des fondateurs comme langue maternelle canadienne! Voilà un phénomène qui n'a pas son semblable dans le monde ou dans l'histoire; l'Afrique du Sud d'avant l'apartheid pourrait être une exception. Il n'est donc pas difficile

de comprendre comment les mots appropriés ne peuvent se présenter pour désigner l'élément anglophone de la population canadienne lorsqu'une tentative de démarcation entre ceux-ci et les Canadiens d'origine française s'établit. L'Honorable Jean Lesage, parlant à Charlottetown à la cérémonie inaugurale de l'érection d'un édifice à la mémoire des Pères de la Confédération, a décrit de façon exacte la présente situation linguistique en se servant des termes "English-speaking Canadians and French-speaking Canadiens" - "les Canadiens d'expression anglaise et les Canadiens d'expression française."

69. Ce fait canadien unique ne signifie pas qu'il y ait deux sortes de Canadiens au Canada, ou qu'il y ait au Canada deux nations. Il y a une distinction, mais elle est déterminée par la culture ou par une évaluation différente de la culture canadienne qui comportera éventuellement des attributs canadiens communs. Elle ne repose pas sur l'existence actuelle ou le développement de deux entités nationales.

70. Les Canadiens d'expression française ont apporté avec eux et qu'ils ont conservée durant plus de trois siècles d'une manière remarquablement intégrale. Les Britanniques ont aussi apporté avec eux leur culture pendant une période qui remonte au moins jusqu'à 1713. Cette culture, en raison de l'environnement au dehors et à l'intérieur du Canada, a changé graduellement mais de façon constante. Les autres groupes ethniques qui vinrent plus tard et en plus petits nombres, amenèrent avec eux leurs héritages culturels. En certains endroits du Canada il y a une mosaïque ethnique-britannique; en d'autres régions les Britanniques sont encore l'élément dominant, mais cet élément est modifié par la présence et l'incorporation de gens d'origine culturelle différente, mais dont la langue canadienne est l'anglais. C'est cette combinaison d'éléments constitutifs d'une nation (très divergents, e.g. la Nouvelle-Ecosse et la Saskatchewan) que M. Brunet essaie de rassembler dans les cadres du mot "Canadiens", le distinguant de celui de "Canadiens".

71. Il faut franchement reconnaître que les Britanniques ont contribué la part majeure à la constitution de l'ethnie britannique, mais désigner le groupe entier comme "les Anglais" est une extension de langage. C'est assumer que toutes ces gens, à peu près 70% de la population, deviennent "les Anglais" ou anglais. Le plus qu'on puisse

dire est qu'à cause de la langue anglaise commune un type de canadianisme, pas du tout statique, évolue en puisant sa force chez les gens d'origine britannique ou d'autre origine ethnique. Mais même cette combinaison atteint les "Canadiens" et est influencée par ceux-ci, tout comme ces derniers rejoignent le restant du Canada. Assembler les deux constitue un des problèmes majeurs au Canada, mais en même temps c'est une occasion merveilleuse.

72. Le mot "assembler" est choisi à dessein. L'ultime objectif ne sera pas et ne devrait pas être le bilinguisme à travers le pays - chaque Canadien s'exprimant avec la même facilité en français et en anglais. Le professeur Dale C. Thomson de l'Université de Montréal a déclaré de façon très significative:

"Les Canadiens ne seront jamais universellement bilingues et il n'y a aucune raison qui exige qu'ils le soient, bien qu'on puisse alléguer qu'ils en seraient enrichis d'autant." (rapporté dans le Winnipeg Free Press, juin 1963.)

73. En guise de commentaire aux remarques du professeur Thomson, on pourrait faire remarquer qu'il serait plausible de dire qu'il n'est pas dans le meilleur intérêt des Canadiens français qu'ils deviennent parfaitement bilingues. La tentation d'utiliser la langue la plus commune en Amérique du Nord, l'anglais, pourrait à certains moments être trop grande. Peut-être devrait-il se trouver toujours un groupe de Canadiens français, au moins au Québec, qui s'expriment avec plus d'aisance en français qu'en anglais.

74. Cependant l'essentiel est que dans les centres ou groupements populaires anglophones au Québec et francophones ailleurs, la langue soit enseignée de façon satisfaisante, apprise convenablement et librement parlée. Un premier pas dans cette direction, pour des endroits particuliers, serait qu'on adopte et l'anglais et le français comme langues d'enseignement dans les écoles publiques, préférentiellement dans différentes classes de la même école ou, au moins, dans des écoles avoisinantes. En plus d'un enseignement adéquat de la langue, cette pratique favoriserait l'union des citoyens Canadiens de demain.

SIXIÈME PARTIE

Étude des langues

75. La langue maternelle est dans les mains d'un groupe ethnique le plus puissant élément de conservation de son héritage culturel. Cependant, la reconnaissance de ce fait ne signifie pas que des îlots ethniques permanents seront préservés au Canada. Il est inévitable qu'à la longue, par un processus inexorable, le français ou l'anglais devient la langue maternelle canadienne des descendants de tous les émigrés au Canada. Jusqu'à quel point la langue d'origine sera conservée dépendra de l'individu, de la famille ou du groupe ethnique. En d'autres mots, le choix de l'anglais ou du français (ou des deux) ne signifie pas que les groupes ethniques vont rejeter ou devraient rejeter leurs langues propres qui est le meilleur moyen à leur disposition pour préserver leurs cultures et s'intégrer dans les courants culturels canadiens. Ils n'ont jamais accepté et n'accepteront jamais la théorie de "la chambre à fusion" - "melting pot". Ils s'opposeront avec d'autant plus de vigueur à toute théorie chimérique et tout-à-fait étrangère à la réalité qui voudrait leur intégration dans deux "chambres à fusion", l'une anglaise et l'autre française.
76. En plus du désir des groupes ethniques eux-mêmes d'encourager l'étude de leurs langues comme un moyen de préserver leurs cultures, il existe une autre raison d'application générale. C'est la valeur intrinsèque de l'étude des langues, soit au point de vue culturel, soit au point de vue pratique.
77. L'abandon par les États-Unis de la théorie de "la chambre à fusion" en faveur de l'étude des langues est tout-à-fait à propos. Il y a deux ans une enquête nationale appelée "le Projet des Ressources linguistiques" fut lancée dans le but de découvrir jusqu'à quel point les langues maternelles des divers groupes ethniques étaient conservées et quelle aide le gouvernement pourrait accorder afin d'encourager et promouvoir l'étude des langues non-anglaises. L'enquête est sous l'habile direction du docteur Joshua Fishbein et le rapport sera lu avec autant d'intérêt au Canada qu'aux États-Unis.
78. S. A. R. le Prince Philippe, dans un discours à Vancouver en 1962, à l'occasion de la réunion de clôture de la Conférence du Commonwealth fit une allusion significative voulant que la pratique canadienne soit préférable à la théorie de la "chambre de fusion". (rapporté dans le Chinatown News).

SEPTIÈME PARTIE

Empiètements dans le domaine de l'éducation

79. Il s'agit ici de deux empiètements, l'un par les provinces et l'autre par le Canada.
80. Il est proposé que la Commission examine si les provinces ont le pouvoir, d'après l'Article 93 de l'Acte de l'A.B.N. d'interdire légalement l'usage du français comme langue d'enseignement dans les écoles publiques, et émette des recommandations quant aux amendements nécessaires et aux moyens d'intégrer dans la constitution canadienne les stipulations à l'effet que les provinces n'aient pas le pouvoir de passer une législation prohibante de cette nature.
81. La Commission devrait aussi étudier un problème embarrassant, celui de savoir comment le gouvernement fédéral pourrait accorder son aide aux provinces en matière d'éducation sur une base raisonnablement uniforme sans empiéter sur le processus éducationnel, et émettre des recommandations en conséquence.

HUITIÈME PARTIE

Postes de radio et de télévision

83. Le procédé le plus efficace est celui des tables rondes et des forums. Cependant, ceci doit suivre un cheminement lent, une expansion naturelle, plutôt que d'être introduit de force dans le peuple. Les réseaux nationaux pourraient être utilisés pour promouvoir le bilinguisme et les discussions devraient se faire en anglais ou en français.
84. Comme les relations entre diverses cultures ne seront jamais uniformes, les postes régionaux, provinciaux et locaux devraient être utilisés pour promouvoir ces relations. Dans ce but et lorsqu'il convient de le faire, de telles émissions et discussions pourraient être faites dans les langues non-officielles. De ces façons, la bonne entente et la coopération en seraient d'autant favorisées.

NEUVIÈME PARTIE

L'opinion publique

85. Dans une démocratie l'opinion publique est toujours une force puissante - déclaration qui peut se passer de preuve. De même, on peut déclarer sans preuve que l'opinion publique peut être orientée,

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ou même créée, grâce aux mass média et autres moyens de communication. Une telle orientation doit être constructive et elle ne pourra l'être à moins que l'objectif ne soit clair et évident, et que chaque pas accompli conduise au but proposé. Ce but, a-t-on besoin de le dire, est l'unité canadienne.

DIXIEME PARTIE

Un district-capital pour le Canada

86. Il est proposé que le Canada ait un district-capital. Le nom actuel "Ottawa" devrait être conservé. Une partie du Québec, probablement Hull, devrait en faire partie.
87. On devrait, le plus tôt et le plus efficacement possible, rendre cette capitale bilingue, soit française et anglaise. Un premier pas serait d'introduire l'usage du français et de l'anglais comme langue d'enseignement dans toutes les écoles publiques de la capitale. Si cela peut se faire harmonieusement, il deviendra beaucoup plus facile d'organiser un service civil fédéral vraiment bilingue à Ottawa, ce qui est à recommander.
88. On suggère qu'aucune mesure manifeste ne soit adoptée pour mettre le bilinguisme en vigueur au sein du service civil en dehors d'Ottawa aussi longtemps que cela n'aura été accompli avec succès dans la capitale.

ONZIEME PARTIE

Elargissement du mandat

89. Dans certains mémoires soumis à la Commission lors des séances préliminaires tenues à Ottawa les 7 et 8 novembre 1963, il fut soutenu que le problème de langue et de culture ne pourrait être traité en marge d'autres problèmes qui s'imposent. Paul W. Fox, professeur agrégé du département d'économie politique à l'Université de Toronto, déclarait à cette conférence:
- "On vous (la Commission demande de "recommander quels pas devraient être faits pour développer la Confédération canadienne" d'une certaine façon. Il me semble que cela vous offre un vaste champ d'action. Je crois en effet qu'il s'agit de plus que cela. Je pense qu'on vous met dans l'obligation de faire quelque chose pour le peuple canadien en ce moment de crise."
90. Cela paraît être un bon raisonnement. Cette phase du problème, ou de la crise si l'on veut, doit être d'abord discutée dans des conférences inter-provinciales. La seule suggestion à faire ici est que la Commission étudie avec attention la théorie du fédéralisme coopératif qui semble être si essentiel dans les domaines où le Canada et les provinces ont accès aux mêmes sources de revenu.

91. Apparenté au principe de fédéralisme coopératif est celui qui permet aux provinces de se retirer de certains programmes fédéraux-provinciaux. Ici, cependant, un avertissement doit être donné. Les provinces devront exercer parcimonieusement un tel privilège de crainte que cette pratique n'inflige une trop forte tension à l'unité canadienne.

DOUZIEME PARTIE

Amendements à la Constitution

92. Il semble évident que certains amendements devront être apportés à l'Acte de l'A.B.N., que celui-ci soit rapatrié ou non, ou incorporé dans une nouvelle constitution largement basée sur cet Acte. De tels amendements devraient être aussi peu nombreux que possible. On doit insister sur le besoin d'explorer toutes les avenues possibles de négociation, d'entente ou de compromis, aux conférences interprovinciales du Premier Ministre du Canada avec les premiers ministres des provinces. Une telle conférence pourrait convenablement grouper les chefs de tous les partis politiques des domaines fédéral et provinciaux.
93. On se rend compte qu'il peut subsister un noyau de problèmes sur lesquels aucune entente ne serait possible. Dans une telle éventualité, la question devra être réglée par le peuple du Canada, en qui, dans un état démocratique, réside le pouvoir ultime. Ce pouvoir peut s'exercer soit dans une élection générale, soit dans un référendum.
94. Une simple suggestion est faite quant à la procédure suivie dans le cas d'un référendum. Ici le Rapport du Comité des Procureurs-Généraux à la Conférence constitutionnelle du 12 janvier 1950 peut servir de guide.
95. On peut diviser en deux catégories les sujets aptes à créer des difficultés et qui intéressent la Commission:
- 1ère catégorie
 - a. Aide fédérale à l'éducation.
 - b. Revenus auxquels le Canada et les provinces ont accès.
 - 2e catégorie
 - Les droits fondamentaux, ou les droits considérés comme fondamentaux. (Le status de l'anglais et du français est suggéré.)
96. Si les gouvernements du Canada et des provinces ne peuvent s'entendre sur une question comprise dans ces catégories (ou autres questions), alors la question doit être portée devant le peuple du Canada.
97. La première question qui se pose est: qui peut réclamer un référé-

rendum. On suggère que ce soit au minimum le gouvernement fédéral et trois gouvernements provinciaux.


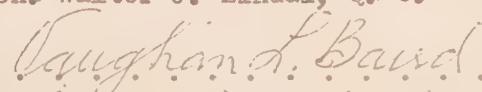
98. Il semble évident que la majorité requise pour l'emporter sur une question de la première catégorie devrait être moins élevée que si la question était de la seconde catégorie. Ici une suggestion est faite quant à la majorité minima pour une question de la première catégorie. La question devrait être appuyée par 60% des voteurs et par la majorité des voteurs dans au moins six provinces. Dans le cas des droits fondamentaux, les majorités devraient être plus élevées.

Conclusion

99. Les partisans de ce mémoire soutiennent que l'unité du Canada transcende toute autre considération. En même temps, le mémoire insiste sur le fait que la diversité au sein de cette même unité lui donne de la force et la rend exemplaire.
100. Le Canada n'a pas son semblable au monde. Il y a deux peuples fondateurs, les Français et les Anglais; l'un largement concentré dans une province, de même religion; une immigration massive venant d'un grand nombre de pays, dont la majorité choisit l'anglais comme langue maternelle canadienne; les différences géographiques et climatiques, inévitable dans un pays aussi vaste que le Canada; une jeune nation vigoureuse, dotée de richesses illimitées; des groupes rivalisant, luttant, s'entrechoquant. Si, de cette masse hétérogène, contrastante, contradictoire, aux problèmes apparemment insolubles, émerge une démocratie unie, un exemple aura été créé pour le monde entier, un exemple grandement opportun dans l'état actuel de tension internationale.
101. À la Commission nous disons simplement: Une lourde responsabilité pèse sur vos épaules, mais vous avez accepté le défi.

Présenté au nom de la Société Royale du Commonwealth

(Branche Manitobaine) ce 10 jour de juin, 1964.


Président, Branche Manitobaine
Hon. Walter J. Lindal, Q. C.

Représentant honoraire de
Londres, Angleterre.
Vaughan L. Baird

Supplement
762-618

THE LEGAL ARGUMENT

1. The following argument is submitted in support of the contention that the provinces of Canada have not the power to prohibit the use of either French or English as languages of instruction.
2. The actual purport and intent of Section 133 of the B.N.A. Act becomes quite clear when one examines what took place in Manitoba in 1890. Section 23 of The Manitoba Act, 1870, reads as follows:

"23. Either the English or the French language may be used by any person in the debates of the Houses of the Legislature, and both those languages shall be used in the respective Records and Journals of those Houses."
3. In the year 1890 the Legislature of the Province of Manitoba enacted a one-section Act, Chapter 14, which reads as follows:

"1. Any statute or law to the contrary notwithstanding, the English language only shall be used in the records and journals of the House of Assembly for the Province of Manitoba, and in any pleadings or process in or issuing from any Court in the Province of Manitoba. The Acts of the Legislature of the Province of Manitoba need only be printed and published in the English language."
4. The title to the Act is "An Act to Provide that the English Language shall be the Official Language of the Province of Manitoba."
5. That Act was interpreted and acted upon in Manitoba, and indeed in Canada, as a complete withdrawal of French as one of the official and recognized languages of Manitoba. The position was taken throughout the Province that from that time on Manitoba was unilingual, the language being English. A policy of "administrative leeway" soon developed and has been continued to the present time. What this actually means is that no action is taken if, in St. Boniface or some other French centre, the language of instruction in the public schools is, in some instances, French.
6. This establishes two things:
 - (1) Legislation such as Section 23 of The Manitoba Act, establishes the languages mentioned as official languages of the state (or province;)
 - (2) That the withdrawal of a language from a provision in an Act, such as Section 23, above, automatically removes that language as an official or recognized language of that state or province.

7. It is generally recognized that the highest judicial tribunal in a country, in considering constitutional questions, will always take into consideration the body politic as a whole, and the effect which the decision might have upon it, as a state or sovereign political entity. This is particularly true in the case of federal states such as Canada, where clashes arise in regard to the powers of the central authority vis-a-vis the powers of the geographic units within the area, be they called provinces or states.

8. Lefroy in "Canada's Federal System," sets out certain leading propositions to be applied in interpreting the B. N. A. Act. The last sentence in Proposition 6 reads as follows:

"But a liberal construction must be given to it as a constitutional statute conferring and distributing high and large powers of government, both as to Canada and its provinces."

9. In the preamble to the B. N. A. Act, it is stated that the Provinces of Canada, Nova Scotia, and New Brunswick are to be federally united into One Dominion. The position was taken by some people that this meant that the "Dominion" occupies a different or superior position to that of the "provinces." This wholly untenable position was clearly refuted by Lord Watson in a case from New Brunswick, which came before the Judicial Committee of the Privy Council: Liquidators Case, 1892, A.C.437. Lord Watson said in part:

"It is clear, therefore, that the provincial legislature of New Brunswick ~~does not occupy~~ the subordinate position which was ascribed to it in the argument of the appellants."

10. The status of the provinces in the exercise of legislative powers assigned to them in the B. N. A. Act, had already been decided by the Privy Council in 1883, in the leading case of Hodge vs Rex 1883, 9 A.C. 117. There can be no doubt that the Privy Council was at that time fully aware of the political consequences in Canada if the status of equality of Parliament and the provincial Legislatures had not been upheld. The celebrated judgment in part reads as follows:

"Within these limits of subjects and area the local legislature is supreme and has the same authority as the Imperial Parliament or the Parliament of the Dominion would have had under the circumstances."

11. To what extent political considerations influenced the Judicial Committee is left to one to surmise but it must be assumed that the Committee was fully aware of the political implications.

12. A parallel constitutional issue has ~~now~~ arisen. For the first time the position has been taken that an understanding, agreement or pact took place in the period 1759 - 1763. If that interpretation of the actual facts is accepted then a number of consequences follow. One is that English and French are official languages in whatever area the Canada of that day was expanded into. Hence one of the most important issues before the people of Canada at the present time is whether French is official in the so-called English provinces and English official in Quebec.

13. An imaginary situation may be created. Suppose Province "X" has just enacted the following legislation:

"English shall be used as the language of instruction in all public schools in Province "X"."

One must assume that the legislation has been challenged as being ultra vires the Province and that the case has been taken to the Supreme Court of Canada.

14. The constitutional argument (raised for the first time) would be this:

In the period 1759-1763 an understanding, agreement, or pact came into existence as between the two national groups of that day, the British and the French. One of the essentials of that understanding, agreement, or pact, was that the two languages, English and French, were to be preserved and given equal status in the body politic, then called the Province of Canada. This original arrangement was confirmed by conduct extending over two centuries and by successful resistance to attempts to modify it. The Union Act, 1840, provided that the records in the Legislative Council and Legislative Assembly of the Province of Canada "shall be in the English language only." This offending clause was removed by the Imperial Parliament in 1848.

15. In the B.N.A. Act, Section 133, English and French were given the same status in the Parliament of Canada. That status must extend to every area in which the Parliament of Canada exercises some sovereign powers, just as the removal of French in the Manitoba legislation of 1890 from the Legislature, meant, in fact, the removal of French, as one of the official or recognized languages of Manitoba, in every part of Manitoba - in the schools as well as elsewhere.

16. The right of French as one of the official languages of Canada, which must include the right to the use of French as a language of instruction, is one of the fundamentals of the Canadian body politic of today and the withdrawal of that right would be a severe blow to the whole Canadian structure.

17. If that argument were placed before the Supreme Court of Canada, the Court would give much weight to it, just as much weight as the Privy Council gave to the argument, in *Hodge vs Rex.*, of equally plenary powers in the Provinces in their respective fields of legislation, as the Parliament of Canada has in its field. With that in view, and bearing in mind the probable consequences, the Supreme Court would look for ways of preventing such an attack on the French language. It would probably hold that as long as Section 133 of the B. N. A. Act remains in force, no province has jurisdiction to prohibit the use of French as a language of instruction. The extent of use of French as a language of instruction would, of course, depend upon local conditions, local sentiment, and the population content.

18. Or the Supreme Court might hold that even though a Province has the power, under Section 93 of the B. N. A. Act, to declare that a specific language could be used as a language of instruction in the public school system, it has not the power to prohibit the use of English or French as languages of instruction, as that would be a violation of a fundamental to the whole Canadian concept of nationhood and would seriously jeopardize it.

19. Appended hereto is a photostatic copy of Chapter 14 of the Statutes of the Province of Manitoba, 1890.

May 17, 1965

Submitted by Hon. W. J. Lindal, Q. C.
to the Royal Commission on Bilingualism
and Biculturalism at Winnipeg, Manitoba

APPENDIX

Referred to in Section 19 Ante.

1890. OFFICIAL LANGUAGE, ETC. CAPS. 14 & 15. 55

CHAPTER 14.

An Act to Provide that the English Language shall be the Official Language of the Province of Manitoba.

[Assented to 31st March, 1890.]

HER MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of Manitoba, enacts as follows :

1 Any statute or law to the contrary notwithstanding, the English language only shall be used in the records and journals of the House of Assembly for the Province of Manitoba, and in any pleadings or process in or issuing from any court in the Province of Manitoba. The Acts of the Legislature of the Province of Manitoba need only be printed and published in the English language. English language to be Official language.
Statutes.

2 This Act shall only apply so far as this Legislature has jurisdiction so to enact, and shall come into force on the day it is assented to. Act to apply only within jurisdiction of Legislature.

TITLE:

AUTHOR: The Royal Commonwealth Society (Manitoba Branch),
788 Wolseley Avenue,
Winnipeg 10, Man.

Brief of 19 pages; 25 recommendations

REMARKS OF ANALYST:

The text of this brief is the same as that presented
by the "Canada Ethnic Press Federation", no. 760-619.

ATT.: RESEARCH

See the notes in the summary of the brief no. 760-619.

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Society

WINNIPEG

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1. MEMBERSHIP

1. Open to any member of a Commonwealth nation
2. "Publication" Commonwealth Journal
3. Monthly meetings, speakers, films

2. OBJECTIVES

1. Faster and further friendliness and cooperation between Commonwealth nations
2. Disseminate information on Commonwealth countries

3. HOW BRIEF WAS PREPARED

1. Presentation same as that presented by the Canada Ethnic Press Federation (760-619) by Walter Lindal.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

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para. 23 | Does this assumption lead to the implied assumption "the people" will somehow arrive at the solutions? A mystical belief in the rightness and the ability of 'the people'? |
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The Provinces, under Section 93, BNA Act,
do have the power to prohibit by statute
the use of French as a language of
instruction in public schools.

p. 6
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"Half federal - half provincial"
What do these proportions mean?
How were they arrived at?

Division II

28-4-65

Brief to the Royal Commission
on
Bilingualism and Biculturalism

-by Allen Ronaghan
CHAUVIN, Alberta

(14) 4
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Conclusions

1. Canada is not one nation according to the modern definition of a nation.
2. Canada cannot be two nations either, according to this same definition.
3. Canada is, and has been, a nation according to St. Augustine's definition.
4. Misguided nationalism has resulted in narrow interpretations of sections 133 and 93 of the B.N.A. Act. This in turn has caused the present controversy.
5. English-speaking Canadians must admit that French-speaking Canada is of "coast-to-coast" extent.
6. French-speaking Canadians must admit the need for federal participation in education.
7. All Canadians must realize that the use of the French language is ^a principle on which Confederation is based.
8. Canadians should be generous in listening to, and granting, the requests of other language groups.

Recommendations

1. The federal Parliament should take the lead in recognizing, through legislation, that French-speaking and English-speaking Canada are both of "coast-to-coast" extent.
2. An effort should be made to collect the history of the Ukrainian communities in Canada and have it made available in both English and French.
3. A Museum of the Cree People should be established at some central point like Prince Albert, Saskatchewan.
4. A federal district should be established, under federal jurisdiction, around Ottawa, Ontario, and Hull, Quebec.

BRIEF
TO THE ROYAL COMMISSION
ON
BILINGUALISM AND BICULTURALISM

A few words of definition are desirable to begin with, especially where the word "nation" is concerned. In my opinion, Canada is not possible if the definition of "nation" based on language, race and religion is to have practical application. There are too many factors that operate against it. Obviously the first is the presence of numbers of French-speaking people in not one but several provinces, people who have made the effort to retain their language against considerable odds, but are not distinguishable in other ways from the majority among whom they live. The second is the presence, in Quebec province, of a significant minority of people of English language, a minority which has always had its rights protected by the British North America Act where the preservation of its language is concerned.

Canada is not one nation according to the modern definition based on language, race or religion. Canada cannot be two nations either. The reason is that the same logic that would have us exist as two nations can be followed to make us ten or twenty nations, depending upon the number of groups large enough and determined enough to make themselves heard. This thought may be equally unacceptable to certain English-speaking or French-speaking Canadians. It is nevertheless true, as a study of statistics on population will show.

Canada is, and has been for nearly a century, one nation, but not according to the definition based on language, race or religion. In my opinion the definition closest in spirit to the reasoning which has made Canada possible is St. Augustine's. He wrote of a nation as an "association of reasonable beings united

in a peaceful sharing of the things they cherish." This statement is not completely accurate in its application to Canada. The sharing has not always been peaceful, as many were not clear on the things they cherished most. Nevertheless Canada has had the most success when St. Augustine's definition was most nearly approached. It is when Canadians have toyed with the modern definition of nationalism that they have had trouble.

The present difficulty in Canada's national affairs is an inevitable outcome of narrow interpretations of sections 133 and 93 of the B. N. A. Act inspired by misguided nationalism of the sort now rampant in the world. Both English-speaking and French-speaking Canadians are at fault in insisting upon narrow interpretations of these sections of the Act. English-speaking Canadians have usually acted as though Canada were so many English-speaking provinces and one bilingual province. It is not unfair to say that English-speaking Canadians were the first separatists, and taught the idea to French-speaking Canadians. For it followed as naturally as night follows day that when French-speaking Canadians were finally persuaded that English-speaking Canadians believed in the narrow interpretation of section 133, they could feel loyalty to one province rather than to Canada as a whole assuming a natural priority.

On the other hand, Quebec's insistence upon absolute provincial sovereignty in all matters relating to education has set at nought the efforts of well-meaning people to bridge the gap that exists between the two language groups. Federal participation in education has always been unthinkable because of this insistence upon provincial sovereignty. As a result, educational research has been neglected because the provinces have felt that they did not have the money to spare for it, and the federal government must not interfere by making funds available because education was exclusively a provincial matter. Likewise, Canadian educators have often had to use American textbooks to teach their children because a province felt unable financially to produce a suitable native textbook, and federal subsidies were out of the question. Small wonder then that while

many Canadians have been discussing the "two nations" concept the country's youth have been educated as though there were eleven nations, counting Quebec's English-speaking minority as one.

In order to take the decisions necessary for our country to flourish we must bow to the logic of facts and events. English-speaking Canadians must learn to admit that there are French-speaking Canadians in all provinces and that these people cherish the opportunity to retain and use their mother tongue. We must also come to realize that it is not "fair play" for English-speaking Canadians to have rights in Quebec which French-speaking Canadians do not have in provinces other than Quebec.

On their part, French-speaking Canadians will have to admit the need for federal participation in education. They must learn to admit that English-speaking Canada is divided into ten provinces, some of which have had to make tremendous efforts to maintain an educational system carried on in one language. The additional expense of making possible opportunities for the increased use of French will make this burden considerably heavier. If French-speaking Canada wishes the French-speaking minorities in all the provinces to have adequate educational opportunities she will have to recognize the need to coordinate the efforts made to provide these opportunities. The need for a federal office, or department, of education is obvious. Finally, French-speaking Canadians will have to admit some responsibility in providing teachers of the French language for the thousands of young English-speaking Canadians who are eager to speak French.

Canadians of all extractions will have to recognize that the use of the French language is one of the principles upon which Confederation was established, whether section 133 of the B.N.A. Act was poorly written or not. We have it from John A. Macdonald himself that "the members of the deputation from the Lower Provinces unanimously stated that it was right and just, and without one dissentient voice gave their adhesion to the reasonableness of the proposition that the status of the French language, as regards the procedure in Parliament, the printing of measures and everything of that kind, should be precisely the same as it

is in this Legislature." (Confederation Debates, March 10, 1864, p. 945) And when it was pointed out by Mr. Dorion that a majority vote could abolish the use of the French language, Macdonald went on to say "in order to cure this, it was agreed at the Conference to embody the provision in the Imperial Act."

It would appear, judging by certain events and controversies which have taken place since Confederation, that embodiment in the Imperial Act was either clumsily done or was not the best way of guaranteeing protection to the use of the French language. In any case, it is obvious that the problem we have here is not one of races or of the number of people who happen to belong to one ethnic group or another. What we have is a moral problem concerning whether or not English-speaking Canada means to keep its word.

In my opinion this use of the French language along with the English language is such a basic principle of Confederation that agreement on it will make it possible for us to draw up a Canadian constitution and decide upon a method of amending that constitution.

I would strongly recommend that the federal Parliament take the lead in recognizing, through its legislation, that English-speaking Canada and French-speaking Canada are both of coast-to-coast extent. This can be done without any changes in the present B.N.A. Act, but will require a bit of courage on the part of our legislators.

Some examples of where this policy can apply are as follows:

1. The federal civil service.
2. The Royal Canadian Mounted Police.
3. The armed forces.
4. The railways, airlines and the Trans-Canada Highway.
5. The national parks.
6. The Historic Sites and Monuments Board.

In applying this policy it will not be necessary to insist that all Canadians become bilingual. It will be necessary to ensure that enough personnel in key positions become bilingual so that a French-speaking Canadian may feel at home in all parts of Canada. For example, the attendant who is in constant contact with the general public at the entrance to Banff National Park should be able to answer questions and give advice in French.

Guides at such institutions as the federal Parliament, in daily contact people at the very heart of our nation, ought to be able to understand and speak both English and French.

At this writing it is very difficult to assess the cost of these proposals. I am sure that the government of the province of Quebec must be in a position to offer advice on this point. Questions will arise here and there as to whether it is more practical to train bilingual guides, for example, or to have two sets of guides available for service as the need arises. But these are questions that can be answered when information is made available. The guiding principle must be that a Canadian of either language must be made to feel at home wherever he is dealing with agencies under federal control. The same must apply eventually with agencies under provincial control, but we must start somewhere.

A number of language groups were in Canada before the British and French came, and a number have arrived since then, the overwhelming majority since Confederation. Many of these groups have nearly lost their identity, and are proud of the fact. Some are struggling hard to preserve theirs. In my opinion generosity should be the predominant trait of Canadians in listening to the requests of these people. A knowledge of Ukrainian, for example, keeps open a window upon a great European culture, and the more windows we have open in this twentieth century the better we will be able to understand the problems of our human race.

From personal contact with the Ukrainian people of Alberta I feel most strongly that some effort should be made to collect the history of the Ukrainian population in Canada. If this has already been done in Ukrainian and it may have been, no effort should be spared to have it made available in English and French for the benefit of Canadians generally.

From personal contact with the Cree people I would recommend that every effort be made to record and preserve what can be preserved of the Cree culture. This ^{is} particularly true of Cree legends, many of which are tribal history, and Cree knowledge of our geography. Our maps are studded with Cree names for geographical features. Many other Cree names for such features are

known only locally and are in danger of being forgotten through never being written down. How best to record and preserve is open to question, but I think we could start with a Museum of the Cree People at some convenient centre such as Prince Albert, Saskatchewan. I am not unmindful of the contribution of other Indian tribes, but I think that much has already been done for the Blackfoot culture by the Glenbow Foundation in Calgary, and the Museum of the Plains Indian at Browning, Montana. Work of this kind which has been done by Canada's National Museum needs to be brought nearer to the Crees and put on display for them, as much of their present difficulty stems from lack of morale.

I have deliberately left the following recommendation to the last, as I think it presents in concise form my view of what Canada really is or ought to be. I recommend the establishment of a federal district around Ottawa, Ontario and Hull, P.Q. This federal district ought to be under the jurisdiction of the federal Parliament. Every effort ought to be made to honor the principle of the equality of the English and French languages in all the institutions of the federal government located there. I realize that this recommendation calls for the cooperation of the provincial governments of Quebec and Ontario to a very great degree, as the area would have to be detached from the jurisdiction of those provinces. There is, however, every reason to believe that such cooperation would be forthcoming from those two provinces. I think the federal Parliament is the proper agency to make the request, for the Canadian people, that the required areas of Ontario and Quebec be ceded to the federal government for the purpose of creating a federal capital district. I firmly believe that such a federal district would provide, over the years to come, a much-needed boost to our Canadian nation's morale.

I hope I will not be out of order in pointing out that I have developed the ideas given in this brief at greater length in my book WE ARE ONE NATION, Greenwich Book Publishers, New York, 1959

- Allen Ronaghan
June, 1964

TITLE: Brief to the Royal Commission on bilingualism and biculturalism.
AUTHOR: Allen Ronaghan,
Chauvin, Alberta.

Brief of 6 pages; 4 recommendations

REMARKS OF ANALYST: The author expresses the following opinions:-

1. - "Canada is ... one nation. See my opinion the definition closest in spirit to the reasoning which has made Canada possible is St. Augustine's". On the other hand, the author admits that Canada is not one nation according to definitions based on language, race or religion; neither can Canada be two nations according to these same definitions.
2. - "misguided nationalism has resulted in narrow interpretations of sections 133 and 93 of the BNA Act. This in turn has caused the present controversy."
3. - "English-speaking Canadians must admit that French-speaking Canada is of coast to coast extent."
4. - "French-speaking Canadians must admit the need for federal participation in education."
5. - "All Canadians must realize that the use of the French language is a principle on which confederation is based."
6. - "Canadians should be generous in listening to, and granting the requests of other language groups."

ATT.: RESEARCH

- St-Augustine's Definition of "NATION"
an "association of reasonable beings united in a peaceful sharing of the things they cherish" - - - - - p. 2
- Confederation Debates, March 10, 1864 and the words of J.A. MacDonald - - - - - p. 3-4
- "We are one nation" by Allen Ronaghan, Author of this brief, Greenwich Book Publishers, New York, 1959 - - - p. 6

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BACKGROUND PAPERS

Brief #: 780-814

A. Ronaghan (Chauvin)

EDMONTON

A. INFORMATION ON INDIVIDUAL

Mr. Ronaghan is the author of the book "We are one nation", Greenwich Book Publishers, New York, 1959.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 4
recommendation 1

Recognition that French Canada is of coast-to-coast extent.

Q. 1 Precisely what legislation do you feel is necessary for the federal Parliament to take the lead in recognizing that French-speaking and English-speaking Canada are both of coast-to-coast extent.

p. 5
recommendation 2

Q. 2 What agency should collect the history of the Ukrainian communities and what agency should be responsible for its translation into English and French. Do you also feel that histories of the other main ethnic groups should be written and translated into the two official languages where this has not been done already?

p. 5
recommendation 3

Q. 3 You make certain observations and recommendations about the Cree people. Would you care to tell us on what these observations are based?

p. 6
recommendation 4

Federal District

Q. 4 How do you recommend that a federal district be administered and what geographic area should the federal district encompass?

21/7/65

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THE BILINGUAL AND BICULTURAL COMMISSION

BOX 1508 OTTAWA CANADA

SUBMITTED BY: PERCY E ROLAND
3437 AYLMER STREET MONTREAL P.Q.

NOVEMBER 25, 1965

SECTION ONE

FACING THE FACTS

Any language is like a tree, it is born, grows old and after some years it dies. as a language grows old it becomes useless as a vehicle for the transmission of a culture. It is a simple fact that all the languages of Western Europe are getting old. And so, language is not something an intelligent person can be loyal to. The thing the individual must be loyal to is the unity he finds with his fellow countrymen through a communion with a common soil. The artistic creativity of any people is always greatest at the first flush of awareness that they are a people and that their language gives them power. Quebec is in fact in this most beneficent state now, as England was during the time of Elizabeth the first. It is wise to honour people who are at their beginnings.

It is a fact that when a language has done all it can do it must be dropped. This involves a loyalty to a higher ideal- Western Civilization, and the leaving of the language alone to establish a new harmony with the new environment.

When M. Laporte of the Quebec Cabinet said: 'the French of Quebec is sick', he was destroying creativity. If Shakespeare had cared about spelling or grammar we would not have had a Shakespeare. The discipline of mouth necessary for good speech is caused by pride of self and awareness of being a people. Also, if some advanced system, Roman or American, had inflicted its judgement and dominance upon the art of Elizabethan England, or any rising culture, that society would never have produced anything. Laporte destroys his own people, as a German Prince praising Italian music in the time of Bach. Because of this Attitude the Germans remained slaves for two hundred years. The Quebec government destroys her own by inflicting maturity upon beginnings.

To prove the foregoing as facts one only need take a cursory look at the last 3000 years of history and have the most fleeting concern to leave the world in running order for any people who happen to live on the planet 3000 years in the future.

SECTION TWO

EDUCATION IN QUEBEC AND CANADA:

In order for Quebec and Canada to remain unified the using of departments of education as instruments of power, except in so far as truth is power, must stop. It is fact that protestant schools have for two generations designed their French teaching specifically to get bad results. Being bilingual is only a mark of an educated person and making a political issue of the matter causes tension that makes learning difficult for a lot of people.

THE BILINGUAL AND BICULTURAL COMMISSION

SECTION TWO con'tEDUCATION IN QUEBEC AND CANADA

There is absolutely no purpose in preventing French Catholics from teaching in Protestant schools. A gradual breaking of this custom should follow the abrogation of all legal barriers.

Quebec has the ability to destroy status seeking in the universities. As soon as science is organized into books it becomes technique and should be moved immediately into technical schools. Otherwise status seeking destroys scholarship. Every technique and all knowledge can easily be made available to all Canadians in both languages. University education must be reserved for not over ten percent of the high school graduates. Under present conditions the university becomes a sham.

SECTION THREEECUMENISM AND BILINGUALISM

The purpose of this ecumenical age is the same as was the purpose of the age of the reformation: to destroy idolatry and regenerate the West. French Canadians as a people at their beginnings have a vital role to play in world ecumenism. Babel is the state of a nation where all people speak the same language but lose communication through self/seeking, each group going its own way without a unifying factor. Babel and Babylon are the same word in Hebrew. Quebec in a united Canada stands against the breakdown of communication in the U.S.A.

Quebec also stands as solution to civilizations other major problem: that of the depressing effect that advanced societies have on the less advanced (properly called the Nebuchadnezzar effect) when they are thrust together. England and Englishmen have destroyed two generations of English Canadian creativity until today they hardly dare to judge their own craft. French Canadians have not allowed this Neb. effect to work on them, as France has not had this destructive influence because contacts were limited until recently. By honouring Quebecs Exuberance English speaking Canada will contract a new flush of creativity. This can not be done by telling people to accept Quebecs special status in confederation; but by teaching of responsibility for history, by challenging all Canadians to be responsible for their balance of payments with other nations, and by giving them the means to respond. The teaching of respect without teaching the reason for respect causes hate and disunity. Too many Protestants think of Roman Catholicism as a monolithic structure. The fact is Roman Catholicism encourages regional differences. Quebecs religion is much different than that of Portugal, in fact Quebecs Christianity is the purest of any in the world today.

THE BILINGUAL AND BICULTURAL COMMISSION

SECTION FOURTHE POWER OF CLEAVAGE - THE POWER OF QUEBEC

American conventions held in Quebec in 1964 serve to illustrate the power of cleavage and the power of a people who are at beginnings. One example: An American speaker at a Social Science Convention in Montreal had laid the facts bare about the teaching from text books the premise of which are half/truths, at the moment of climax each professor in the packed hall turned to his neighbour spontaneously and said, 'we're all insane'. The point is that this could not have happened without the inspiration of biculturalism. It could not have happened in the U.S.A. It was caused entirely by differences and beginnings clashing constructively with uniformity and maturity. Quebec played a powerful role in preventing the 'slide to the right' witnessed at the 1964 Republican convention, from becoming a national slide. Quebec can get the cooperation of the entire non-English speaking world in anything she wishes to do. This could be a Canadian asset if our leaders had wisdom.

SECTION FIVECONCLUSION

This brief is presented with no interest or objective except the truth. Elizabeth Taylor in the film 'The Sandpiper' made the most important statement of the decade: "When you wish to find the truth you don't call a conference". The value of dialogue is onefold: to prevent revolution or war until leadership shows up. It should be emphasized that the public are the first to realize that the truth is embodied only in the individual genius. The talk of the university professors is babel.

The Russian dictator spoke for Canada and the world when he said/ the objective is to rise above naturalism. We are in a natural decline, just as the decline of Rome was natural. WE as, Western Civilization must spiritualize as the Romans didn't. The sophists and Pharisee in today's church and today's universities must be put out of commission. It is terrible that a communist should have to make the central statement of Christian response. If the Prime Ministers of the English speaking nations have not analysed the problem a dictator of Russia would face if he chose to join the main stream of Western Civilization they are traitors to the very thing they are a product of. Canada must move. Lethargy at Ottawa in the name of, nice guy to vested interests in England and the U.S.A. is the sole and entire cause of Quebec separatism. All action in federal fields by Quebec has been movement into vacuum. If French Canada cannot express herself through Ottawa, she must separate. The world demands this. The world supports Quebec in her task of returning civilization to beginnings. It can be Canada's task.

The threat to Canadian unity is directly proportional to Ottawa's arrogance in preventing the flush of Quebec culture from doing good in the world. Of course the Federal Cabinet cannot be an emanation to any Canadian if they are so removed from the soil of the nation that they do not know what GOOD is. The nation must be the emanation for the individual talent.

PER.

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le génocide raté

paul rochon

LE GENOCIDE RATE

Mon nom est Paul Rochon.

Je suis domicilié au 4525 boulevard Gouin, est, à Montréal-Nord, dans la province de Québec.

Je suis journaliste, à l'emploi du quotidien "Montréal-Matin", mais le mémoire que je vous sou mets n'expose nullement les opinions de ce journal.

Aucune association ou institution reconnue ne m'a chargé de rédiger ce mémoire, et officiellement, je ne représente personne.

Toutefois, même si ce mémoire semble n'avoir aucun cachet officiel, il n'en exprime pas moins l'opinion de milliers de Québécois qui constatent, aujourd'hui, que nos ancêtres ont contracté un mariage forcé avec les Anglais, en 1759, sur les Plaines d'Abraham, et qu'il est grand temps que ce mariage soit déclaré nul et non avenu.

Puisse votre royale Commission d'enquête sur le bilinguisme et le biculturalisme s'en rendre compte et recommander le divorce le plus rapidement possible.

Tout d'abord, un résumé "bilingue"

- (1) I am un séparatiste. Je suis also bilingual, because of notre pays biculturel. Nice salad, le biculturalisme.
- (2) I propose un Québec libre, où on devra speak french. Le reste du pays will speak english. No more "joual".
- (3) Je chante "O Canada". You sing "God save the Queen". Mon drapeau est le "Fleurdelisé". Your flag is the "Union Jack". Is this unité nationale?
- (4) Le gouvernement du Québec bilingual is not séparatiste. Le gouvernement de Mr Jean Lesage is liberal. Mr Lesage is very good pour les Anglais, mais moins good pour les French Canadians. Mr Lesage is un "roi nègre". Next elections, bonjour M. Lesage! Next premier ministre will be more séparatiste.
- (5) Premier ministre séparatiste, one day, will make deputies voter l'indépendance du Québec. Premier ministre will send letter to Reine Elizabeth d'Angleterre, à tous les prime ministers des autres provinces et au prime minister du Canada. La lettre will say: Québec libre! No more taxes à Ottawa, no more bombes atomiques, no more armée, langue française official in Québec.
- (6) Queen Elizabeth, bien embarrassée, will say yes. United Nations, à 400 milles du Québec libre, will say yes.
- (7) Si other canadian provinces respectent le british fair play, they will vote pour l'indépendance du Québec. Si other canadian provinces ne respectent pas le british fair play, nous nous séparons just the same, because les Nations Unies et Queen Elizabeth say yes.
- (8) We divide the CNR; un morceau à Québec, one piece to Canada. We divide Air Canada; un morceau à Québec, one piece to Canada. We divide Radio-Canada; un morceau pour Radio-Québec, one piece to Canada. We divide la Banque du Canada: un morceau pour la Banque du Québec,

one piece to Canada. All the industries de l'entreprise privée continuent leur business as usual avec plaisir, because no more taxes à Ottawa. But, business en français, if you please.

(9) Voilà! That is all pour le résumé bilingual et biculturel.

(10) No more english! Expliquons-nous avec clarté et en français.

Et maintenant, parlons sérieusement

(11) Il y a au Canada, 5,123,151 Canadiens dont la langue maternelle est le français.

(12) Il y a également, au Canada, 10,660,534 Canadiens dont la langue maternelle est l'anglais.

(13) Il y a enfin, toujours au Canada, 2,454,562 Canadiens dont la langue maternelle n'est ni le français ni l'anglais.

(14) Ces chiffres ne sont pas de moi. Ils sont tirés du recensement du Canada pour l'année 1961.

(15) Or, quand on est cinq millions contre dix millions, on ne se trouve pas du tout en état d'égalité. Bien au contraire, on se trouve nettement et indéniablement en état d'inégalité. Plus correctement encore, on se trouve en état d'infériorité, à un contre deux.

(16) Cette constatation n'est pas de moi. Elle est à la portée de tout Canadien - anglais comme français - qui a fréquenté l'école assez longtemps pour apprendre à compter jusqu'à dix.

(17) Malgré cette disproportion évidente et cette inégalité indiscutable, nos sages gouvernants ont créé une commission -- la vôtre, Messieurs -- afin d'enquêter sur "l'égalité entre les deux peuples" qui ont fondé la Confédération. Et Son Excellence le Gouverneur Général du Canada, qui incarne chez nous la très grande sagesse de la Couronne britannique, a approuvé la création de pareille commission...Royale.

(18) Ce n'est pas moi qui l'affirme. C'est écrit en

toutes lettres, dans l'arrêté-en-conseil 1963--1106, approuvé par Son Excellence le Gouverneur général, le 19 juillet 1963.

(19) Il est trop tard, toutefois, pour déplorer une sottise, une fois qu'elle a été commise. La Commission Royale d'enquête sur le bilinguisme et le biculturalisme ayant été créée, il faut bien reconnaître qu'elle existe. Et, sans trop d'espoir, il faut chercher, une fois de plus, à faire comprendre à Messieurs les Anglais que tout ce que nous recherchons, c'est le gouvernement des Canadiens français par les Canadiens français et pour les Canadiens français.

(20) Ce n'est pas là une thèse nouvelle que je soutiens. C'est tout simplement l'application de ce droit naturel qu'ont les peuples de disposer d'eux-mêmes. C'est même l'un des buts de l'Organisation des Nations Unies, inscrit dans sa charte, au paragraphe deux de l'article un.

(21) Nous, Canadiens français, nous formons bel et bien une nation distincte sur cette terre d'Amérique.

(22) Ce n'est pas moi qui le dis. Beaucoup d'autres l'ont dit avant moi, mais je laisse le soin de vous le répéter à un Anglais, on ne peut plus authentique, lord Durham, qui a écrit, au cours de son séjour au Canada, en 1839:

(23) "Je croyais trouver un peuple en révolte contre son gouvernement; j'ai trouvé deux nations en guerre l'une contre l'autre, au sein d'un même Etat."

(24) Et pour ne pas être accusé d'avoir déformé la pensée de lord Durham, voici, textuellement, ce qu'il a écrit en anglais: "I expected to find a contest between a government and a people: I found two nations warring in the bosom of a single state."

(25) Ce qui réfute, du même coup, la théorie linguistique néo-fédéraliste qui veut que le mot nation n'ait pas le même sens en français qu'en anglais.

(26) Laissons à un autre personnage de langue anglai-

se le soin d'exposer cette théorie récente. Cédons la parole à M.J.W. Pickersgill, ministre des transports, qui soutient que certains mots cruciaux signifient une chose en français et autre chose en anglais.

(27) Dans un discours prononcé à Québec, le 8 avril 1964, M. Pickersgill a expliqué (en anglais) à son auditoire que, pour les Canadiens français, le Canada est formé de deux nations. Mais, a-t-il ajouté, dans la langue anglaise, le mot nation signifie pays.

(28) Textuellement, il a dit: "In English, a nation means one country."

(29) Que lord Durham apprenne, du fond de sa tombe, qu'il ne savait pas son anglais!

(30) Même M. Jean Lesage, premier ministre de la province de Québec, qui a pourtant déjà été ministre dans le cabinet fédéral, n'est pas compris quand il parle anglais à Ottawa. Ainsi, quand il a demandé à M. Pearson une plus grosse part du produit des taxes perçues dans le Québec, il a dit: "I demand". Les Anglais l'ont repris: il aurait dû dire, paraît-il: "I ask".

(31) Quand M. Lesage dit, textuellement: "For us, these demands represent a strict minimum", c'est comme s'il faisait sa demande en brandissant un ~~revolver~~. Les Anglais lui ont expliqué qu'il aurait dû employer le mot "request" au lieu du mot "demand".

(32) Je n'invente rien. Tout cela a été rapporté dans le quotidien "La Presse", édition du 28 novembre 1963.

(33) En somme, même quand nous faisons l'effort de parler la même langue, nous ne nous comprenons vraiment pas du tout, entre Canadiens français et Canadiens anglais.

(34) Ce n'est pas moi qui l'ai constaté le premier. Cela a été écrit, il y a plus de 125 ans par nul autre que lord Durham. Je me permets de rapporter en français ce qu'il a écrit en anglais:

(35) "Il est à peine possible de s'imaginer, écrit-il descendants de grandes nations européennes qui soient aussi

différents par le caractère et le tempérament, aussi totalement isolés les uns des autres par la langue, les lois et la façon de vivre, ou soumis à des circonstances plus propices à engendrer la mésestente, la jalousie et la haine réciproques."

(36) Tout cela c'est de l'histoire ancienne, est-on tenté de répondre. De nos jours, après plus de 200 ans de cohabitation, les Canadiens français et les Canadiens anglais ont appris à se connaître et à s'estimer mutuellement. C'est du moins ce que nous chantent en chœur les fils des Pères de la Confédération.

(37) Si cela est vrai, les Canadiens anglais n'estiment pas tellement les Canadiens français. Il suffit, pour s'en rendre compte, de jeter un coup d'oeil du côté des Chemins de Fer Nationaux, histoire de voir quel sort y est réservé aux Canadiens français.

(38) La Société des Chemins de Fer Nationaux, comme tout le monde le sait, constitue une société de la Couronne et, à ce titre, elle relève de la nation canadienne, cette belle nation conçue par les Pères de la Confédération et qui devait créer "l'égalité entre les deux peuples" qui l'ont fondée.

(39) Or, en 1962, soit 95 ans après l'établissement de la Confédération, le président des Chemins de Fer Nationaux, ses 12 vice-présidents et les quatre adjoints aux vice-présidents, étaient tous des Canadiens de langue anglaise. Ajoutons pour la bonne mesure, que le président, M. Donald Gordon, n'était même pas né au Canada, mais plutôt à Oldmeldrum, en Ecosse.

(40) Là encore, ce n'est pas moi qui invente de semblables précisions. La liste de tous ces noms anglais apparaissait, sans la moindre timidité, dans les pages de l'annuaire Lovell de 1962.

(41) Depuis que les étudiants ont manifesté bruyamment devant l'hôtel Reine Elizabeth et y ont brûlé M. Donald Gordon en effigie, ce dernier a été touché par la grâce. Il a finalement nommé deux vice-présidents qu'on peut cataloguer comme étant d'expression française. L'un d'eux a un nom bilingue

(on dit Mr Archeure ou M. Arché, au choix) mais je sais, pour l'avoir rencontré, qu'il parle mieux l'anglais que le français et que son français est même entaché d'un léger accent anglais. Quant au second, je n'ai pas eu le plaisir de le rencontrer, et je reconnais qu'il porte un nom bien français. (Il se nomme M. Delagrave).

(42) Mais, si après 97 ans de Confédération, nous n'avons réussi à obtenir que deux postes d'importance sur 17, au Canadien National, un simple calcul nous permet de croire qu'il faudra attendre encore 200 ans pour décrocher les quatre autres vice-présidences auxquelles le chiffre de notre population nous donnerait droit.

(43) Comme a dit, si je ne m'abuse, quelqu'un qui siège présentement à la direction de votre Commission: "C'est trop peu, et trop tard!"

(44) Mais ce n'est là qu'un exemple entre mille du sort réservé aux Canadiens français au sein de la Confédération canadienne.

(45) A Ottawa, cette ville qui est la capitale du Canada et qui devrait bien être l'exemple vivant du bilinguisme et du biculturalisme, le français est une langue aussi étrangère que l'arabe ou l'esquimau.

(46) Des autorités municipales d'Ottawa vous diront que les signaux de circulation bilingues (en français et en anglais) sont illégaux et qu'un automobiliste peut tout probablement les ignorer sans s'exposer aux foudres de la loi. Le commissaire Donald Hambling a même soutenu que les mots français sur les signaux de circulation devraient être oblitérés.

(47) Ce n'est pas moi qui invente semblables propos. Allez fouiller dans les archives du conseil municipal de la ville d'Ottawa et vous y trouverez le rapport, dûment classé, de M. Donald Hambling.

(48) Or, pendant que le dernier des citoyens de langue anglaise n'est même pas tenu d'observer les règlements de circulation, s'ils sont rédigés en français, les Canadiens français, eux, peuvent être forcés d'utiliser la langue anglaise, même

pour transiger des affaires entre Canadiens français, exclusivement.

(49) Tout récemment, la ville de Rimouski (qui est évidemment dans la province de Québec) adoptait un règlement d'emprunt pour une somme de \$425,000. Comme il se doit, ce règlement d'emprunt fut soumis au ministère des Affaires municipales de la province de Québec, pour ratification. Et la Commission des Affaires municipales refusa de ratifier le règlement...parce qu'il n'avait pas été imprimé en anglais et en français, comme le stipule la Loi des Cités et Villes de la province de Québec.

(50) Ce n'est pas moi qui ai rêvé cet incident. Allez vous informer au ministère des Affaires municipales de la province de Québec et on vous confirmera la chose.

(51) Un dernier "bon mot", avant de terminer cette trop courte liste des manifestations du bilinguisme canadien. Ce dernier mot, laissons-le galamment à Mlle Charlotte Whitton, maire d'Ottawa, capitale fédérale de ce pays dit bilingue et biculturel qu'est le Canada.

(52) "C'est en anglais, uniquement, que la ville d'Ottawa transigera ses affaires, a-t-elle déclaré. Et cela, tant que la province d'Ontario n'aura pas été déclarée province bilingue!"

(53) Comme après 97 ans d'un régime confédératif fondé sur "l'égalité des deux races", la province d'Ontario est officiellement et exclusivement anglaise, la capitale du pays est, elle aussi, officiellement et exclusivement anglaise.

(54) Ne cherchons pas midi à quatorze heures. L'erreur fondamentale de la Confédération, comme de tous les régimes qui l'ont précédée, c'est précisément "le bilinguisme et le biculturalisme".

(55) "Essayer d'amalgamer ensemble deux peuples, de langue, de lois et de moeurs différentes, c'est de la dernière absurdité. Que l'on fonde la constitution sur la nature des hommes si l'on veut que le gouvernement soit stable!"

(56) Ce n'est pas moi qui dis cela. Cette phrase a

été prononcée au Parlement de Londres, en 1791, par un éminent orateur anglais, Edmund Burke, alors qu'il appuyait le projet de loi visant à diviser la province de Québec d'alors en deux provinces distinctes, sous les noms de Haut-Canada et Bas-Canada.

(57) Il suffit d'étudier un peu l'Histoire, de 1759 à nos jours, pour se rendre compte que la source de tous nos maux réside dans cette volonté malade qu'ont toujours eue nos gouvernements de vouloir fondre dans un même moule Canadiens français et Canadiens anglais.

(58) La solution à tous nos maux avait été trouvée dès 1791, quand l'Acte constitutionnel divisa le pays entre Canadiens français et Canadiens anglais, donnant à chacune des deux nations sa propre patrie. Mais, à l'époque, on eut recours à la formule séparatiste uniquement afin d'assurer l'avenir de la nation canadienne anglaise.

(59) En 1791, la population du Canada, de descendance européenne, pouvait varier entre 150,000 et 160,000 âmes. De ce nombre, 10,000 environ étaient installés dans le Haut-Canada, et pour la plupart, étaient descendants de loyalistes de l'Empire uni.

(60) Ce n'est pas moi qui ai établi ces chiffres. Je les ai relevés dans un livre publié par la maison John Lovell & Son, de Montréal, en 1893.

(61) Le Bas-Canada de 1791 aurait sûrement duré si on avait donné aux Canadiens français un véritable gouvernement représentatif, au lieu de chercher à les berner avec une caricature de la démocratie.

(62) Les Canadiens français ne pouvaient obtenir la majorité qu'au sein de l'Assemblée représentative du Bas-Canada, qui se composait, en 1792, de 35 Canadiens français et de 15 Canadiens anglais. Et cette assemblée n'avait pratiquement aucun pouvoir.

(63) Les lois pouvaient être rédigées, indifféremment par l'Assemblée représentative, le Conseil législatif, et même par le roi ou son représentant. Mais le Conseil législatif,

qui comptait 15 membres, était choisi par la Couronne anglaise. Et, pour couronner le tout, le roi, ou son représentant, avait droit de veto sur les lois des deux chambres.

(64) Enfin, tous les fonctionnaires publics, à commencer par le gouverneur, étaient nommés par la Couronne anglaise ...et pouvaient également être destitués par la Couronne anglaise.

(65) Pendant que les Canadiens anglais vivent sans histoire, dans le Haut-Canada, Canadiens français et Canadiens anglais s'entre-déchirent dans le Bas-Canada.

(66) Ce n'est pas moi qui le dis, mais plutôt les journaux de 1806.

(67) Le journal "Le Canadien", le premier journal de langue française publié à Québec qualifie les Anglais "d'étrangers et d'usurpateurs".

(68) Le journal anglais "Quebec Mercury" écrit, pour sa part: "Cette province est beaucoup trop française pour une colonie britannique. Il est absolument indispensable que nous déployions tous nos efforts, par tous les moyens à notre disposition, pour mettre un frein à l'accroissement des Français et de leur influence. Après 47 ans de possession, il est maintenant juste et raisonnable que la province devienne vraiment britannique".

(69) Sommes-nous vraiment, nous, Canadiens français, si détestables que nous ne pouvons nous entendre avec qui que ce soit? Non! Ce serait vraiment nous faire trop d'honneur que de nous croire si fiers et si orgueilleux. La vérité toute simple, c'est que nous formons une nation et que, comme toutes les nations du monde, nous sommes charroyés par les grands courants qui remuent l'humanité entière, à certaines époques déterminées. Comme toutes les nations du monde, nous avons été emportés par la vague nationaliste qui a déferlé sur l'humanité vers la fin du dix-huitième siècle.

(70) Les Américains ont pris les armes en 1775 pour se libérer du joug de l'Angleterre. Les Français ont décapité leur roi, en 1793, au nom de la liberté, de l'égalité et de la

fraternité. C'étaient là les premiers effets de la vague nationaliste qui allait balayer le monde entier.

(71) Ce n'est pas moi qui le dis: c'est l'Encyclopaedia Britannica!

(72) "Le nationalisme est une manifestation moderne, lit-on en effet dans l'Encyclopaedia Britannica. Le nationalisme a commencé à s'imposer comme une force dominante au dix-huitième siècle, en Europe occidentale et en Amérique du Nord; et les révolutions française et américaine peuvent être considérées comme ses premières manifestations d'importance.

(73) "Du monde occidental, la vague nationaliste a commencé à déferler sur l'Europe centrale, au début du dix-neuvième siècle, puis, vers le milieu du siècle, elle a gagné l'est et le sud-est de l'Europe. Si bien qu'au début du vingtième siècle elle atteignait les terres anciennes de l'Asie et de l'Afrique, après avoir balayé les pays neufs de l'Amérique latine.

(74) "Le nationalisme est devenu, aujourd'hui, une force dominante sur toute la surface du globe, si bien que le dix-neuvième siècle a été qualifié de "siècle du nationalisme" en Europe, tandis que le vingtième siècle a été témoin de la poussée de mouvements nationalistes à travers l'Asie.

(75) "Le nationalisme identifie le peuple avec l'état ou la nation, ou tout au moins, il préconise que les frontières de l'état soient délimitées en se basant sur l'ethnographie. C'est à l'âge du nationalisme, et uniquement à l'âge du nationalisme, qu'on a reconnu comme principe que chaque nation devrait avoir un état, son propre état, et que cet état devrait grouper la totalité de la nation. Auparavant les états ou les territoires soumis à une même administration, n'étaient pas délimités par la nationalité de ses occupants. Les hommes ne prêtaient pas allégeance à la nation-état, mais à toutes sortes de formations politiques, comme la cité, le domaine féodal et son seigneur, la dynastie, les sectes religieuses. Au cours des quinze premiers siècles du christianisme, l'idéal consistait en un état universel qui englobait le monde entier, et l'idéal de

la nation-état n'existait même pas.

(76) "La première manifestation du nationalisme moderne s'est produite, à vrai dire, lors de la révolution puritaine dans l'Angleterre du 17^e siècle. Ce siècle plaçait l'Angleterre au premier rang du monde à cause de son esprit scientifique, son commerce et sa pensée politique. Pleins de confiance dans l'âge nouveau et conscients des immenses possibilités qui s'offraient à l'humanité, les Anglais, conscients d'avoir un rôle à jouer dans l'Histoire, se mirent à tracer le destin des hommes, à l'un des points tournants de la civilisation, qui devait conduire les hommes vers une véritable réforme, vers une nouvelle liberté.

(77) "La poussée du nationalisme anglais coïncida avec l'irruption, dans le monde du commerce, de la classe moyenne anglaise, et elle trouva son expression dans la philosophie politique de Locke. C'est sous cette forme que le nationalisme anglais influença les nationalismes américain et français au cours du siècle suivant.

(78) "Le nationalisme qui secoua, au 18^e siècle, les colons de l'Amérique du Nord britannique, prenait sa source dans les traditions anglaises de la révolution puritaine et dans la philosophie de Locke, ainsi que dans l'interprétation rationnelle que les philosophes français de ce siècle ont donnée à la liberté anglaise. Le nationalisme américain fut le produit typique du 18^e siècle: les colons américains formèrent une nation en se groupant dans le combat qu'ils livrèrent pour la liberté et les droits de l'individu. C'était un nationalisme libéral et humanitaire, qui considérait l'Amérique comme étant à l'avant-garde de l'humanité dans sa lutte pour la liberté, l'égalité et le bonheur pour tous.

(79) "Quant à la révolution française, elle fut l'expression triomphale d'une foi raisonnée dans l'humanité et le progrès. Le fameux cri de "Liberté, Egalité et Fraternité", de même que la Déclaration des Droits de l'Homme ne furent pas considérés comme valides pour le peuple français uniquement, mais pour tous les peuples. La liberté de l'individu, l'égalité

té des hommes et la fraternité de tous les peuples sont autant de principes à la base de tout nationalisme démocratique et libéral. C'est au nom de ces principes que la nation française se constitua, renversa la monarchie, et répandit bientôt le nouvel évangile à travers toute l'Europe.

(80) "Le nationalisme de la révolution française insistait fortement sur le droit qu'ont les individus, par le libre exercice de leur volonté, de se grouper en nation. Les nations ne pouvaient naître que par un acte d'autodétermination de leurs sujets. Le plébiscite devint l'instrument par lequel la nation exprimait sa volonté. Si bien qu'en Amérique, tout comme dans la France révolutionnaire, on adhéraît à une idée universelle et progressive. On délaissait un passé d'autorité arbitraire et d'inégalité pour se tourner vers un avenir de liberté et d'égalité."

(81) Non, ce n'est pas moi, je le répète, qui suis remonté aux sources du nationalisme; c'est le Dr Hans Kohn, professeur d'Histoire au Smith College de Northampton (Massachusetts), et vous pourrez trouver tout ce que j'en rapporte dans les pages de l'Encyclopaedia Britannica.

(82) La vague nationaliste a déferlé sur le monde entier et a finalement atteint le Canada au 19^e siècle. Nous avons même eu notre petite révolution à nous, Canadiens français, dans les années 1837 et 1838, mais il y avait trop de Canadiens, français comme anglais, qui vénéraient leurs chaînes ici, pour qu'elles puissent être brisées. Et nous sommes restés des coloniaux.

(83) Et, comme de bons coloniaux, nous avons laissé à un autre peuple le droit de nous donner une constitution, si on peut appeler constitution le gouvernement que nous a donné la Grande-Bretagne, en 1867.

(84) L'Acte de l'Amérique du Nord Britannique de 1867, qui devait consacrer à tout jamais "l'égalité entre les deux peuples" a été voté par le parlement du Royaume-Uni, à Londres. Et comme les statuts du Royaume-Uni ne sont édictés qu'en anglais, il n'a été voté aucune version française de l'Acte de

l'Amérique du Nord Britannique.

(85) Et, tout en consacrant "l'égalité entre les deux peuples", on a doté la province française de Québec de deux Chambres; d'une assemblée législative élue par le peuple et d'un conseil législatif nommé par le lieutenant-gouverneur, au nom de la Reine. Mais la province d'Ontario, elle, pouvait se gouverner à l'aide d'une seule Chambre: l'assemblée législative élue par le peuple.

(86) Ce n'est pas moi qui le dis; vous trouverez cette petite nuance confédérative aux articles 69 et 71 de l'Acte de l'Amérique du Nord Britannique.

(87) Toujours sans doute au nom de "l'égalité entre les deux peuples", l'assemblée législative de Québec ne peut modifier les délimitations des districts électoraux de Pontiac, Ottawa, Argenteuil, Huntingdon, Missisquoi, Brome, Shefford, Stanstead, Compton, Wolfe et Richmond, Mégantic, et de la ville de Sherbrooke, sans le concours de la majorité des députés représentants des districts électoraux.

(88) Est-ce le hasard qui a voulu que ces districts électoraux aient été habités par des majorités anglaises, lors de l'adoption de la Confédération?

(89) Ce n'est pas moi qui le dis; vous trouverez cette prudente réserve des législateurs anglais à l'article 80 de l'Acte de l'Amérique du Nord Britannique, et vous trouverez cette intéressante nomenclature à la deuxième annexe du même acte.

(90) Toujours, également, au nom de "l'égalité entre les deux peuples", l'usage de l'anglais et du français est obligatoire dans la rédaction des registres, procès-verbaux et journaux de la Législature du Québec, et les lois doivent être imprimées et publiées dans les deux langues. Cependant, dans les neuf autres provinces, le français n'a aucun droit légal. L'anglais suffit.

(91) Ce n'est pas moi qui le dis: vous trouverez cette belle manifestation de "l'égalité entre les deux peuples" à l'article 133 de l'Acte de l'Amérique du Nord Britannique.

(92) Mais pourquoi continuer cette litanie....

Aujourd'hui en 1964, après 97 ans de régime confédératif, nous constatons que ce régime n'a pas du tout favorisé "l'égalité entre les deux peuples" et que, comme le disait si bien lord Durham, en 1839, "nous sommes deux nations en guerre, l'une contre l'autre, au sein d'un même Etat".

(93) Le problème auquel vous cherchez une solution, aujourd'hui, est loin d'être nouveau. Lord Durham avait même proposé sa solution, dès 1839. Elle était fort simple.

(94) "Il semble, écrivait-il textuellement, si l'on en juge par les premiers rapports entendus par la Commission d'enquête sur l'Education, qu'il y a dix fois plus d'enfants français qui apprennent l'anglais, dans Québec, qu'il n'y a d'enfants anglais qui apprennent le français.

(95) "Il faudra un temps considérable, ajoutait-il, pour que le changement de langue puisse se propager à tout un peuple, et la justice ainsi que la sagesse politique exigent que le gouvernement s'abstienne d'imposer la langue anglaise à ce peuple. Mais, je le répète, il faut immédiatement s'efforcer de changer le caractère de la province. Il faut agir avec fermeté, mais aussi avec prudence, et quelle que soit la façon dont sera administré le Bas-Canada, à l'avenir, il faut que le but premier soit de faire de cette province une province anglaise."

(96) Avec un cynisme que nous leur pardonnons, aujourd'hui, les Anglais se sont tout simplement donné pour but premier de faire disparaître les Canadiens du Canada.

(97) De nos jours, cela porte un nom. Cela s'appelle "génocide"!

(98) Et de nos jours, le génocide est un crime, dûment condamné par les Nations Unies, en vertu d'une convention, au bas de laquelle on trouve la signature du Canada!

(99) Mais à quoi bon insister? Le crime n'a pas réussi: nous sommes encore ici!

(100) Oublions ce crime -- pour l'instant, du moins -- et négocions. Pour la dernière fois, discutons calmement afin

de mettre un terme à "l'inégalité entre les deux peuples".

Hâtons-nous de discuter avant que le bruit des explosions de dynamite ne couvre nos voix.

(101) Premièrement, sachez que nous ne demandons rien.

(102) Nous ne demandons pas que tous les Canadiens anglais apprennent à parler le français. Nous ne le demandons même pas à un seul d'entre eux. Qu'ils continuent à parler l'anglais; c'est leur droit.

(103) Par contre, il faut reconnaître que les Canadiens français n'ont pas à apprendre l'anglais. Ils parleront le français; c'est leur droit.

(104) Que les Anglais qui veulent apprendre le français l'apprennent et que les Français qui désirent apprendre l'anglais l'apprennent, c'est leur affaire. Mais rien, ni personne ne pourra les y forcer.

(105) Voilà une mesure qui ne coûte rien et dont l'application serait facile. Il n'est donc pas nécessaire d'élaborer; d'autant plus que c'est un droit indéniable et vraiment indiscutable.

(106) Evidemment, il y a des Canadiens français, dans les provinces anglaises et il y a des Canadiens anglais dans notre province française. Et de plus, le Canada étant un tout, les Canadiens peuvent voyager d'une province à l'autre, même changer de province de façon permanente. Voilà un problème.

(107) Il y a dix provinces, au Canada. Dans neuf d'entre elles, seule la langue anglaise est officielle. Dans la dixième province -- et c'est le Québec -- l'anglais et le français sont tous deux officiels. Comme nous ne pouvons pas forcer les citoyens des neuf autres provinces à apprendre le français -- uniquement afin de comprendre les Canadiens français qui s'adressent à eux, officieusement ou officiellement -- que les neuf autres provinces restent anglaises. C'est leur droit.

(108) Toutefois, en vertu du même droit -- indéniable et indiscutable -- nous ne pouvons pas forcer les Canadiens français à apprendre l'anglais -- uniquement afin de comprendre

les Canadiens anglais qui s'adressent à eux, officieusement ou officiellement -- et il faut donc que la province de Québec n'ait qu'une seule langue officielle: le français. C'est son droit!

(109) Quant aux Canadiens français qui vivent dans les provinces anglaises et aux Canadiens anglais qui vivent dans la province française, il leur faudra s'adapter. Les Anglais pourront parler anglais entre eux, dans le Québec, tout comme les Français pourront parler français entre eux dans les neuf autres provinces. Les Anglais pourront établir des écoles anglaises dans le Québec, tout comme les Français pourront établir des écoles françaises, dans les neuf autres provinces... ..mais ils le feront à leurs propres frais. L'Etat n'aura pas un sou à verser pour l'entretien de ces écoles.

(110) Si tous ces gens-là veulent déménager, c'est leur droit. Québec est prêt à recevoir tous les Canadiens français qui veulent vivre dans une province officiellement française. Québec est même prêt à accueillir tous les Canadiens anglais qui désirent vivre dans une atmosphère française. Mais, tout comme les gouvernements des neuf autres provinces qui ne comprennent que l'anglais, le gouvernement de Québec lui, ne comprendra que le français.

(111) Pour prouver sa bonne foi, Québec est même prêt à s'engager formellement à accorder aux Anglais vivant sur son territoire toutes les faveurs, sans exception, que les provinces anglaises accorderont aux Canadiens français installés sur leur territoire. Peut-on demander davantage?

(112) Il va sans dire que, dans le Québec, comme dans les neuf provinces anglaises, tout individu peut pratiquer librement la religion de son choix. La question ne se pose même pas. Et l'Etat ne subventionne aucune Eglise, au détriment d'une autre. Cela va de soi.

(113) Et voilà le problème réglé...à une exception près. Il reste à trancher la question de l'économie. Il reste à discuter des sous.

(114) Parler sa langue maternelle chez soi, c'est très

reposant. Pratiquer à sa guise la religion de son choix, c'est très réconfortant. Mais, en l'an 1964, si on ne fait pas ce qu'on veut de ses sous, c'est très alarmant. Et malheureusement, en 1964, comme l'ont démontré les "rapiécages fiscaux" entre MM. Pearson et Lesage, Québec et Ottawa ne s'entendent pas très bien sur la façon de dépenser les sous.

(115) Malheureusement, toujours, un pays dont l'économie est plus ou moins faible, devient rapidement la colonie d'un peuple voisin dont l'économie est plus puissante que la sienne. Avouons-le honnêtement, sans nous mentir, le Canada est, en 1964, presque une colonie des Etats-Unis. Avouons aussi, pendant que nous ne mentons pas, que si le Québec devait continuer de dépendre d'Ottawa pour la conduite de ses finances, il resterait une colonie anglaise.

(116) A Ottawa, en effet, il y a 265 députés en tout. La province de Québec y délègue 75 députés, et les neuf provinces anglaises y sont représentées par 190 députés. A toutes fins pratiques, nous sommes 75 représentants de l'élément français, contre 190 représentants de l'élément anglais. Les hommes étant ce qu'ils sont, il est normal que le gouvernement d'Ottawa soit plus enclin à distribuer ses faveurs à l'élément anglais qu'à l'élément français. Nous ne le lui reprochons pas; nous ferions probablement la même chose si les rôles étaient renversés.

(117) Or, si le contrôle de l'économie d'un peuple d'expression française est laissé à 190 Anglais et à 75 Français, les intérêts de ce peuple français ne seront certainement pas le premier souci de l'assemblée. Il est plutôt à craindre que l'élément anglais soit mieux servi que l'élément français. Dans ces conditions, à quoi sert de grouper les Canadiens français si c'est pour mieux les faire périr? Il suffit, en 1964, d'appauvrir un peuple pour en faire son esclave. Etre esclave en français, ce n'est guère mieux que d'être esclave en anglais.

(118) Pour qu'un peuple soit maître de sa destinée, il faut nécessairement qu'il soit aussi maître de son économie.

Etre maître chez nous, c'est avant tout une question de gros sous.

(119) Les Canadiens anglais sont, nous dit-on, d'excellents financiers. Nous n'aurons donc pas la prétention de leur donner des conseils sur la façon de diriger leur économie. C'est leur affaire. Mais nous n'aimerions pas qu'ils nous disent comment conduire notre économie. C'est notre affaire.

(120) Cependant, après quelques 200 ans de cohabitation, nos économies se sont forcément mélangées, et ce n'est pas facile à départager. Encore une fois, il nous faut négocier. Et, encore une fois, hâtons-nous de négocier dans le calme, avant que les explosions de dynamite ne nous ruinent tous les deux.

(121) Tout comme le Canada a sa Banque du Canada, tout comme la Grande-Bretagne a sa "Bank of England", tout comme la France a sa Banque de France, tout comme les Etats-Unis ont leur "Federal Reserve Board", le Québec doit avoir sa "Banque du Québec". Comment fonctionnera cette "Banque du Québec" ne regarde que nous et le "Fonds Monétaire International".

(122) La "Banque du Québec" remplacera, pour nous, la "Banque du Canada". Elle émettra ses dollars, qu'elle échangeera contre les dollars de la Banque du Canada et ces dollars deviendront la monnaie légale du Québec. Elle veillera sur les échanges commerciaux avec les autres provinces et les autres pays, accumulera les devises étrangères, stabilisera la circulation des bons et obligations du Québec, et traitera, de façon générale, avec la Banque du Canada comme la Banque du Canada traite actuellement avec la "Bank of England" ou le "Federal Reserve Board". Peu à peu, le dollar canadien sera considéré dans le Québec exactement comme on considère le dollar américain actuellement à travers le Canada.

(123) Nous assumerons une partie de la dette nationale du Canada, dans la proportion exacte de notre population par rapport à la population totale du Canada. On utilisera le même procédé pour établir la portion de l'actif du Canada qui nous revient, chaque fois que le procédé sera juste.

(124) Nous ne voyons pas du tout du même oeil, nous du Québec et ceux des autres provinces, ce qu'on appelle, un peu pompeusement, à Ottawa, le ministère de la Défense nationale. Ainsi, par exemple, nous du Québec, nous croyons que le Québec ne doit posséder aucun engin nucléaire. Nous sommes assez logiques et rationnels pour réaliser que si les Etats-Unis, par exemple, nous déclaraient la guerre, nous serions automatiquement vaincus, malgré les quelques bombes atomiques que nous pourrions posséder.

(125) Nous croyons aussi que si la Russie et les Etats-Unis ont une querelle à vider, cela regarde les Etats-Unis et la Russie, mais certainement pas nous. Et nous croyons que si Cuba veut être socialiste, c'est l'affaire des Cubains, et pas la nôtre. C'est d'ailleurs un raisonnement que nous partageons avec la Grande-Bretagne.

(126) Ainsi donc, nous laissons les engins nucléaires et les forces armées aux neuf autres provinces. Nous n'en voulons pas et, n'en voulant pas, nous n'avons pas à payer pour en avoir. Il serait normal, dans les circonstances, qu'Ottawa nous rembourse la quote-part qu'il nous a fait verser pour ses plaisirs militaires. Nous créerons notre armée nous-mêmes, et elle sera si petite qu'elle ne pourra pas se payer le luxe d'avoir des idées agressives.

(127) Il y aura évidemment quelques autres détails à régler. On nous demandera sans doute ce que nous entendons faire de sociétés de la Couronne, comme les Chemins de fer nationaux, Air-Canada, Radio-Canada, la Voie maritime du Saint-Laurent, pour n'en nommer que quelques-unes. Eh bien! nous négocierons le partage de tous ces biens nationaux.

(128) Comme base de discussion, disons que nous nous divisons les Chemins de fer nationaux, selon la longueur du réseau dans notre province, par rapport à la longueur totale de tout le réseau canadien. Une fois la proportion établie, nous assumons cette proportion de la dette (effarante, soit dit en passant) et nous prenons possession de l'actif dans la même proportion.

(129) Pour ce qui est d'Air-Canada, nous établissons l'actif et le passif total et nous répartissons le tout entre le Québec et le Canada, dans la proportion de notre population par rapport à la population totale du Canada. Le même procédé peut s'appliquer pour le partage de l'actif et du passif de Radio-Canada. Dans les deux cas, nous sommes prêts à payer la différence dans le cas où les biens immobiliers de ces sociétés qui se trouvent dans le Québec seraient supérieurs à la valeur de la part qui nous revient.

(130) Le cas de la Voie maritime du Saint-Laurent est un peu plus compliqué, car cette voie maritime est indispensable à l'Ontario et aux Etats-Unis et nous ne voudrions pas créer de complications internationales en réclamant pour nous seuls un tronçon de cette artère commerciale. Nous aurions mauvaise grâce, lorsque nous assumons le droit de diriger nos propres affaires, de mettre le nez dans les affaires des autres. Malheureusement, nous avons payé pour cette voie maritime -- toujours en proportion de notre population par rapport à la population totale du Canada -- et nous avons quelques droits sur cette entreprise.

(131) Il faudra sans doute repenser toute l'administration de la Voie maritime pour que le Québec y soit représenté et surtout pour qu'il puisse y traiter d'égal à égal avec les autres intéressés. Si l'on veut éviter ce qui s'est produit à Suez et à Panama, il est impérieux que les droits du Québec soient reconnus. Là, surtout, il ne faut absolument pas que la dynamite se substitue aux négociations.

(132) Comme on peut en juger par ces quelques exemples, tout cela n'est pas si enchevêtré qu'on le pense. Il suffit que, d'un côté, on agisse avec tout son "fair play" proverbial, et que, de l'autre côté, on fasse montre de toute la "bonne volonté" qu'on lui prête si généreusement.

(133) Evidemment, toutes les industries et entreprises étrangères établies dans le Québec peuvent y rester, sans craindre d'être étatisées ou nationalisées du jour au lendemain. Tout ce qu'on leur demande, c'est de conduire leurs affaires

honnêtement, et en français. En retour, elles auront l'avantage de n'être taxées que par un seul gouvernement: celui du Québec.

(134) Ayant décidé de diriger sa propre économie, le Québec n'aura plus évidemment à payer de taxes à Ottawa et cette exemption s'appliquera à tous ses sujets comme à toutes ses industries.

(135) Ottawa ne recevant plus un sou du Québec, le gouvernement canadien n'aura plus un seul sou à dépenser dans le Québec. Nous vous l'avions dit: nous ne demandons rien!

(136) Mais c'est du séparatisme! s'exclameront les autres provinces. Si le mot leur plaît, elles peuvent l'employer, mais nous, nous appelons cela la liberté.

(137) Mais, si le Québec se retire de la Confédération, il isolera les provinces maritimes du reste du Canada! diront encore les autres provinces. Et elles auront raison. Mais, vraiment, serait-ce un si grand mal?

(138) Remarquez que nous ne demandons rien et que nous ne voulons, en aucune manière, vous dire comment mener vos propres affaires. Mais, si vous êtes sincères, vous devrez admettre que la Confédération n'a pas été une bénédiction pour les provinces maritimes. Bien au contraire! Et si vous relisez votre Histoire du Canada, vous réapprendrez que ces mêmes provinces maritimes ont voulu, il y a cent ans, se grouper entre elles pour mieux lutter contre le reste du Canada.

(139) Oui, en 1864, le Nouveau-Brunswick, la Nouvelle-Ecosse et l'Ile du Prince-Edouard voulurent se grouper toutes trois ensemble en union fédérale et le Canada, qui n'avait pas été invité, leur demanda d'être accepté au sein de cette union. Qui nous dit que si le Canada n'était pas venu brouiller les cartes, à l'époque, les provinces maritimes ne seraient pas l'un des coins les plus prospères du continent, aujourd'hui? Bien au contraire, elles sont, à l'heure actuelle, les provinces pauvres du pays.

(140) Et Terre-Neuve? le bébé bruyant de la Confédération! Eh bien! Terre-Neuve a tout de même boudé la Confé-

dération pendant plus de 80 ans, avant de faire partie de ce pays déséquilibré qu'est le Canada. Et Terre-Neuve n'en est pas morte, si l'on en juge par les cris qu'elle pousse.

(141) Non! nous ne voulons aucunement vous donner des conseils ou vous apprendre à vous débrouiller tous seuls, mais il semble que les provinces maritimes -- y compris Terre-Neuve -- pourraient très bien reprendre leur idée de 1864 et former à quatre une nouvelle union fédérale.

(142) Quant à nous, et nous ne nous en cachons pas, nous accepterions volontiers que le Nouveau-Brunswick se joigne au Québec, pour l'excellente raison que près de la moitié de la population de cette province est d'origine française. Mais, et encore une fois nous ne nous en cachons pas, dans le Québec grossi du Nouveau-Brunswick, seule la langue française serait officielle, même si l'anglais y serait tout autant respecté que le français l'est dans l'Ontario.

(143) Enfin, pour ne rien cacher, le Québec veut le Labrador. Relisez votre histoire et vous constaterez que Terre-Neuve a usurpé ce territoire, avec tout le concours possible du gouvernement de Londres. Jamais, cent fois jamais Québec n'a consenti à céder le Labrador et jamais, mille fois jamais Québec ne consentira à se départir du Labrador. Nous n'irons pas jusqu'à faire la guerre pour revendiquer nos droits sur ce territoire, mais nous négocierons, nous marchanderons, nous protesterons, nous ferons tout, sauf prendre les armes, pour que ce territoire soit reconnu officiellement comme nôtre.

(144) Encore une fois, répétons-le, nous ne voulons rien, nous ne demandons rien et nous n'avons nullement l'intention de dicter aux autres provinces la conduite qu'elles devraient suivre. Mais, pour notre part, nous avons décidé de réaliser cette "égalité entre les deux peuples" que vous prêchez en proclamant l'indépendance pour les deux grands peuples qui s'entre-dévorent au sein de la Confédération canadienne. Nous voulons que les Canadiens d'expression française ne dépendent plus des Canadiens de langue anglaise et, du même coup, nous permettons aux Canadiens d'expression anglaise de ne plus dépen-

dre des Canadiens d'expression française.

(145) Les Canadiens anglais ont le droit de faire ce qui leur plaît avec les provinces anglaises. Aussi il est étonnant de les entendre nous demander ce qu'il adviendra du Canada si le Québec s'en détache. Eh bien! il en adviendra ce qu'ils voudront bien qu'il en advienne.

(146) Nos ex-compatriotes de langue anglaise pourraient fort bien diviser ce qui reste du Canada en quatre états distincts, mais associés, une fois que le Québec aura proclamé son indépendance. Les provinces maritimes formeraient un premier état. L'Ontario en formerait un deuxième. Les provinces des prairies, un troisième. Et, enfin, la Colombie-Britannique formerait le quatrième état.

(147) L'idée n'est d'ailleurs pas de nous. Elle a été mise de l'avant, déjà, par des personnages qu'on dit autorisés, et le premier ministre de la Colombie-Britannique lui-même, M. Bennett, a reconnu publiquement que l'idée méritait d'être étudiée sérieusement.

(148) On n'a pas hésité, en 1791, à créer un état national pour les Canadiens anglais, alors qu'ils étaient en minorité. Personne n'a accusé les Canadiens anglais d'être "une minorité insignifiante d'hommes insignifiants" parce qu'ils voulaient se séparer du reste du pays. Personne n'a accusé les Canadiens anglais d'être des "fauteurs de discorde" parce qu'ils prêchaient le séparatisme. Personne ne les a accusés "d'affaiblir le pays en le divisant", parce qu'ils prenaient la moitié du pays pour eux seuls.

(149) Bien au contraire, lorsque le chancelier de l'Echiquier, William Pitt, proposa la mesure aux Communes de Londres, il n'eut que des éloges pour le séparatisme.

(150) "La division des deux gouvernements, dit-il, mettra un terme à cette rivalité entre les émigrants anglais et les anciens habitants français, qui occasionne tant d'incertitude dans les lois et tant de dissensions. J'espère qu'elle pourra se faire de façon à assurer à chaque peuple une grande majorité dans la partie du pays qu'il occupe; car il n'est pas

possible de tirer une ligne de démarcation parfaite. Les inconvénients qu'on peut craindre de la circonstance que des Canadiens français se trouvent compris dans le Haut-Canada et des émigrés britanniques dans le Bas-Canada trouveront leur remède dans la législature qui sera instituée dans chaque province..."

(151) Et, puisqu'il faut toujours revenir aux gros sous, il ajoutait: "Pour prévenir le retour de difficultés pareilles à celles qui ont amené la séparation des Etats-Unis d'avec l'Angleterre, il sera statué que le parlement britannique ne pourra imposer d'autres taxes que les droits sur le commerce; et encore, afin d'empêcher l'abus de ce pouvoir, la législature dans chaque province pourra-t-elle disposer du produit de l'impôt."

(152) Aujourd'hui, comme il y a 200 ans et comme le disait alors William Pitt "la division des gouvernements mettra un terme à la rivalité qui a toujours existé et qui existe encore entre les Canadiens d'expression anglaise et les Canadiens d'expression française".

(153) Aujourd'hui comme il y a 200 ans et comme le disait William Pitt, "pour éviter le retour de difficultés pareilles à celles qui ont amené la séparation des Etats-Unis d'avec l'Angleterre...la législature dans chaque province devrait disposer elle-même du produit de l'impôt".

(154) Aujourd'hui, comme il en a toujours été par le passé et comme il en sera encore dans l'avenir, si Canadiens français et Canadiens anglais ne sont pas "maîtres chez eux", il est ridiculement vain, comme le disait si bien Edmund Burke, de "chercher à amalgamer ensemble deux peuples, de langue, de lois et de moeurs différentes". Il serait infiniment plus sage, comme le préconisait également Edmund Burke, "que l'on fonde la constitution sur la nature des hommes", plutôt que de forcer ces mêmes hommes à se plier à une constitution qui va de mal en pis.

(155) Après 97 ans de Confédération, nous en sommes encore à chercher à créer "l'égalité entre les deux peuples" comme le démontre éloquemment l'existence de votre "Commission

royale d'enquête sur le bilinguisme et le biculturalisme". Si, après 97 ans d'existence, la Confédération n'a pas encore réussi à nous donner cette "égalité entre les deux peuples", c'est bien la meilleure preuve qui soit que la Confédération ne valait pas grand-chose.

(156) Pour notre part, il nous faut rompre le pacte confédératif et nous détacher du Canada d'expression anglaise, parce que c'est là notre seule chance de survivre. Et il n'y a pas deux façons de procéder: il n'y en a qu'une seule. C'est le gouvernement de la province de Québec, légalement élu par la nation québécoise, qui doit proclamer légalement notre indépendance.

(157) Cette solution peut paraître simpliste, mais c'est cependant la solution à laquelle ont eu recours les Etats-Unis pour se détacher de l'Angleterre. Le 4 juillet 1776, treize états américains réunis en congrès déclaraient leur indépendance et rompaient tout lien avec la Couronne britannique. C'était poser un geste fort dangereux, car il n'y avait pas de Nations Unies, à l'époque, et il y avait des soldats anglais en Amérique. Les Américains eurent la guerre, mais après la guerre, ils eurent l'indépendance.

(158) Mais, en 1964, il est permis de croire qu'on peut déclarer l'indépendance, sans du même coup déclarer la guerre, tout particulièrement en Amérique du Nord, à moins de 400 milles de distance du siège mondial des Nations Unies.

(159) Nous n'avons pas la présomption de soutenir que le gouvernement actuel de la province de Québec est totalement dévoué à l'idée de l'indépendance. Nous n'avons pas non plus la naïveté de croire que le gouvernement de la province de Québec va proclamer l'indépendance dès cette année. Mais nous constatons cependant que l'idée de l'indépendance est actuellement la force la plus dynamique qui s'exerce sur la scène politique québécoise et que le parti qui décroche le pouvoir est toujours celui qui fait vibrer le plus fort la corde nationaliste.

(160) Déjà, un parti politique est né qui s'est donné

comme but premier l'indépendance du Québec. Déjà, les autres partis politiques commencent à emprunter des articles au programme du parti indépendantiste. Déjà le parti libéral et l'Union nationale glissent vers l'indépendantisme, exactement comme, sur le plan fédéral, les partis libéral et conservateur ont bifurqué vers le socialisme en empruntant, article par article, le programme de l'ex-parti CCF aujourd'hui devenu le Nouveau Parti Démocratique.

(161) Tout cela ne concerne que nous, évidemment, mais puisque nos actuels compatriotes canadiens de langue anglaise semblent s'inquiéter fortement de notre avenir, nous n'avons aucune objection à les renseigner. Et c'est ainsi que nous leur faisons savoir officiellement que, d'ici quelques années, un gouvernement sera élu, dans notre province, qui proclamera l'indépendance du Québec et ils ne pourront rien y changer. Nous allons sûrement et infailliblement vers l'indépendance.

(162) Il n'est pas nécessaire d'être avocat et diplômé en droit constitutionnel pour prédire comment se fera l'indépendance du Québec...avec ou sans le concours des Canadiens anglais.

(163) Dans le premier cas, c'est-à-dire avec le concours des Canadiens anglais, les gouvernements respectifs de chacune des provinces ainsi que celui d'Ottawa voteraient tous la dissolution du pacte confédératif à peu près en même temps, et tous rédigeraient une adresse à l'intention de Sa Majesté britannique -- car l'Acte de l'Amérique du Nord britannique est du ressort du parlement anglais -- la priant de reconnaître que la Confédération canadienne vient de prendre fin.

(164) Tous les détails de la séparation pourraient être négociés préalablement et dans une atmosphère d'amitié, ce qui serait évidemment à l'avantage de tout le monde. Ensuite, Canadiens anglais et Canadiens français poursuivraient leur chemin, chacun comme bon lui semble.

(165) Dans le deuxième cas, c'est-à-dire sans le concours des Canadiens anglais, le gouvernement du Québec proclamerait son indépendance par une loi, votée aux deux tiers des

voix, par l'Assemblée législative. Il rédigerait une adresse à l'intention de Sa Majesté britannique l'informant de son intention de quitter la Confédération. Evidemment, copie de cette adresse serait expédiée à Ottawa et aux capitales des autres provinces pour les informer officiellement de la décision du peuple québécois. Et le tour serait joué!

(166) Naturellement, il y aurait quelques frictions, quand il s'agirait de faire le partage des biens que nous avons en commun. Mais si nous voulions bien nous conduire comme deux peuples civilisés, le tout pourrait se régler par négociation.

(167) Si les Canadiens anglais veulent agir avec élégance, ils choisiront évidemment la première manière. Ils pourront d'ailleurs en profiter pour mettre eux-mêmes un peu d'ordre dans leur propre maison et se préparer à vivre sans nous. Mais, avec ou sans leur concours, l'indépendance se fera. Le mouvement est, aujourd'hui, irréversible.

(168) Actuellement, il existe, au sein du gouvernement de Québec, un comité formé de membres de l'Assemblée législative, qui porte le nom de "comité de la constitution". Ce comité, après avoir tenu quelques séances, s'est rendu compte de l'importance du mouvement indépendantiste et il a ordonné qu'une étude soit faite, immédiatement, sur les conséquences qu'entraînerait pour nous la séparation du Québec du reste du Canada.

(169) Les Canadiens anglais n'ont aucun conseil à recevoir de nous et si nous nous permettons de leur faire une recommandation, ils ont bien le droit de l'ignorer. Cependant, à la lumière des événements qui se sont déroulés dans le Québec, depuis quelque temps, ne croient-ils pas qu'il serait sage, de leur part, d'ordonner à leur tour une étude sérieuse sur les conséquences que pourrait avoir pour eux la séparation du Québec du reste du Canada?

(170) Qui sait? La Confédération ne vivra peut-être pas assez longtemps pour devenir centenaire....

TITRE: "Le génocide raté"

AUTEUR: Paul Rochon

Mémoire de ...27... pages ; recommandation(s)

REMARQUES DE L'ANALYSTE:

Mémoire d'un séparatiste écrit sur un ton railleur.

La thèse est étayée de nombreuses citations.

A partir de la page 16 le Mémoire traite, de façon
superficielle, de la manière dont pourrait se faire
l'indépendance du Québec.

A L'ATTENTION DE LA RECHERCHE:

TABLES DES MATIERES:

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RECOMMANDATIONS:

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INTRODUCTION

"Mémoire individuel...mais "exprimant l'opinion de milliers de Québécois". Puisse la royale Commission recommander le divorce entre Français et Anglais le plus rapidement possible.

TOUT D'ABORD UN RESUME BILINGUE (par. 1 à 10)

Paragraphes écrits en phrases mi-anglaises, mi-françaises, raillant le bilinguisme et le biculturalisme.

ET MAINTENANT, PARLONS SERIEUSEMENT (par. 10 à 170)

- Statistiques: recensement du Canada de 1961 (par. 11 à 14)
- Donc le Canadien de langue maternelle française est en état d'inégalité vis-à-vis le Canadien de langue maternelle anglaise, à un contre deux.
- Malgré cela la Commission enquête sur "l'égalité entre les deux peuples" qui ont fondé la Confédération. Sottise.
- Ce que nous recherchons c'est le gouvernement des Canadiens français par et pour les Canadiens français, l'application de ce droit naturel qu'ont les peuples de disposer d'eux-mêmes, (cf. Charte des Nations-Unies, article 1, par.2)
- Canadiens français: une nation distincte. Citation de Lord Durham (par. 23,24)
- Paroles de M. Pickersgill (par. 27,28). Les mots ne signifient pas la même chose en français et en anglais.
- En outre, pas d'affinité entre les deux nations. Un exemple: la Société des Chemins de fer nationaux, en 1962: aucun poste d'importance confié à des Canadiens français. Après manifestation des étudiants: 2 postes sur 17 à des Canadiens-français.
- A Ottawa les signaux de circulation bilingues sont illégaux alors qu'à Rimouski, récemment, un règlement n'a pas été ratifié par Québec parce qu'il était imprimé en français

seulement.

- Le bilinguisme et le biculturalisme: l'erreur fondamentale de la Confédération. "Essayer d'amalgamer ensemble deux peuples, de langue, de lois et de mœurs différentes, c'est de la dernière absurdité. Que l'on fonde la constitution sur la nature des hommes si l'on veut que le gouvernement soit stable!" (Edmund Burke pour appuyer la division entre le Haut et le Bas-Canada, en 1791) La formule séparatiste de 1791, bien qu'elle eut pour but d'assurer l'avenir de la nation canadienne-anglaise, aurait duré si on avait donné aux canadiens-français un véritable gouvernement représentatif.
- Par. 67-68: citations de journaux de 1806 (dans le Bas-Canada, les Canadiens des deux races s'entre-déchirent.
- Les Canadiens français: une nation comme toutes les nations du monde, emportée par la vague nationaliste qui a déferlé sur l'humanité vers la fin du 18^e siècle. (Américains: en 1775; Français en 1789)
- Le nationalisme: manifestation moderne qui reconnaît que chaque nation devrait avoir un état (voir par. 72-82); citation du Dr. Hans Kohn, Encyclopedia Britannica)
- La vague nationaliste a atteint le Canada au 19^e siècle (1837-38) mais trop de Canadiens vénéraient leurs chaînes: nous sommes restés des coloniaux.
- Nous avons laissé à un autre peuple le droit de nous donner une constitution.
- Inégalité entre les deux peuples dans l'A.N.N.B.
 - statuts (votés à Londres) aucune version française
 - 2 Chambres à Québec, une seule en Ontario (A.A.N.B. 69, 71)
 - Québec^{NÉ} peut modifier les délimitations de 13 districts électoraux, à majorité anglaise lors de la Confédération. (A.A.N.B. article 80)
 - 2 langues à Québec, une seule dans les 9 autres

provinces. (A.A.N.B. article 133)

- Aujourd'hui: deux nations encore en guerre. Durham avait trouvé une solution: faire du Bas-Canada une province anglaise. Cela s'appelle un "génocide", dûment condamné par les Nations-Unies. Nous ne demandons rien: nous voulons une seule langue officielle au Québec, le français. Québec accordera à ses Anglais toutes les faveurs que les provinces accorderont à leurs Canadiens français.

Economie:

(Du paragraphe 113 au par. 136) La façon dont Québec se débrouillera financièrement, sans le Canada, et la façon dont le partage économique pourra être fait entre Québec et le Canada le plus pacifiquement possible.

Conséquences pour le reste du Canada: possibilité de se diviser en quatre régions. Le Québec accepterait le Nouveau-Brunswick (majorité d'origine française) et veut le Labrador qui lui appartient.

Par. 156 à 168: Façon dont pourra se faire la séparation.

"Si nous voulons nous conduire comme deux peuples civilisés, le tout pourra se régler par la négociation".

Suggestion: Que les Canadiens-anglais, qui n'ont pas ce pendant à suivre nos conseils, ordonnent à leur tour une enquête sur les conséquences du séparatisme du Québec sur le reste du Canada.

DOCUMENTS PREPARATOIRES

Mémoire #: 740-220

M. Paul Rochon

MONTREAL

A. RENSEIGNEMENTS SUR L'INDIVIDU1. RENSEIGNEMENTS GENERAUX

M. Rochon est journaliste à l'emploi du quotidien
 "Montréal-Matin", organe officieux de l'Union Nationale.

B. QUESTIONING OF WITNESS(ES)1. PROGRAM AND LIAISON SECTION

para.100 (1) "Hâtons-nous de discuter avant que le bruit des
 explosions de dynamite ne couvre nos voix."

para.120 "Hâtons-nous de négocier dans le calme, avant
 que les explosions de dynamite ne nous ruinent
 tous les deux."

para.131 "Si l'on veut éviter ce qui s'est produit à Suez
 et à Panama, il est impérieux que les droits du
 Québec soient reconnus. Là, surtout, il ne faut
 absolument pas que la dynamite se substitue aux
 négociations."

a) De la nécessité d'introduire la notion de
 terrorisme dans la présente discussion?
 De l'avis de l'auteur, le recours à la violence
 fait-il partie de la tradition du Canada français
 pour régler ses problèmes?

para.109 (2) "Quant aux Canadiens français qui vivent dans les
 provinces anglaises et aux Canadiens anglais qui
 vivent dans la province française, il leur
 faudra s'adapter..."

- a) D'où vient pareille attitude de la part de
 l'auteur?
- b) La croit-il partagée par plusieurs de ses
 compatriotes?
- c) Les Canadiens anglais hors du Québec vont-ils
 abandonner leur minorité du Québec aussi facile-
 ment que cela?

para.155 (3) "Si, après 97 ans d'existence, la Confédération
 n'a pas encore réussi à nous donner cette égalité
 entre les deux peuples, c'est bien la meilleure
 preuve qui soit que la Confédération ne valait
 pas grand-chose."
 Selon lui, la Confédération a-t-elle eu quelque
 valeur?

para.161 (4) "Et c'est ainsi que nous leur (les Canadiens
 anglais) faisons savoir officiellement que, d'ici
 quelques années, un gouvernement sera élu, dans
 notre province, qui proclamera l'indépendance du
 Québec et ils ne pourront rien y changer. Nous

allons sûrement et infailliblement vers l'indépendance."

- a) A quels signes l'auteur reconnaît-il que le peuple québécois est engagé dans un mouvement irréversible de l'histoire?
- b) Ces "quelques années" représentent quelle période de temps?

Les E.U.

- (5) Le mémoire ignore systématiquement - ou évite de mentionner - les Etats-Unis.

L'auteur croit-il que l'existence de ce puissant voisin soit un facteur déterminant dans la présente discussion?

- (6) Dans le contexte nord-américain, la possibilité de l'existence d'un Québec unilingue français est-elle réaliste?

Résumé de l'annuaire de la bibliothèque et la b. en France. Révisé par le docteur J. P. L. L.

Si dans cette discussion on s'en tient au problème soulevé par la présente dans la province de Québec, c'est que là il est particulièrement grave, voire urgent. La solution envisagée est la suivante: le bilinguisme au Québec serait tout naturellement le fruit de la situation chez les Canadiens-Anglais et celui-ci pourrait se réaliser aisément à modifier la façon de leur enseigner le français aux premières années de l'école. Il faudrait que le français soit la langue d'enseignement non seulement pour le cours de français mais aussi pour au moins une partie des autres matières. Ce faisant, nous aurions des enfants véritablement bilingues, l'expérience le montre clairement. Si on se pose le problème de rendre bilingues les Canadiens Français, c'est que pour la plupart ils le sont déjà pour être obligés de gagner leur vie dans le milieu anglais.

Essay submitted by Dr. Helen Smith and,
English Department, McGill University

(1) The thesis here presented is that bilingualism in English-Canadians is the essential means to having biculturalism in Canada -- at least in Quebec, where the two races are present in sufficient numbers to make of an ideal of practical agency. The point is that English-Canadian children will grow up bilingual if French is used as the language of instruction for a substantial proportion of their curriculum -- a third or more -- in the early years of school. I do not concern myself with the matter of French-Canadians becoming bilingual, because I take it they are already for the most part forced to learn English in the stress of making a living.

(2) As to definitions, biculturalism, equal partnership, is taken to mean: first, equality of opportunity in the vital spheres of living, religious, educational, economic, social; secondly, mutual influence so that there is mutual enrichment. Bilingualism is presumed to mean a speaking and reading knowledge by the members of each group of the other's language, one that is good enough to permit discussion of questions of common interest and reading books of average difficulty as well as newspapers. It should not imply ability to write the language, which is so demanding as to be beyond the capacity of all except a few.

(3) Let us consider one after the other the elements of biculturalism stated above with a view to showing how each may be realized through bilingualism, and then argue the feasibility of achieving bilingualism through the method recommended.

(4) Religious and educational equality of opportunity are well taken care of by the system of education we now have in Quebec and the first point to discuss is therefore the problem of equality of opportunity in the economic sphere. There is no need to demonstrate that the French are at a disadvantage. Amends for the past, which blight to a large of accumulated capital, can only be realized through government action. Otherwise bilingualism is the key to equality of opportunity in business. At present the French are hampered from rising in commerce in proportion

to their ability because at the higher levels matters tend to be discussed exclusively in English. If the two languages were used interchangeably right up, the unfair disadvantage would disappear. However, the matter of social equality cannot be ignored in seeking justice in promotion, because we know there is likely to be given preference to members of one's own group in promotions simply because you feel closer to them personally. So the social problem impinges on the economic.

(5) Bilingualism will lead to friendliness between English and French. If, on the one hand, the French will feel more at ease to be fully themselves in speaking their mother tongue, on the other hand, the English are encouraged to have a humble spirit of curiosity in using a language which for them is exotic and not altogether easy to manipulate. It is obviously so important for the English to drop any airs of superiority in their dealings with the French.

(6) Moreover, social equality, with its incentive to friendship, is the surest way to full-blown biculturalism, i.e. not just cold co-existence but mutual enrichment. After all, the finest fruit of a culture is the people it produces, their outlook, their personality, and knowing them as friends is the finest experience of the culture you can have. In the narrower, though obviously related, sense of culture - literature, theatre, etc. - bilingualism is clearly the key to sharing.

(7) Now to discuss the means of instituting bilingualism in the English-Canadians of Quebec. While individual companies are making mammoth efforts to become bilingual, such as the CNR, with whose program even Cr ditiste Gilles "r goire has declared himself "fully satisfied", the solution for society as a whole must be found in the educational system. The evidence is overwhelming that a child can be made bilingual with no trouble at all if he is obliged to use the second language as the working language for part of his curriculum in elementary school. This applies to ordinary as well as gifted pupils and without a slowing down in their rate of learning.

(8) The most impressive demonstration of this in Canada to date

has probably been made by the Montreal Catholic School Commission in its attempt to have the children of New Canadians belong as much to French culture as to English. An experiment conducted in 1962 involved 23 classes in 13 schools and showed it would be feasible to have instruction up to Grade 8, given in three languages - let alone two - with the pupils' native tongue being used together with English and French. From then on the plan called for equal use of English and French up to the time of high school. On hearing from Truffe Boulienger, director general of studies, that the experiment had been a success, the Commission voted approval of the plan in principle (Mont. Gazette, May 4, 1962). The previous year a Canadian Press dispatch remarked on the progress of the experiment. "Three-year pupils had little difficulty in learning both languages, and after six months became remarkably bilingual" (Wpg. Free Press, Aug. 25, 1961). That the plan was dropped was the result of public protest, not of any expert opinion.

(9) Actual teaching in suburban Pointe Claire and proposed teaching in St. Lambert also point to the capacity of children for learning a language. In English and Protestant Cedar Park School of Pointe Claire, French is begun in Grade 1 and by Grade 5 half the curriculum is taught in French. An article in the Montreal Star about the program (Feb. 9, 1963) concluded with these telling remarks: "The experiment has proved that bilingual instruction by qualified and gifted teachers has no bad effects on the scholastic progress of ordinary students. It may even quicken the pace of learning for many pupils." Note that the reference is to "ordinary" students. The approach of 200 English-speaking Protestant parents in St. Lambert is yet more radical. They have banded together and recommended to their schoolboard that from kindergarten up to Grade 8 their children be taught exclusively in French (Mont. Star, Jan. 25, 1964).

(10) That English-speaking parents of Quebec are ahead of the Department of Education in their attitude to the teaching of French is shown by the resolutions they pass in their home and school associations. At

TITLE:

AUTHOR: Dr. Brian Robinson,
English Department,
Mc Gill University.

Brief of 4 pages;recommendation(s)

REMARKS OF ANALYST:

Due to its brevity, the brief has not been translated. A very short summary, written by the author, is included.
Thesis: Bilingualism in English-Canadians is essential for biculturalism in Canada.

ATT.: RESEARCH

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Brief #: 740-216

Dr. Brian Robinson

MONTREAL

A. INFORMATION ON INDIVIDUAL

(not readily available)

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- | | | |
|----------------------|-----|--|
| p.1
para.2 | (1) | Cf. this view of "Bilingualism" with " <u>official national bilingualism</u> ". |
| p.2
para.7 | (2) | Would you be prepared to submit this evidence, or the appropriate references, to the Commission? |
| p.3
end of para.8 | (3) | Your résumé of the Montreal Catholic School Commission experiment is most interesting. Would you point out for us the basis of the "public protest"? |
| p.4
mid.para.10 | (4) | Would you feel at liberty to suggest reasons why conversational French is not offered until grade 4? Is this, again, a matter of "public protest? Could you estimate the magnitude and source of such protest? |
| p.4
para.11 | (5) | How would you suggest that the apprehensions of sectors of the Canadian people could be laid at rest vis à vis the teaching of French in earlier grades? (Series of articles, NFB Films, etc?) |

A B R I E F P R E S E N T E D T O

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

by

A . K . ROBERTS

3810 Chemin Ste-Foy,
Quebec 10, Que.

July 1964

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A. SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

1) It is concluded that Canada is worth preserving in something like its present form, but to do this all Canadians, both French- and English-speaking, must immediately rid themselves of ancient myths and prejudices. By so doing conditions will be created wherein the French-speaking minority will not be forced to live in dangerous isolation from the English-speaking majority. Once Canadians have been accurately informed about their history they will be able to understand the basic fact that our strength lies through our diversity. To help attain this end it is recommended:

- a) That an extensive adult education program be conducted throughout all Canada,
- b) That the Canadian Broadcasting Corporation be directed by Parliament to carry out this task,
- c) That the Canadian history courses in all our schools be overhauled and extended in such a way that both French- and English-speaking pupils are taught the same thing in a manner which makes Canadian history the exciting subject that it is.

2) Once the educational program is under way the ~~government~~ must promote either directly or indirectly greater intermingling between the French- and English-speaking communities. Only in this way will each community be able to understand the other's point of view. To do this it is recommended:

- a) That Canadians be encouraged to visit other parts of Canada whenever possible,
- b) That a central agency be established to permit English-speaking boys and girls to obtain summer jobs in Quebec where French must be spoken, and vice versa,
- c) That such plans as the Visites Interprovinciales be extended,
- d) That private companies and the Quebec provincial government be encouraged, and aided financially if necessary, to send French-speaking Canadians to English Canada for one or two years, in order to promote better understanding between the two groups. Later, when more English-speaking Canadians become bilingual the process in the opposite direction must be encouraged.

3) Finally, it is concluded that the Tri-Services Colleges are beneficial to Canadian unity and it is strongly recommended that, under no circumstances, should the College Militaire Royal de St-Jean be permitted to grant its own degrees. If this were done, the mixing of junior French- and English-speaking officers would essentially cease.

B. GENERAL

4) In order to cast some light on the position I am going to adopt, a short description of my background and of my reasons for presenting this brief would seem desirable. I was born in Toronto and received my primary and secondary school training there before entering the Royal Military College at Kingston, Ontario for four years in an engineering course. I then returned to Toronto for three more years of scientific study at the University of Toronto prior to moving to Quebec City in the fall of 1960. I am most certainly not completely bilingual, but I have progressed to the point where most discussions I have with French-speaking Canadians concerning bilingualism, biculturalism, separatism and the like are conducted in French.

5) Since such terms as "moderate" and "extremist" are in common use these days, and appear on several occasions in this brief, I would like to define them, at least broadly, in order to permit them to have some sort of established meaning when used.

MODERATE: a moderate person is someone who tries to face a problem with a willingness to hear all sides of the story before drawing conclusions which are based on all the evidence previously gathered. He also recognizes, and welcomes, the fact that many of his own preconceived ideas are likely to be shattered in the process. A moderate person tries to implement his conclusions in a well planned manner, within the limits of the law and with respect for all persons.

EXTREMIST: an extremist is someone who tends to draw conclusions, often selfishly, to a problem he has never properly faced. Rational analysis of the problem is often rejected in favor of some emotional dogma which is stubbornly chanted. The modification of preconceived ideas is rarely considered. An extremist is usually dedicated to gaining his own end, or to defending a logically untenable vested interest, by any means at his disposal.

Since most people have some combination of "moderation" and "extremism" in their natures no matter how little of one and how much of the other, such terms should be used with care. That they are not can generally be attributed to

the necessity of simplifying complex situations, in order to make them readily comprehensible.

6) My interpretation of history leads me to the conclusion that moderates far too often have a fatal tendency to remain comfortably at home during the formative stages of crises precipitated by extremists; by this time it is usually too late to act effectively. For example, at the Regional General Meeting held by this Commission in Quebec City on the 16th of June last, moderates were conspicuous by their absence, or by their unwillingness to speak out. (This was also true at the afternoon working session in which I was a participant). What bothered me was not the grievances which were aired, a large number of which were real, but rather it was the imbalance between moderate and extreme presentations of those grievances. There was a marked propensity towards extremism both in the statement of grievances and in the solutions advocated.

7) Even this would not be so worrisome if all French-speaking Canadians held such opinions; at least the popular will would have been expressed. But based on my own personal contacts, I do not feel the popular will was expressed. All the French-speaking Canadians with whom I have discussed such subjects as the prospects of better French-English relations, separatism etc., have stated the usual, and legitimate, grievances but they have NOT recommended extreme solutions. I, too, do not recommend extreme solutions, and it is in the light of this assertion that this brief is presented.

8) In this brief no startling facts will be presented. My intention is merely to put forward a view based on personal convictions which have formed since I first began to come into contact with French-speaking Canadians in 1953 at the Royal Military College; since I first lived temporarily in Quebec in 1957; and since I moved permanently to Quebec in 1960. This means, therefore, that I will not try to deal with the entire terms of reference of the Commission. That is better left to agencies, including the Commission itself, which have the time and facilities to conduct detailed research programs into the social, economic and other features of the problem. Rather I will limit myself to those aspects of the investigation with which I have had personal experience in one way or another.

C, HURDLE FACING ENGLISH-SPEAKING CANADIANS

9) An accusation was made at one of the Quebec Regional Working Sessions of this Commission that English-speaking people outside Quebec are not at all interested in Quebec and never will be. I replied that this was not true, at least in my own experience, because every time I return to Toronto I seem to do nothing but answer questions about this province and what is presently going on in it. There is no doubt in my mind that many English-speaking Canadians are interested and concerned about events now unfolding in Quebec. Many of these people, however, have come to a hurdle which they cannot, or will not surmount.

10) Most English-speaking Canadians have never visited Quebec, much less lived here. As a result, the rest of Canada knows very little about this province or about its inhabitants. Certainly I knew little, if anything, about Quebec before coming to live here. Prior to 1960 there was a reason for this ignorance: official Quebec wanted it that way. Quebec remained quiet and everybody was "happy". But the status quo changed with the death of Mr. Duplessis and shortly thereafter it disappeared forever when the Liberals came to power. Everything seemed to happen at once: money for the Universities, a completely new educational system, a public exposé of the Union National regime, nationalization of electric power, new rights for women, a new labor code etc., etc. Quebec had at last decided to up-date herself and in two or three short years was threatening to outstrip the other provinces. Quebec, instead of cold-shouldering federal overtures as a matter of principle, suddenly became the leader of the provinces in federal-provincial dealings.

11) It is not necessary to chronicle the events which have bestirred this province in the last four years. No matter what interpretation is placed upon them a new order has appeared and this order has been immediately accepted by the French-speaking population of Quebec. The past has been forgotten, at least the French-Canadian role in it, and all eyes are to the future. Why bother, for example, about the reasons for deficiencies in education when the instruments to eradicate those deficiencies are readily at hand? The fact that a dictatorial government was docilely returned to office for nearly two decades is irrelevant now. The past is dead, except to beat over the head of the rest of Canada as a reminder of alleged injustices suffered by French Canadians or

as an excuse for various inadequacies.

12) English-speaking Canadians, however, particularly those outside Quebec, are unable to remove the stigma of past performance from the present circumstances and their attitudes quickly harden when they are blamed for Quebec's troubles. Suddenly Quebec is in a turmoil and the farther you get away from it the simpler it all becomes: it's all their own fault; they kept electing a corrupt government so what do you expect; it was obvious the Church was running things etc., etc. English-speaking Canadians cannot grasp the very significant changes occurring in a far-away province involving people of whom they know practically nothing.

13) The year 1960 is the hurdle which English-speaking Canadians must surmount if they are to become truly aware of what is happening to Quebec and, in the same context, to Canada. It was all so simple before that. They must stop harping back to WHY a revolution (of the quiet type) has occurred, which is a negative approach, and turn to something positive. There is a great deal to be done by English-speaking Canadians if Confederation is to pass successfully through this period of testing. In essence this means the shedding of ancient prejudices towards Quebec and French-speaking Canadians while, at the same time, taking positive steps to build a national state of affairs in which a strong and important minority group is not forced to live in ghettos, however large, simply because members of that minority feel they will be submerged in any of a number of ways should they venture forth to live among the majority.

D. AGGRESSION OF FRENCH-SPEAKING CANADIANS

14) It is clear from Section C above that French-Canada might well be termed the aggressor in the present French-English confrontation. English Canada entered the game only on the defensive. It is French Canada who is rebelling against a status quo which she feels has been unjust to her. But in rebelling (quietly or not) there is a distinct danger of going too far. Already some French-speaking Canadians have a tendency to blame much of their present predicament on English domination while forgetting their own subservience. French-speaking Canadians must not let their passions be aroused by undocumented and oversimplified arguments which carry a built in anti-English bias. French-speaking

Canadians must also shed prejudices if a workable harmony is to be achieved.

E. EDUCATING CANADIANS ABOUT THEIR HISTORY

15) Education is the solution for the problems outlined in Sections C and D above. To start with, an extensive adult education program must be conducted throughout all Canada with the truth about history being told. Just because something is embarrassing to either the English or the French is no reason for omitting it. Only a detailed account of everything that has occurred, and why, will appeal to the moderates and win their support. With an excellent publicly owned communications network (the Canadian Broadcasting Corporation) already at its disposal, Parliament can instigate a series of such educational programs to be shown at prime viewing hours, and more than once, at relatively little expense.

16) In November 1962 I organized three discussion groups on the general topic of "Has the British North America Act Served Canada as Intended?" At these meetings short papers were presented on the background to Confederation, the background of the BNA Act, the terms of the BNA Act, French-English relations in the 19th and early 20th centuries, and French-English relations since the Second World War. After each paper discussion took place between the 25-40 people in attendance. It was certainly a very small and amateur affair, but the fact that it was well received prompts me in the belief that educational programs on all aspects of Canadian history will meet with success.

17) In addition, a far-reaching overhaul and extension of the Canadian history courses in our schools must be undertaken immediately. It is this, and not the proposals of Paragraph 12 which will have a long term effect on the country. Canadian history is interesting, is exciting and is controversial. There is no reason why all these ingredients cannot be presented in a fashion which will capture the imagination of young students. A sophisticated approach to history is much to be preferred to a simplified version. The latter can only lead to misunderstanding and distrust in the long run, particularly if French schools do not teach the same thing as English schools.

F. EDUCATING CANADIANS ABOUT THEIR COUNTRY

- 18) Goodwill and cooperation cannot be brought about by legislation. Purging the myths and superstitions of history, as advocated in Section E above is only the first step towards achieving these elusive goals. It is also necessary to see and know the country and its people at first hand. My parents took me from coast to coast and to the Yukon during summer holidays when I was between 13 and 16 years old, and later urged me to work in the Northwest Territories when I was 18 (which I did); to see Canada was important. Another summer my parents and one of my brothers spent several weeks on a farm on the Ile d'Orléans where nothing but French was spoken (they had all studied conversational French in Toronto); to know something of Quebec was also important. Hopefully in the future many Canadians will similarly feel it is important to see their country in some depth. Trips to other provinces during summer holidays are one way to know Canada better, and summer jobs taken in other than the home province by secondary school boys and girls is another. Such ideas can be promoted and extended either directly or indirectly at either or both the federal and provincial governmental levels.
- 19) The Visites Interprovinciales and other similar plans which have been in operation for a number of years are playing a vital role among young Canadians. The more this sort of thing can be encouraged and expanded the better.
- 20) Finally, The Tri-Service Colleges (The Royal Military College at Kingston, Ontario, Le Collège Militaire Royal de Saint-Jean, Quebec and Royal Roads at Victoria, B.C.) are contributing in a very positive way to a better understanding between young French- and English-speaking officers in the Armed Services. French-speaking Canadians appear to be on fairly firm ground when they underline discriminatory policies which exist in the Services (I was unpleasantly surprised to see how vehemently this subject was tackled at the Commission's Quebec Regional Working Session). However, since CMR was opened some 10 years ago, French- and English-speaking young men have been living and studying together in a bilingual and bicultural atmosphere for a three year period before moving on to RMC for two final years of study. Thus during their five year period

of training cadets who enter CMR and later graduate from RMC, whether French- or English-speaking, are exposed to the language and culture of the other group for two or three of years.

21) Such contact cannot be too highly commended. Under no circumstances should political pressures be brought to bear which would allow CMR to grant its own degrees, thereby preventing French-speaking Canadians from a stay in English Canada and curtailing the now impressive waiting list of English-speaking boys who wish to study at St-Jean. Such a selfish action would be disastrous and would be a long step towards the separate French-speaking army in Canada so strongly desired by Quebec extremists.

G. AN OBLIGATION ON THE ENGLISH-SPEAKING MAJORITY

22) History has taught that, in a country which contains a strong minority, the initiative lies with the majority if concord is to exist. The minority, of course, must be actively receptive to such an initiative and both sides must be willing to compromise in certain important areas for successful coexistence to be achieved. The classic argument as to why two groups of people, one appreciably larger than the other, should try to live together is still as valid as ever and applies particularly to Canada: the total is greater than the sum of the individual parts. In addition, the friendly tensions which naturally develop between different peoples with common aims are a sign of strength rather than of weakness, as so often supposed.

23) The new awakening in Quebec is placing a certain obligation on English-speaking Canadians which was not present a few years ago. English Canada must take the initiative or a permanent anti-English resentment could grow in Quebec. Ironically, however, the only Canadians who are presently bilingual are French Canadians (defined herein as French-speaking Canadians), hence the onus is on them to take the initial step towards a rapprochement between the two groups (see Section H below). Nonetheless, English-speaking Canadians must be responsible for the overall initiative.

24) This means that if English-speaking Canadians feel Canada is worth preserving in something like its present form (as I do), then a number of them

must soon overcome their unilingualism and ignorance about Quebec and venture into Quebec to live for short periods **AMONG THE FRENCH-SPEAKING MAJORITY**. Only in this way will the necessary lasting contacts between the French- and English-speaking communities be established and kept open.

II. AN ONUS ON THE FRENCH-SPEAKING MINORITY

25) Members of a minority always tend to live as a unit. There is nothing at all wrong about this, provided self-imposed isolation does not occur. When that happens, as it is apt to do, excuses are always found to blame the majority for any short-comings that may arise. The majority then quickly becomes contemptuous and majority-minority aims become irreconcilable. There is no unselfish reason, however, why a minority cannot retain its identity, if it so desires, without going into isolation. In relation to Canada this means, among other things, that French-speaking Canadians from Quebec must start to live temporarily among English-speaking people in English-speaking communities throughout the country. By so doing they will educate English-speaking Canadians about Quebec, and themselves about the rest of Canada. At the same time, flexible lines of communications between the French- and English-speaking groups will be established.

26) Whenever I have made this suggestion to a French-speaking Canadian resident in Quebec the response has invariably been negative. If they should leave the province on their own they realize that the likelihood of returning after a year or two is slim. They also realize that an extended stay in an English province would jeopardize their French inheritance because practical rights for French-speaking Canadians in most provinces other than Quebec are non-existent. Therefore, the passage of a long period of time among English-speaking people would inevitably lead to Anglicization, certainly of the children if not of the adults. The French language would be lost through lack of usage, again particularly with children, and problems of religion would undoubtedly arise, at least where education is concerned. These arguments, nevertheless, must not obscure the essential importance of the fact that some French-speaking Canadians must live, for a time, among the English-speaking majority if the two main cultures

of Canada are to find an acceptable degree of compatability.

27) One way that a French-speaking Canadian family from Quebec can be induced to live temporarily outside the province is to guarantee that family that it will return again to Quebec after a fixed period of time, say 2 or 3 years. Such a guarantee would alleviate many of the fears mentioned in the last paragraph. For example, the children could safely attend an English-speaking school and hence perfect their English, admittedly at the expense of their French, because this state of affairs would only be temporary; their French would quickly be regained upon return to Quebec.

28) The only remaining problem, that of how to make such a plan feasible, cannot be left to the initiative of the individual. It is obviously financially impossible for someone to leave his job, go to Toronto, look for a new job, give it up in two years and return to Quebec to look for another job simply on the belief that it might promote national unity. No, the initiative must be taken by employers, both public and private. Companies with branch offices throughout the country should foster inter-provincial transfers and, if necessary, the federal government could pay certain transportation costs and the like. The provincial governments could also be active with Quebec sending men to temporary positions in their sister departments in other provinces; later the other provinces could reciprocate (see Section G above). The federal government has, of course, the machinery to take such action immediately.

29) All this presupposes that a large number of the inhabitants of Quebec whose mother tongue is French are in fact bilingual. As this is the case, at least among those who would probably be in favour of such a plan, the only question left is that pertaining to the desire of French-speaking Canadians to undertake a temporary transfer outside of Quebec. The answer to this can only be provided by French-speaking Canadians themselves. But, if French-speaking Canadians believe that a better understanding between the English-speaking majority and French-speaking minority is essential (as I do, although I'm not French-speaking), then these same French-speaking Canadians must take the lead. If they do not there is no one presently available to do so. At this time the onus in this matter is on them.

TITLE: A Brief Presented to the
Royal Commission on Bilingualism and Biculturalism
by

AUTHOR: A.K. Roberts,
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Quebec 10, Quebec.

Brief of 11 pages; 8 recommendations

REMARKS OF ANALYST: This private brief is the submission of
an English Speaking Canadian who has been a resident of Quebec
City since 1960. Its theme is the necessity for greater under-
standing between the two principal cultural groups in Canada.
This it supports with recommendations and suggestions which
are, in part, original and interesting in their ramifications.

ATT.: RESEARCH

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B. GENERAL (paragraphs 4 to 8)

The author was born and educated in Toronto until the end of high school. He spent four years in Engineering at Royal Military College and three further years in advanced study at the University of Toronto, prior to moving to Quebec City in 1960. He is not completely bilingual but is able to participate in French discussions. The terms "moderate" and "extremist" are defined and the point made that they should be used with care because most people have some combination of these elements in their natures. Moderates tend to remain in the background until crises precipitated by extremists have passed the point of easy solution. This is evidenced by the presentations at the Regional General Meeting of the Commission in Quebec City on June 16th. The predominance of the extremist view at that meeting is regretted both because it was extreme and because it drowned out the general, more moderate, Quebec view.

The brief is submitted with a view to presenting personal convictions which have formed since the author first came into contact with French Canadians at R.M.C. in 1953.

C. HURDLE FACING ENGLISH-SPEAKING CANADIANS (paragraphs 9 to 13)

English Canadians are interested in Quebec, but are woefully ignorant of it. Of course, this makes it difficult for them to understand what is going on in Quebec and makes it easy for them to meet the French Canadians' challenges with statements that the situation in Quebec is wholly the fault of the French Canadians who allowed a certain social and political order to develop and maintain itself. What these people fail to realize is that the old order passed away in 1960. "1960 is the hurdle which English-speaking Canadians must surmount

if they are to become truly aware of what is happening to Quebec ... They must stop harping back to WHY a revolution has occurred ... and turn to something positive ... the shedding of ancient prejudices towards Quebec and French-speaking Canadians while, at the same time, taking positive steps to build a national state of affairs in which a strong and important minority group is not forced to live in ghettos ..."

D. AGGRESSION OF FRENCH-SPEAKING CANADIANS (paragraph 14)

In the present "revolution" the French "have a tendency to blame much of their present predicament on English domination while forgetting their own subservience". They must guard against going too far in putting the blame for their problems solely on the English. The French must also learn to shed their prejudices if workable harmony is to be achieved.

E. EDUCATING CANADIANS ABOUT THEIR HISTORY (paragraphs 15 to 17) (Some Personal Efforts of the Author)

Canadian adults need to know the truth of Canadian history whether some facts embarrass one group and others the other group in order to "appeal to the moderates and win their support." The author describes some discussion groups which he organized on the BNA Act. He makes the point that Canadian history is interesting, exciting and controversial and argues that a sophisticated approach to it could capture the imagination of young students. The teaching of history should be overhauled.

F. EDUCATING CANADIANS ABOUT THEIR COUNTRY (paragraphs 18

Beyond knowing the facts about their country Canadians should see as much of it first hand as possible. The author describes

how his parents made it a point that he and his brother should see as much of Canada as was possible, including French Canada.

"French speaking Canadians appear to be on fairly firm ground when they underline discriminatory policies which exist in the services", but the Tri-Service colleges are contributing to a better understanding between young officers of either group. This is particularly true of Le Collège Militaire Royal de St. Jean with its three year program followed by two years at Royal Military College at Kingston by which cadets are fully exposed to both cultures. This is not a one-way street for there is an "impressive waiting list of English speaking boys who wish to study at St-Jean".

Allowing C.M.R. to grant its own degrees "would be a long step towards the French speaking army in Canada so strongly desired by Quebec extremists".

G. AN OBLIGATION ON THE ENGLISH SPEAKING MAJORITY (Paragraphs 22 to 24)

"Since the total is greater than the sum of the individual parts" both the majority and the minority have obligations to the maintenance of concord. The English majority must take the initiative to guard against the formation of permanent anti-English sentiment in Quebec. One step toward rapprochement can be having a number of English Canadians living for short periods among the French speaking majority and by overcoming their unilingualism.

H. AN ONUS ON THE FRENCH SPEAKING MINORITY (paragraphs 25 to 29)

Self imposed isolation of a minority is apt to engender ill

will in it towards the majority and vice versa. However, such isolation isn't necessary for the retention of the minority identity. What French Canadians must do is live temporarily among English-speaking Canadians despite the difficulties involved. Steps must be taken to prevent the permanent Anglicization of such families, but the author views his plan as essential for Canadian unity and call on public and private bodies to implement his scheme for improving English-French Canadian communications.

A. RESUME DES CONCLUSIONS ET RECOMMANDATIONS

- 1) Il est entendu qu'il vaut la peine de conserver le Canada dans une forme à peu près similaire à la forme présente, mais pour y arriver tous les Canadiens, francophones comme anglophones, doivent immédiatement se débarrasser de mythes et de préjugés vieillis. Ce faisant, un climat sera créé dans lequel la minorité francophone ne sera pas forcée de vivre isolée dangereusement de la majorité anglophone. Lorsque les Canadiens auront été renseignés judicieusement sur leur histoire, ils seront en mesure de comprendre cette vérité fondamentale: dans notre complexité réside notre force. Afin d'atteindre ce but nous recommandons:
 - a) Qu'un vaste programme d'éducation des adultes soit élaboré d'un bout à l'autre du Canada,
 - b) Que cette tâche soit confiée par le Gouvernement à la C.B.C. (Radio-Canada),
 - c) Que les cours d'Histoire du Canada dans toutes nos écoles soient réformés et accrus de telle façon qu'on enseigne la même chose, aussi bien aux élèves francophones qu'anglophones; ce qui aura pour but immédiat de revaloriser l'Histoire du Canada.
- 2) Une fois le programme d'éducation des adultes en vigueur, le gouvernement devra promouvoir, directement ou indirectement, des contacts plus fréquents entre les collectivités francophones et anglophones. Alors seulement sera-t-il possible que les deux groupes parviennent à comprendre leurs points de vue respectifs. A cette fin nous recommandons:
 - a) Que les Canadiens soient incités à visiter les autres provinces dans la mesure du possible,
 - b) Qu'un organisme central soit établi qui rende possible aux garçons et filles anglophones l'obtention d'emplois d'été dans la province de Québec, là où ils devront parler français; et réciproquement,
 - c) Que des organisations telles que les "Visites Interprovinciales" prennent de l'expansion,
 - d) Que des compagnies privées ainsi que le Gouvernement de la province de Québec soient incités, et même aidés financièrement si cela est nécessaire, à envoyer des Canadiens-français dans les provinces anglaises pour une période d'un an ou deux, afin de promouvoir une meilleure compréhension entre les deux groupes. Plus tard, lorsque plus de Canadiens-anglais seront bilingues, la procédure inverse devra être appliquée.
- 3) Enfin, nous pensons que les Collèges des Trois Forces Armées contribuent à l'unité canadienne et nous recommandons fermement que le statu quo soit maintenu pour ces Collèges militaires; c'est-à-dire que les échanges entre le Collège Militaire Royal de St-Jean et le Royal Military College de Kingston soient continuées. Dans le cas contraire il n'y aurait plus de contacts entre les jeunes officiers anglophones et francophones.

DOCUMENTS PREPARATOIRES

Mémoire# 740-250

Mr. A. K. Roberts

QUEBEC

A. RENSEIGNEMENTS SUR L'INDIVIDU

- i Employee of the Federal Government;
- ii Born and educated in Toronto;
- iii Four years in Engineering at RCM;
- iv Not completely bilingual;
- v Moved to Quebec City in 1960.

B. QUESTION...

... EN PROVENANCE DU SERVICE DES AUDIENCES

Reference: A - 1 (a) - Adult education

How do you visualize an extensive adult education programme being put into effect by the Canadian Broadcasting Corporation with matters of education now in the hands of provincial governments?

Reference: A - 1 (c) - Canadian History

How do you recommend that Canadian history texts be prepared for use in Canadian schools and how do you propose that Canadian history courses be overhauled?

Reference: A - 2 (a) - Visits to other parts of Canada

What specific recommendations would you make to promote more interprovincial VISITS by French and English-speaking Canadians?

Reference: A (3) - Tri-Service colleges

Would you recommend the extention of the bilingual and bicultural aspect of the College Militaire Royal de St-Jean to the other Tri-service Colleges?

Reference: H - 28

What specific steps do you feel could be taken to encourage both employers and employees to undertake inter-provincial job transfers both in private business and in government at the provincial and federal levels?

BRIEF PRESENTED TO THE ROYAL COMMISSION ON BI-CULTURALISM

BY THE UNDERSIGNED, AS AN INDIVIDUAL,
AND NOT AS A REPRESENTATIVE OF ANY ORGANIZATION.

Mr. Noah Rilkey,
132 Arundell St.,
London, Ont.
December 6, 1963.

- 1- There is no need for a Royal Commission on Bi-culturalism. The Prime Minister made a mistake in appointing this commission. There cannot be two heads. If it has two heads it is a freak.
- 2- There are not two races in Canada, that is, English and French. Just parts of the same race. Most of the French-Canadians came from Normandy and Brittany, originally. The Normans invaded Britain in 1066. No doubt, many of the soldiers in Wolfe's army were of Norman stock. The Norman French and the Norman British are the same.
- 3- There is no deep discord in Great Britain. The Scots can speak Gaelic in their social life and the Welsh take great pride in their language, especially when it is used in song.
- 4- The chief reason for unrest among French-Canadians is that they are beginning to resent the power of the church over their lives. As sometimes happens, they are picking on the wrong method to correct the problem.
- 5- The French and English speaking people need to learn all over again the most important truths of patriotism. To be a British subject is the greatest honor that can be conferred on any of us, whether it be by birth or adoption. To be British means that, no matter what your geographical location may be; Canada, Australia, Wales, North Ireland, Scotland, New Zealand, or England, We are all British first, and subjects of Her Majesty, Queen Elizabeth, and should be proud and thankful that we are so fortunate.

Our flag, the Canadian Ensign, shows that we are Canadians and British.

- 6- The only outcome of the commission, unless it is dissolved now, is that it will drive another wedge between us. There are other elements in our nation who are getting too much control. What we need is joint action, by mutual consent, not by legislation to remove these influences from among us. The ballot, the spoken word, and the printed word of the right kind can accomplish it.

TITLE:

AUTHOR: Mr. Noah Rilkey
London, Ont.

Brief of ...2..... pages ;recommendation(s)

REMARKS OF ANALYST:

The author says:

The appointment of the Commission is a mistake.
There are not two races (we are all from Norman stock).
To be a British subject is the greatest honor that
could be conferred to someone.

ATT.: RESEARCH

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RECOMMENDATIONS: DISSOLUTION OF THE COMMISSION

BRIEF:

To The Royal Canadian Commission on Biculturalism

1. For the past five years, a teacher training and curriculum development project has been taking place at the University of Saskatchewan which we think is relevant to the preoccupations of the Commission. Not only does it deal with the specific educational problems of an ethnic group coming under the general scope of the Commission, namely the people of Indian tradition; it is also a bicultural approach to teacher training, cultural development, and education in general which could be applied on a national scale. In this brief, we will use it to redefine the cultural picture in Canada and suggest appropriate solutions.

2. Part One: The Bicultural Approach to Indian Education at the University of Saskatchewan.

3. In 1959, the Department of Education of Saskatchewan consulted with the University of Saskatchewan College of Education authorities concerning the educational progress of children of Indian background in the northern areas of the province. Responsible Departmental officials were disturbed by the high turnover of teachers on the one hand and, on the other, the even more discouraging rate of progress of the pupils of these areas. The University initiated a scientific analysis of the difficulties of the pupils as well as of the whole educational process at work in Indian and Northern communities. This in turn led to a better understanding of the role of schools in these communities, of the need to adjust the curriculum and, inevitably, of the kind of orientation and training to be given to teachers.

4. The key concept in this scientific analysis of the situations as well as in the formulation of the teacher training was the anthropological definition of culture. Members of this Commission are presumably thoroughly familiar with it. Nevertheless, for the sake of our argumentation, we will attempt to formulate it here.

5. Culture is, on the one hand, what each individual adult human being has acquired through learning, from birth on, and which makes it possible for him not only to satisfy his needs but to do so in association and in relation with other human beings who share the same ideas, values, attitudes, skills, etc. Culture is also the organic sum of ideas, attitudes, skills, etc. that are

operative in the group or society as a whole. Each individual member has his share precisely because he grew up in this society and has been brought up as a member of it. This accumulation of ideas, skills, attitudes, etc. is a mixture of what the group has developed by itself over the years as well as the ideas, skills, attitudes, etc. borrowed from other societies with which the group had been in contact, one way or another, and integrated into the original fabric. Culture is, to a certain extent, the collective memory of the group just as it is the learned behaviour in each individual. It is what makes a group of people think alike, act alike, feel alike about various things, the selection of which itself is also cultural or particular to the group. Because no individual is born in an abstract situation, each human being is shaped by the culture of the community in which he is raised. He and all his associates of the same age inherit or pick up a collective momentum which is the product of their society and sets certain goals for them as well as teach them approved means of reaching these goals.

6. In this perspective, there is no society nor individual without a culture of some sort. Of course, the longer and the more isolated a particular group of human beings has been in a very particular environment, the more unique and different will be its culture. Such was the case of the Eskimos up until very recently. Such is also the case, we found out, of most Indian communities on reserves or in the north.

7. Each of these communities traces its origin to a band that was part of a tribe that had a separate cultural existence at the time the Europeans came to North America. No one questions the fact that at that time there were as many cultures on our Canadian Territory as there were Indian tribes or nations. Roughly speaking, they could be classified into five large groups, namely, 1. The Woodland Indians exploiting the forested areas of the Canadian Shield from Central Saskatchewan to Nova Scotia; 2. The Mixed-Economy Indians of the Southern Ontario Peninsula and of the Upper St. Lawrence Valley; 3. The Buffalo-Hunting tribes of the prairies; 4. The Fishing tribes of British Columbia; and, 5. The Boreal Forests and Thundra Dwellers of the Northwest Territories. As in all cultural distributions, the marginal groups in each region shared many things in common across tribal boundaries. Nevertheless, at its centre, each tribe had a culture very much different from that of the tribe or tribes in other regions. Each culture was the product of thousands

of years of human experimentation in its particular environment and in relative isolation with human experimentation in other regions. Each culture was consequently very strongly integrated with its environment and very effective in shaping the destinies of each individual and band within the tribe.

8. The coming of Europeans could have put an end to the cultural as well as to the geographical isolation of the different tribes. One could assume that the various societies would have cheerfully learned the best from the newcomers and integrated it into their respective culture. As we know, this was not altogether the case. European explorers, administrators and traders were not so much interested to see the Indian tribes settle down and grow food as go further into the wilderness and collect more fur than they used to traditionally to satisfy their own needs. For the first two hundred years of contact consequently, the various Indian tribes were helped to specialize even more in hunting and trapping, although of course some individuals were induced to try their hand at farming. This over-specialization led to the depletion of game and of fur-bearing animals in most areas, particularly, to the disappearance of the buffalo on the prairies. It triggered a chain reaction of tribal warfare as murderous and destructive as never before the Europeans had brought guns, horses, and greed to North America. At the same time, more Europeans came and the land was taken over by food-growing individuals and families. Little by little Indians discovered that they were without food, without land, and without hope. This led them to accept the signing of treaties and the establishment of permanent communities on specific tracts of land reserved for the exclusive use of each band and consequently called "reserves", a solution biologically not much different from that of the "game preserve" to protect disappearing species.

9. This historical process did not facilitate the learning of new skills nor did it create a very satisfactory appreciation for each other between Indians and new Canadians. The reserve system maintained the original social isolation and reinforced it administratively; it even put an end for a while to the mixing of ideas and genes between individuals from various bands within the same tribe. Of course, in the northern stretches of our country, it was possible for a fair number of Indian people to carry on with the fur trade type of economic integration initiated three hundred years ago. It still is. This type of activity however does not lead to the mastery of contemporary

skills and, as the industrial society moves up with mines and other developments, the same process of dispossession and isolating relocation will repeat itself; the game will disappear and the Indians will be left to see others exploiting their country in a new and more efficient way while they, the first owners, sit on the outside and look in.

10. Today in Canada it is anthropologically correct to say that we have hundreds of small peoples or nations called "Indian Communities", each more or less with a different culture. All these communities trace their ancestry back to one or the other of the original Indian tribes, and, presumably, the core of the culture in each community is a modification of the traditional ethos of that particular tribe. The total culture, however, is made up of whatever ideas, skills, attitudes, and so on, this particular band has been able to learn and integrate into a viable mode of life. There are many similarities between the reserves and communities because of the same ideas being mastered and because the administrative process was the same everywhere, namely the benevolent and honest paternalism of the federal government. However, the sequence of traders, missionaries, teachers, and administrators plus the contact with the neighbouring communities have been different enough in each reserve or area to give a particular character and cultural blend to each community. Hence, it is extremely dangerous to generalize when talking about Indian reserves and communities, except to admit the fact that, 1. Each reserve or community has a small culture of its own, into which the children are reared; 2. That this local culture is definitely at variance with that of the next community belonging to the same tribal tradition and, finally; 3. That each local culture has its own degree of differentiation or closeness with the culture of the Euro-Canadian society in the surrounding area. For the purposes of the present document, these three major observations, as important as they are in our experiment, must be taken for granted. In brief, each Indian community on a reserve or in the northern areas has as yet a distinct culture and a self-perceived identity which are not that of the majority of other Canadian communities.

11. This being the case, each child born and raised in one of these communities receives an earlier enculturation different from that of the children of the same age in other communities of non-Indian tradition. When he comes to school, however, he is offered a schooling process as identical as possible to that offered to other children born and raised in other communities. This is called

"equal opportunity". When this schooling process is analyzed in anthropological terms, instead of being made into an absolute, it is found to be the product of our own culture and society specifically designed for children who have grown up in our society and who go back to it consistently day after day during their holidays. In other words, the schooling process to which Indian children are exposed is just a part of the over-all educational process at work in our society. The teachers that conduct the learning activities in the classrooms, the superintendents and administrators that coordinate and direct the activities of the teachers, the text books, the content of the problems studied in arithmetic, of the stories that make up Readers and so on, everything is part and parcel of our culture, assumes it as the ideational and emotional basis in the mind and heart of the child and directs toward it as the ultimate objective.

12. The child born and raised in an Indian community on a reserve or in the north, starts life in a local culture. When he is six years old, for six hours a day, five days a week and thirty-six weeks of the year, he is exposed to a schooling process which belongs to another society and has been developed and maintained for children growing up in and going back to homes and communities different from his own. What is more, he is increasingly in competition in the same classrooms with the children of the society for whom and by whom the whole process has been developed. This explains why so few children of Indian tradition complete their high school, let alone go to University, and why the majority get discouraged even before they reach a Grade 8 level. The breach between the two cultural experiences of the Indian child is also responsible for the fact that after so many years of schooling in various communities, cultural differences are still so strong.

13. Incidentally, in our own society, it is increasingly evident that the bulk of our educational process is produced by and for our middle class and that children from the lower class find almost as much difficulty in adjusting to it as children of Indian tradition. This is so much so that a whole body of literature is developing to describe this situation now labelled "culturally deprived childhood". This very relative term implies simply that the child from the poor home is deprived of many of the cultural opportunities on which the regular school program is based and consequently his spontaneous curiosity is unchallenged by the various components of the program. Cultural deprivation in relation to the regular school program is definitely the life experience of most Indian

children. However, there is more to it than that.

14. It is a culturally different childhood which creates the Indian child's difficulty in relation to the regular school program. In other words, the main problem in Indian Education is the active presence of two cultures in the same classroom. Each culture is represented and carried on by the two human factors involved, namely the pupil and the teacher. Unless the bi-cultural dimensions of this situation are recognized and harmonized as such, very little education will take place. Offering the Indian child a schooling process identical to that of other children is ignoring completely the fact that the Indian child brings to school a different culture; it is neglecting the potential of this culture as well as depreciating it in the eyes of both the child and the community from which he comes. Since this brief is not directly aimed at the various aspects of Indian Education, we will not push this diagnostic further.

15. "Equal educational opportunity" for the Indian child should mean that he will be offered a schooling process which will not only give him the opportunity to learn the same ideas, skills, attitudes, and so forth which more and more constitute the objectives of the universal school process but which will do so in such a way as for him to integrate these ideas, skills, attitudes, etc. in his pre-school and out-of-school cultural experience. In other words, the schooling process will be successful educationally (and not only administratively): 1. If it develops the initial culture of the child rather than ignores it 2. If it redefines the major elements of this culture with which the child is familiar in terms that are applicable to the larger Canadian society and 3. If it gradually expands the cultural awareness and identification of the child to the dimensions of the larger society and, in fact, of the whole mankind. In brief, the schooling process must help the child grow in his own culture and at the same time become familiar and efficient in a second culture, which is that of the majority. Only then can it qualify as an educational process in the life-experience of the Indian child.

16. This analysis of the educational needs of the Indian child pointed out to the orientation of teachers at work in this bicultural situation. After all, it is the teacher who is professionally responsible to lead the pupils to the objectives and, as an adult, he is in position to resolve the clash

between the two cultures. In order to do so, however, 1. He has to understand the nature and function of culture in the life of every human being and society; 2. He must be fully aware of the various elements of his own culture, of its complexity, of its changing character and, in general, of those traits that constitute the objectives of the school program, since they are the objectives of the over-all educational process at work in our society; 3. He must become familiar with the traditional culture of his pupils and be able in particular to identify the local culture in relation to that of the majority society; finally, 4. He must be trained and helped to develop a series of learning activities which will take into consideration the initial cultural experience of the child and expand it towards the dimension of the second or majority culture in such a way as to make the child thoroughly familiar in the latter and at the same time mature in the former. In brief, the teacher must help the Indian child become bicultural, as it is the only way such a child can succeed in our society.

17. We do not think it is necessary to describe in details the various activities and techniques experimented with in our current program. Essentially we attempt to sensitize teachers to the existence and detection of second cultures and more particularly to combine school contents and objectives with the learning processes and background found in what is to them a second culture. Teachers must understand the inevitability of cultural differences as well as their enriching significance for the whole human race, beginning with whatever groups or cultures are in contact with one another, in this instance, Indians and Canadians.

18. Needless to say that the process implies also a fair amount of studying of the original tribal cultures in order to help today's Indians to re-identify themselves in a scientific and objective way. Human achievements of the various tribes in the Americas are used later on in the school year to illustrate the specific objectives of this or that part of the official program of studies. In the field of social organization for instance, it is a known fact that the various nations in the Americas experimented with a much higher number of forms or structures, norms and regulations than those of Europe. Consequently, there is hardly a single objective of the regular course of studies in Social Studies than can not be illustrated with some fact from one or the other of the original tribes of North America. These facts, however,

the teachers must know and appreciate if they are going to use them adequately. Quoting them to the pupils or, better having pupils themselves, Indian and others, discover them lead to a much more objective pride of the Indian child for his ancestry and a greater respect of the non-Indian child for his bronzed classmate. This is what integration means.

19. All this implies that teachers of Indians must first dissociate themselves from their own culture, so to say, in order to understand its impact on their own personal experience of human life and look at it objectively. Next, they must acquire the essence of the culture of the Indian children they are teaching, that is they must become bicultural themselves to some extent so as to help the Indian child become thus. Finally, they must train themselves to develop learning activities that will combine the two cultures harmoniously. This bicultural approach to Indian education is what leads us to suggest a similar solution to ease up the French-English bicultural bottleneck and, in fact, to reconcile our educational systems with the cultural realities of contemporary Canadian society.

20. Part Two: Canada in Anthropological Perspectives.

21. In the process of analyzing the majority society for the purposes of training teachers to guide Indian children into it, we have reached certain conclusions concerning the nature of the culture or cultures presently operating on the territory called Canada. We also feel justified in anticipating some forthcoming developments.

22. First and foremost, we are convinced that multi-culturalism is an inevitable and enriching trait of the Canadian people if it is going to remain united into one sovereign state.

23. To begin with, the five geographical regions which gave birth to five different types of cultures in Canada still play an important part in shaping the destinies of the human beings who call themselves "Canadians". True, the mass culture resulting from industrialism and commercialism minimizes many aspects of these regional factors. Nevertheless, the very geography of each area imposes the selection and preference of certain industrial products in comparison to others that can be used and enjoyed elsewhere. It also gives preference to certain types of individuals who adjust better to it and are more successful at those occupations best carried out in each area. Even if all the inhabitants of Canada were

originally from the same stock and the same culture, their continued occupation and adjustment in these specific areas would eventually lead to major regional differences that would inevitably play the part of cultural differences.

24. As we know, the oneness of cultural origin is not a fact of contemporary Canadian society. Only the descendents of the aboriginal tribes as well as the French Canadians in Quebec belong to long-standing and originally homogeneous groups. English-speaking Canada is much more a mosaic than one homogeneous culture. Its original founding core was made up of New Englanders who, at that time, refused to become full-fledged North Americans. These loyal descendents of English settlers insisted on maintaining English traditions overseas and practically denied the fact that, after 150 years of experimenting in the New World, they and their fellow citizens were not Englishmen anymore but North Americans. In order to do so, they uprooted themselves and migrated to Canada, bringing with them a modified "north americanized" British culture. They started a new experimenting process in their respective areas of the Canadian territory, namely the Maritimes and Upper Canada with some areas of Quebec. In each of these areas the English and British traditions were reinforced for a while by intensive migrations from the British Isles, thus minimizing again the "Canadianizing" or "North Americanizing" factors and trends. Whether because they were geographically more similar to the British Isles than Upper Canada, at any rate, the first decades of this experiment in the Maritimes proved reasonably successful economically and politically, to the point where these provinces had practically to be bribed into joining Confederation with Ontario and Quebec. Were it not that they were afraid to be swallowed by their foresaken cousins from the South, the Yankees, it is to be wondered whether they would have joined. Now, after 200 years of continued experience and experimentation in that particular territory, no one can deny the existence of a regional culture in the maritimes anymore, which includes of course a strong attachment to the political and economic entity called Canada. Maritimers cannot conceive of any other way of existence.

25. The Upper Canadians took longer to adjust to their environment but when they did, however, they were so successful that they eventually took the leading part in developing the industrial as well as political energies of

this country. In doing so, however, they probably have become much more "Americanized" than their loyalist forefathers had gambled for. Many of them realize today that only the presence of the French Canadians and of Quebec can prevent them and the rest of Canada from being completely assimilated with the United States. This americanization process has come about partly as a result of the intensive migration to Upper Canada (or what was originally Upper Canada) that took place after World War II both from the prairies and from Europe. The million or so newcomers have duplicated the American melting pot process in Southern Ontario much more than earlier migrations had done. The impact of American radio and television, of American magazines, books and movies has compounded the inevitable influence of increasing industrial and economic integration.

26. The Prairies, of course, are definitely giving birth to a third infraculture within the Canadian society. Though many areas of it were originally settled by Southern Ontarians or immigrants from the British Isles, the quite different environment as well as the pattern of settlement led their descendents to break away from Southern Ontario cultural ways. This was accelerated and reinforced by the coming of numerous immigrants from central Europe. These proved much more adapted to the geographical factors of the prairies and their descendents are now emerging in key positions all over this part of our national territory. Altogether, the residents of the Prairies are perhaps those that are more constantly changing. They never had long enough time to push down deep roots and become completely regionalized. They have entered fully into the mass culture, and are becoming increasingly urbanized in the typical North and mostly American way. Needless to say that the coming of oil and its sequence of industries has simply accelerated the process, not only by itself but by bringing on the spot thousands of full-fledged Americans and hundreds of thousands of people denied access to the United States and anxious to become part of the Canadian version of the Great Society.

27. British Columbians have always been west of the Rockies and west of everything. The majority are right in Vancouver which is as cosmopolitan as can be and is much closer in spirit and attitude, etc. to the people of Seattle, San Francisco, and Los Angeles than to those of Toronto, Winnipeg, and Montreal. The people have come there at the beginning of the Industrial Era and have been

developing a very strong North American urban pattern ever since.

28. Northern sections of Ontario, Quebec, and all the other provinces plus the territories are contributing to the emergence of a new kind of society which can perhaps be considered more Canadian than all others. Such communities as Seven Islands, Schefferville, Timmins, Uranium City, etc. definitely belong to a genuinely Canadian version of 20th Century industrial civilization. For semi-permanent residence they draw from all the provinces a certain type of Canadians who seem more adaptable to Northern isolation and climate. These communities can be considered as the crucibles where a genuinely Canadian type is shaping up, if, as we think, the North is one of the major differentiating factors of Canadian geography.

29. We are trying to describe what is happening to the people who call themselves Canadians and what collective selections, identities, and orientations are emerging in the five broad geographical regions of their common country. True, as mentioned earlier, mass media and occupational mobility reduce the impact of environmental forces, particularly on individuals as such. The persevering communities however, cannot escape. People in each area may use exactly the same language but the words will not mean the same things. Water for instance means the sea for fishing and recreational boating or commercial shipping to a British Columbian. To the Northern miner, it means primarily hydro electric or hydraulic power to operate mines. To the prairie farmer it means what makes things grow and will always be welcome in the form of rain. In Southern Ontario and Quebec it means the water supply in town as well as hydro electric power; it is also that annoying thing which upsets excursions and outings. The same word, four different meanings. Every major element in the environment and in society can be compared from one region to another and very interesting differences will appear. Culture is a network of relationships with the physical context and the social environment that each society develops in each one of its members. If the relationships themselves are different, so are the networks, so are the cultures.

30. Underneath these regional cultures or sub-cultures now emerging and in the process of redefining themselves, we find what impresses most people in terms of cultural differences within our Canadian society, namely, the presence

of various ethnic groups. The Commission is thoroughly familiar with these since all have expressed their feelings. Anthropologically speaking, the ethnic populations of Canada can be described as clusters and groups of individuals and families having a common cultural heritage, because of a common European descent, and organized in associations, or rural communities, for the purposes of enjoying this common heritage, preserving it and passing it on to the next generation. Ethnic groups are found in the two language groups that make up the population of Canada. To a certain extent, French Canadians outside of Quebec as well as the descendents of loyalists within Quebec can be assimilated to ethnic groups, although historically and politically, there is a difference. It must be observed that in every single ethnic group taken as a whole across the whole territory of Canada, the impact of regional differences described above can be observed, giving something in common with the inhabitants of their respective regions as well as cultural links with compatriots of the same ethnic groups in other areas of the country. Areas of English speaking Canada west of the Ottawa River are visibly and audibly richer in ethnic groups than the Maritimes. Metropolitan districts, of course, like Toronto and Montreal offer a cosmopolitan flavour altogether different from straight ethnicity.

31. In anthropological perspectives, Canadian society taken as a whole is much more multi-cultural than simply bicultural. This is particularly true of English-speaking Canada which consequently has a difficulty in identifying itself except unfortunately in negative terms such as "Non-British, Non-French, Non-American, but Canadian." This fluidity of national or cultural identity among English-speaking Canadians is partly the cause of misunderstanding with French Canada. French Canadians particularly in Quebec have a historical and cultural tradition longer and older than English-speaking Canadians taken as a whole, from coast to coast. As a result, they have a very strong feeling of identification, know who they are and what they want to become. English-speaking Canadians are "many" and are hesitant as to what they would really like to be.

32. This, incidentally, explains why the binational character of Canadian society which was evident 100 years ago is now questioned by English-speaking Canadians, particularly those of recent arrival. To them, Canada is one political state and consequently one nation made up of a multi-cultural

kind of society which includes the French among others. They and their fathers came over here to become North Americans, the Canadian way. They accepted to pool whatever cultural assets they were bringing over which could compromise and combine with the Canadian identity and way of life. Consequently, they are more or less satisfied to share the controls of cultural expression and of political organization with other English-speaking Canadians, including those of originally British tradition, now in minority, thus developing a new culture which they consider will be or already is the "Canadian culture". Because of this, it is hard for them to understand that French Canadians, who already have their own Canadian culture, should increasingly look at their provincial state and majority community as the "national" instrument of their cultural development and political maturity rather than at the federal government in Ottawa. Thus, whichever way one looks at it, Canada is a multi-cultural society and will always be. In terms of individuals, it means that the majority of Canadians experience a biculturalism under one form or another in as much as they grow up in a given cultural milieu, ethnic and/or regional, or French, and, as soon as they leave the area of their youth, they find themselves unfamiliar with the culture of whatever other milieu, region or ethnic group into which they move.

33. If this multi-culturalism is essentially part of Canadian society, it must be reflected at once in the school program and in the overall educational process organized by our society. Sadly enough, this is far from being the case. True, provincial jurisdiction over education has made it possible to respect regional factors to a certain extent. However, only Quebec has seen fit to accept a broad share of cultural differentiation in the provision of facilities, staff, and structures. Everywhere else, a monolithic kind of educational system and program has been set up and accepted. When one analyzes the programs, the teacher training, the supervision, the texts, etc. one is struck by the monocultural dimensions of the school program in all provinces. Though mentions are made of French Canada and of Indians and of various ethnic immigrants here and there, on the whole, the collective "we" represented in the textbooks, activities, etc. is that of the Anglo-protestant middle class. All the other types of Canadians are simply marginal and incidental. In other words, the educational programs and systems are blissfully ignorant

of the bicultural experience of most Canadians as well as of the historically bicultural origin of our society. Needless to say, it is even more oblivious of the multi-culture dimensions of the total society. French Canadian Quebec is institutionally more sensitive to the presence of "the others" but these are all lumped together as a hostile Anglo-protestant society.

34. This leads us to conclude that Canadians are missing the boat altogether and playing ostrich to the richness as well as the complexity of the cultural factors they have inherited. We believe it is high time for Canadians to accept multi-culturalism as part of the Canadian identity and to gear the educational systems at work in each province accordingly. This means that as many Canadians as possible during their school years must be sensitized to the presence of other cultures, beginning with teachers.

35. It is also essential to encourage and foster biculturalism as an individual experience in the largest number possible of pupils. By this, of course, we imply not only the French and English Canadian type of biculturalism but the other ethnic contributions possible or present, including of course the Indians and the Eskimos. Biculturalism as a personal experience is perhaps the greatest liberating factor in the life or human experience of the individual. It minimizes ethnic or national pride and opens the mind and heart to the contributions from other cultures. God knows it is badly needed at this stage of the history and development of mankind as one human race.

36. The educational implications of an officially recognized multi-cultural society are numerous and far reaching. We do not think it is possible nor necessary to detail them all here. On the basis of our experience with the bicultural dimensions of Indian education, we suggest the following guide lines:

37. First, all teachers, if not all High School students, should be given a much more thorough grounding in social anthropology in general, particularly applied to the Canadian scene. Second, as many as possible should be given a chance to become personally familiar with at least one other Canadian culture or sub-culture, according of course to their eventual destination as teachers. Teachers in English speaking Canada, for instance, should become much more familiar with French-Canadian culture, or with urban culture if they are from rural areas, or with Indian and Eskimo cultures if they are going to teach up north. (Incidentally, it is much easier for French-Canadians as

a whole to be sensitized to the presence of English-speaking society and culture since they are surrounded by mass media and other sources of information describing these others. This is not the case in English-speaking Canada outside of Quebec. Hence, anything that this Commission could do to extend the expression of French culture through the mass media will be a positive asset to the development of biculturalism.)

38. Thirdly, teachers should be specifically trained to identify the presence of bicultural factors in the local community and to capitalize on these factors in developing a curriculum aimed at the multi-cultural education of their pupils as a whole and the positive bicultural experience of the individuals.

39. Resources available in this age of mass communication are mostly a matter of perspective and of choice. Undoubtedly, however, a multi-cultural philosophy and practice of education would lead to the publishing of readers and other textbooks particularly in the area of Social Studies, Literature, and even Arithmetic to illustrate the common objectives of the Canadian industrialized society in multi-cultural situations, rather than the constant Anglo-protestant or Irish-French Catholic which is presently found in the majority of schools.

40. The above reforms will be effective only through extensive research in Social Sciences and Social Studies constantly fed to the teacher-training institutions and Departments of Education. Such research is timidly being undertaken here and there in Canada. It should be much more strongly encouraged and supported.

41. The will to exist as a multi-cultural society can bring about such changes in the educational systems. These in turn will help Canadians identify themselves and at the same time become better citizens of the international community. We leave it to the Commission to assess the value of these proposals in relation to the needs it is so thoroughly probing and to make appropriate recommendations to the educational authorities across the land.

August, 1965

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SUBMISSION
to
THE ROYAL COMMISSION ON BILINGUALISM AND BILCULTURALISM
by
THE REGINA CHAMBER OF COMMERCE

Dear Sirs:

The Regina Chamber of Commerce is a voluntary organization representing over one thousand business and professional men and women in the City of Regina. This submission does not presume to reflect all the views of the Chamber members but it does presume to reflect some of the views of some of the members as reflected in meetings of committees and of the Board of Directors of the Chamber. We just hope that what may be regarded as a partial expression of members' views may be of some value to you in your important investigation.

ONE NATION

We are for one Canada. We just cannot contemplate the segmentation of Canada into two or more separate political entities. We regret that there are some in Canada who apparently can conceive of a French speaking and an English speaking Canada. We can conceive of geographic areas, some of which will be delineated by provincial boundaries, where one language or the other is more commonly used. This is the existing situation. But two nations within Canada as we know it today, is, to us, an anachronism.

We want to visualize Canada as a nation, not ten separate states. We want to see the continuation of the federal system which has developed to its present state. We favor the acknowledgment and expression of provincial autonomy within the federation to a degree not disruptive to the federation itself.

We in Saskatchewan share the apprehension expressed by many in Quebec, over the trend toward centralization of authority in the federal government. But we do not agree with some in Quebec that monetary policy, tariffs and defence matters can be taken away from the federal authority. To us, these are the very fields in which federal jurisdiction must lie.

Provincial autonomy must not reach the degree to which it will destroy the central government. Without a central government there can be no nation. All provinces want more autonomy, more taxing powers. Surely over the years, a reasonable division of authorities between the central government and the provinces can be evolved. We are of the opinion that a permanent establishment for federal-provincial ministerial consultation on this problem would be an aid to the evolution of mutually satisfactory federal-provincial relationships.

We are not authorities on the constitution and we observe that recognized authorities differ in their views as to the scope of provincial autonomy that can be exercised under the present constitution. We think that this scope can be clarified with the passage of time provided that men of goodwill govern us and that all are willing to negotiate and to compromise. Some constitutional amendments may be necessary. We hope these are possible.

ECONOMIC INTERDEPENDENCE

Canadians are only producing a certain amount of wealth. We can all have more if we increase that production. Obviously provinces cannot have it all or the nation will cease to be. If provinces are going to do more, the central government must do less on the same production. Central government revenues diverted to the provinces cannot be recouped forever from new sources of taxation without endangering the incentives that spur production.

There is a great deal of communication, travel and trade between provinces. The economics of one part of Canada are complementary to a degree with the economics of other parts. These complementary features are not as numerous nor as complete as we might wish but they are what we have and we have to make the best of them if we are to carry on as a nation. Some of the income in one province is purchasing power in another province. This purchasing power may come from the sale of provincial products to Canadians or to the markets of the world. It is well established that the well-being of Canadians is greatly dependent on such markets. Engrossed as we are with domestic problems we are, nevertheless, inextricably bound up with the fortunes of the world and with each other.

This interdependence is forcibly impressed upon the minds of business people in Saskatchewan. For instance we sell wheat to Europe and Asia, potash to the United States and the Orient. The revenue from these resources is used to buy canned goods, clothing, furniture, appliances, machinery, automobiles, shoes, hardware, and a long list of other items from the factories of Quebec and Ontario.

Maybe we could isolate ourselves by provinces and readjust our economics to suit the new circumstances. In our opinion, this would be economic folly and national suicide. If all provinces were equally blessed in natural resources, favorable location, climate, etc., the problem of a unified Canada would be simplified. But they are not and some recognition should be made of basic differences and some adjustment - aid if you will - should be given to the less favored provinces. This, in our view, requires some special powers in the hands of the central government. Recognition of inherent basic differences between provinces and willingness and ability to do something about them is vital to the concept and building of one Canada.

COMMON OBJECTIVES

There is an onus on all people in Canada to achieve full nationhood and the first step is to have such an achievement as a common objective. Canadians have many things to divide them; language and geography are two of the most formidable. The first is being overcome to some extent but time and toleration will lessen the divisive influence of the second.

We urge more emphasis on what we have in common: A young and growing country greatly blessed with natural resources; A relatively high standard of living; A free society in which liberty, fraternity, equality are cherished and idealized.

In spite of the things that divide, surely we can get together in the pursuit of these ideals for they have had their finest expression and development in the peoples that have made Canada what it is today.

MULTICULTURAL

French and English speaking peoples settled this country and each group had equal opportunity in developing its resources. French speaking Canadians for reasons of language, religion and education, tended to stay in their own Quebec environment while English speaking Canadians provided the risk capital to build the railways, found the major banks, insurance companies, power and paper, mining and other major industries all across Canada.

We recognize that ethnic groups other than French and English speaking Canadians make a significant contribution to our Canadian way of life. The French came first and then the British but Canada invited other peoples. They have come at our invitation. They have come to be Canadians; to create a new nation.

In Saskatchewan according to the 1961 census, the major ethnic groups are:

British Isles	373,482
German	158,209
Ukrainian	78,851
Scandinavian	67,553
French	59,824
Native Indian	30,626
Netherlands	29,325
Polish	28,951
Russian	22,481
Austrian	18,983
Hungarian	16,059

These with the Anglo Saxons came to Canada as a land of opportunity. They cannot and should not be ignored.

We believe that Canada is and has to be a multicultural nation. No one group is deliberately trying to absorb another. We are all under the influence of other cultures both within and without Canada. All cultures are feeling the impact of new technologies with their increasing automation and the need of new training skills. All cultures are feeling the impact of urbanization and the new social contacts and alignments resulting from it.

In our opinion, culture is not something to be preserved by legislation nor by isolation. Some changes in specific cultures may be inevitable by the passage of time but we have examples in our society of some cultures that have survived the ravages of the centuries.

Expression and preservation of a culture are dependent upon its ability to survive in a free society. Many Canadians have distinctive cultures of which they are proud. Surely the responsibility can be left to them to continue to express that culture and thereby guarantee its survival without restriction of freedoms of expression or movement of peoples within Canada or between Canada and other nations.

BILINGUALISM

It would be desirable for French and English speaking Canadians to have the opportunity for their children to learn to speak their respective languages in French and English speaking schools but many communities will not have the resources to provide the necessary facilities to do that.

It may be that the techniques for teaching languages will change and that such changes will make it possible for all communities to provide facilities for teaching at least one other language than the one ordinarily taught in such communities. What we have in mind is the use of records, tape recorders and closed circuit television. There must be some onus on parents who want another language taught, to live in communities where adequate facilities are available.

There are official places where bilingual personnel should be required. These will be places where officialdom such as the civil service and crown corporations, are required to serve French or English speaking Canadians. Where this requirement does not exist, and it does not exist in many places in Canada, bilingualism should not be mandatory. As far as trade and commerce are concerned, the needs of business should be sufficient to determine the policy on bilingualism. Surely good business will require business personnel to speak the language of clients and customers.

Respectfully submitted,

C. M. Suggitt, President,
Regina Chamber of Commerce.

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Respectfully submitted,

G. M. Soudoff, President,
Regina Chapter of Commerce.

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AUTHOR: The Regina Chamber of Commerce
Regina, Saskatchewan.

Brief of 4 pages; 2 recommendations

REMARKS OF ANALYST: This brief expresses the following opinions:

- "Two nations within Canada as we know it today is an anachronism".
- There should be provincial autonomy within a federation but not to the extent that will tend to destroy the Central Government.
- Permanent federal-provincial-ministrial consultation is recommended.
- The constitution should be amended if possible.
- Economically, all parts of Canada are interdependent. The economic isolation of each would be national suicide.
- Time and toleration are the remedies to attain a common objective.
- Canada is multicultural: culture should not be preserved by legislation.
- Bilingualism is desirable but impossible unless teaching techniques improve, and financial ressources are available.
- Bilingualism should exist solely in the Civil Service and in Crown corporations. Elsewhere, "good business will require business personnel to speak in the language of clients and customers".

ATT. RESEARCH:

See extracts of 1961 census on major ethnic groups in Saskatchewan..... p. 3

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